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American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1857.

VOL LIII.

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THE

Missionary Herald.

VOL. LIII. JANUARY, 1857. No. 1.

CONTAINING THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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The following arrangement has been made in the system of General Agencies by the Prudential Committee, with a view to greater efficiency in the organizations for raising funds.

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The Herald will be sent gratuitously—To every Donor, who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than *ten* dollars: To every Collector, who collects, during the year, not less than *fifteen* dollars: To the Treasurer of every association or society, contributing, during one year, not less than *twenty* dollars: To the pastor or stated supply of every congregation which contributes to the treasury of the Board, through the monthly concert or otherwise. It may be proper to add that the Herald is not sent to the members of the Board, as such, whether corporate, corresponding or honorary.

Persons entitled to the Herald, as subscribers, or gratuitously, according to the foregoing regulations, who do not receive it, are requested to give information of the failure. Persons receiving it, but not entitled to it as subscribers, or gratuitously, are requested to return it.

Those who are entitled to a copy of the Herald gratuitously, can have a copy of the Journal and Dayspring instead, if they prefer it.

A copy of the Annual Report of the Board will be given to every association that contributes *twenty dollars or more*, during the year.

Treasurers of Associations and Auxiliaries are requested to give information respecting the number of gratuitous Heralds and Reports required.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name,—"The American Board of Commissioners for Foreign Missions,"—should be used; otherwise the intent of the testator may be defeated.

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THE

MISSIONARY HERALD.

VOL. LIII. JANUARY, 1857. No. 1.

American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

"THE Lord hath spoken good concerning Israel." He hath purposed to give the kingdom to his Son, and his "counsel shall stand" and he "will do all his pleasure." With men, "one generation passeth away and another generation cometh;" but God abideth. Swiftly, one by one, our few years of life are running out,—God inhabiteth eternity. In purposes and works designed to affect the present and the future interests of multitudes of human beings, we toil for a few brief months and see, it may be, little fruit of labor,—He sees the end from the beginning;—the end not only of all in which we bear a part, but the end of all the movements of his Providence, and all the workings of his Spirit;—the ultimate results of all convulsions and commotions, and of all the silent, slowly progressing changes among his moral creatures, in views and feelings, and consequently, in social, political, moral and religious habits and institutions. "The kingdom of heaven is like unto leaven;" it "cometh not with observation." But truth is appointed to work, and will work. Light will spread. Christ "shall see of the travail of his soul and shall be satisfied."

Such considerations should lead us to "patient continuance in well doing;" should encourage us to labor on "in hope," though we see not yet "every valley exalted and every mountain and hill made low." But men are prone to pervert the truth, and there is a strong predisposition, even in the Christian, to pervert such considerations. If God will work, may not we be quiet? If he is thus, slowly but surely, carrying forward his designs, ruling and overruling, making even the wrath of man to praise him, and preparing to give to Christ "the heathen for his inheritance, and the uttermost parts of the earth for his possession," "to what purpose is the waste" of our trifling contributions and our puny efforts? But "it hath pleased God by the foolishness of preaching to save them that believe." His silent and mighty workings for the salvation of the world are in no small measure through the truth, as now made known by those to whom he

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has revealed it. He gives no new revelations—raises up no new inspired prophets and teachers; but, having given Christ to die, he has left it to the followers of Christ to make known in "all the world" his teachings and his love, his atoning sufferings and the salvation which is through him alone. And *the church* is to "arise" and "shine." "The Gentiles shall come to" *her* "light, and kings to the brightness of" *her* "rising." Yes, and though "a thousand years are as one day" with God, and he may yet take far more time than we would desire to accomplish his purposes, if the church would arise as she should to the performance of her work; if the Gentiles could see more of her "light" and kings find in her more moral "brightness;" if she would more earnestly enter upon the enterprise committed to her hands, and indeed "go into all the world and preach the gospel to every creature," who can doubt that she would speedily see more glorious results of effort?

Though the last year has been marked rather by the silent, quiet progress of the cause of truth, than by great changes and great obvious results in the missionary work, it is still, from year to year, more and more apparent that "the Lord hath done great things for us" in connection with this work. More and more widely are the fields opening around the missions; more and more obvious is it that God has gone forth before his people, that the workings of his providence and grace in mission fields are in advance of the benevolent enterprise of the church, and that the repeated calls of our missionary brethren for reinforcements, and for an increase of the means placed at their disposal, are most reasonable. The churches are not straitened in God, in connection with this cause, but in themselves. May it not be hoped that they will soon take a higher position, and then, still, "go on unto perfection."

AFRICA.

GABOON.

BARAKA.—William Walker, *Missionary*; Henry A. Ford, M. D., *Physician*; Mrs. Catharine H. Walker.—One native helper.

OLANDEBENK (Ikai station).—Jacob Best, Epaminondas J. Pierce, *Missionaries*.—One native helper.

NENGENENGE.—Albert Bushnell, *Missionary*; Mrs. Lucinda J. Bushnell.

AMONG THE PANGWES.—Ira M. Preston, *Missionary*; Mrs. Jane S. Preston.

OUT-STATION.—*Nomba*.—One native helper.

In this country.—Hubert P. Herrick, *Missionary*; Mrs. Olivia S. Ford, Mrs. Gertrude Best, Mrs. Julia Herrick.

This mission has been deeply afflicted by the death of Mr. Adams, and weakened by the illness of other members and their consequent absence, but at no station has the work been interrupted. The gospel has been preached in towns and villages, and in some two or three languages. Attempts to go further into the interior have been prevented by war, and by a jealousy which it will require time to overcome. The most inland station, at present, is about one hundred miles distant from the ocean. The Gospel of Matthew, and a few of the Psalms, have been printed in the Dikele language. The schools suffer for want of books, which cannot be rapidly increased with only the present force in the mission.

ZULUS.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte Grout.

ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMSUNDUZI.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

ITAFAMASI.—Vacant.

TABLE MOUNTAIN.—Jacob L. Döhne, *Missionary*; Mrs. Döhne.

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMLAZI.—David Rood, *Missionary*; Mrs. Alvira V. Rood.—Two native helpers.

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IFUMI.—William Ireland, *Missionary*; Mrs. Jane W. Ireland.

AMAHLONGWA.—Vacant.

IFAFA.—Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMTWALUMI.—Hyman A. Wilder, William Mellen, *Missionaries*; Mrs. Abby T. Wilder, Mrs. Laurana W. Mellen.

OUT-STATIONS.—*Ezibokondweni, Ilovo, Izikonbini, Undelu, Umuklukuduva.*

Station not known.—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

Returning to the mission.—Silas McKinney, *Missionary*; Mrs. Fanny N. McKinney.

This mission, in Southern Africa, has twelve stations, extending one hundred and fifty miles along the coast, and lying within the space of five-and-twenty miles from the sea. Sir George Grey, the new Governor of Cape Colony, has visited the mission, and evinced an intelligent interest in its welfare. The current of public sentiment in the English Colony at Natal runs also more in favor of the mission. Arrangements have been made for securing to the different stations, and also to natives who will locate around the stations, a legal title to lands. But the progress in civilization among the Zulus is not rapid. Most of the people evince no desire for the gospel, or for education, or for the arts and comforts of Christian life, and few, except those embracing the gospel, can be induced to learn even to read. At nearly all the stations, however, there is some abatement of heathen prejudice, some increase in the congregations, and some more attention to the preached word; though but few additions have been made, the past year, to either of the twelve churches. The time of harvest is not yet. The high school at Umlazi contains twenty-five pupils, a considerable number of whom are pious young men, of promise as regards the ministry and other subordinate labors.

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. King has enjoyed unusual opportunity for preaching, and also for preparing native preachers whom Providence may hereafter employ as evangelists. His claims upon the Greek government have been adjusted, and he speaks of a favorable change in the general deportment towards him.

JEWS.

For reasons considered satisfactory by the missions, and by the Prudential Committee, the three younger members of the Jewish mission have turned their labors to the Armenians; while Dr. Schauffler, the senior member, has consecrated the remainder of his days to publishing the gospel among another class in the community, many of whom are becoming interested in the spiritual Christianity which they now see exemplified by Protestant Armenians.

WESTERN ASIA.

ARMENIANS.

CONSTANTINOPLE.—William G. Schauffler, D. D., *Missionary*; Mrs. Mary G. Schauffler.

BEBEK (Constantinople).—Cyrus Hamlin, D. D., Edwin E. Bliss, William Clark, *Missionaries*; Mrs. Harriet M. Hamlin, Mrs. Isabella H. Bliss, Mrs. Elizabeth W. Clark.—One licensed preacher, teaching in the seminary.

HASS-KEUY (Constantinople).—William Goodell, D. D., Tillman C. Trowbridge, *Missionaries*; Mrs. Abigail P. Goodell, Miss Maria A. West, Miss Sarah E. West.—One licensed preacher, and one teacher.

KOOM-KAPOO (Constantinople).—H. G. O. Dwight, D. D., Ira F. Pettibone, *Missionaries*; Mrs. Mary L. Dwight.

In addition to the native helpers named above, there are at Constantinople three translators, three colporters, two book agents, and two secular agents.

BAGHCHEJUK.—Justin W. Parsons, *Missionary*; Mrs. Catharine Parsons.—Two helpers.

SMYRNA.—Daniel Ladd, Edward M. Dodd, *Missionaries*; Mrs. Lydia B. Dodd.—Two helpers.

TOCAT.—Henry J. Van Lennep, Alexander R. Plumer, *Missionaries*; Mrs. Emily J. Van Lennep, Mrs. Elizabeth M. Plumer, Miss Mary Eliza Tenney.—One licensed preacher, and two helpers.

SIVAS.—Benjamin Parsons, *Missionary*; Fayette Jewett, M. D., *Physician*; Mrs. Sarah W. Parsons, Mrs. Mary Ann Jewett.—One licensed preacher.

CESAREA.—Wilson A. Farnsworth, Jasper N. Ball, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Caroline W. Ball.—Eight helpers.

TREBIZOND.—Orson P. Allen, *Missionary*; Mrs. Caroline R. Allen.—Two helpers.

ERZROOM.—Josiah Peabody, *Missionary*; Mrs. Mary L. Peabody.

ARABKIR.—Sanford Richardson, George A. Pollard, *Missionaries*; Mrs. Rhoda Ann Richardson, Mrs. Mary Helen Pollard.—Two licensed preachers, and five helpers.

KHARPOOT.—George W. Dunmore, *Missionary*.—One licensed preacher, and four helpers.

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AINTAB.—Andrew T. Pratt, M. D., *Missionary*; Mrs. Sarah F. Pratt.—Kara Kricor, pastor, and five helpers.

MARASH.—Albert G. Beebee, George A. Perkins, *Missionaries*; Mrs. Sarah J. Beebee, Mrs. Sarah E. Perkins.—One native helper.

ANTIOCH.—Homer B. Morgan, *Missionary*; Mrs. Susan H. Morgan.—One native helper.

ALEPPO.—One licensed preacher.

OUT-STATIONS.—*Pera* (Constantinople), Simon, pastor. *Scutari* (Constantinople), Hohannes der Sahagyan, ordained preacher. *Brousa*, Stepan, pastor, and four helpers. *Rodosto*, Muggerdich, pastor, and two helpers. *Kessab*, Polat Avadis, pastor, and one helper. *Adana*, Adadoor, ordained preacher. *Nicomedia*, four helpers. *Adabazar*, two helpers. *Demirdesh*, one helper. *Adrianople*, one licensed preacher, and one helper. *Thyatira*, one helper. *Killis*, one licensed preacher. *Bitias*, one helper. *Oorfa*, one helper. *Birejik*, one helper. *Ekerolook*, one helper. *Adiaman*, one helper. *Yozgat*, one helper. *Everek*, one helper. *Masgher*, one helper. *Diwrik*, one helper. *Marden*, one helper. *Shapit*, one helper. *Chemishgezek*, one helper. *Khanoos*, one helper. *Marsovan*, one helper.

In this country.—Elias Riggs, D. D., Benjamin Schneider, Philander O. Powers, *Missionaries*; Mrs. Martha J. Riggs, Mrs. Charlotte H. Ladd, Mrs. Sarah L. Powers, Mrs. Susan Dunmore.

Returning to the mission.—George B. Nutting, *Missionary*; Mrs. Susan A. Nutting.

The Armenian mission, instituted less than five-and-twenty years ago, has now become one of the wonders in the missionary world. Following the clear leadings of Providence, its laborers from this country, male and female, have been increased to sixty; its native pastors, preachers and other helpers to ninety-one; and its annual expense to $75,000. Its facilities for training native preachers and pastors have been multiplied and extended, and sixty are now connected with its five theological schools and classes, though not all of these are pious. The excellent female boarding-school at the metropolis contains twenty-five inmates, and has been blessed with a revival of religion. Forty-four free schools, scattered through the mission, have more than a thousand pupils. To the churches, twenty-four in number, 149 were admitted by profession during the year, and they have an aggregate membership of 626; about one-fifth of the number which has been enrolled as Protestants. A pastor has been ordained at Kessab, in the region of Antioch; and another at Aintab, that most remarkable of all missionary stations, with a full-grown church and congregation, which is pledged for his entire support. A third, from the same company of theological students, was ordained as an evangelist, near the birth-place of the Apostle Paul. The press at Constantinople during the year sent forth more than forty thousand copies, chiefly books, in five languages, and nearly seven millions of pages. A score of colporters have been employed in the book and tract distribution. Unless the Lord withdraw his hand, the number of foreign and native laborers must continue to increase, involving a gradual but constant growth of expenditures, for some years to come. It is the cost of success; the result of a signal answer to prayer. Nor can it be prevented, except by a direct and violent interference with the progress of this great work.

A more perfect territorial division has been effected between the Armenian and Syrian missions, and Kessab, Antioch and Aleppo now belong to the former; thus preparing the way for creating a distinct and separate Armenian mission, which has been done, south of the Taurus range of mountains. Mr. Everett, of the Constantinople station, following his lamented wife, and Mrs. Schneider, of Aintab, have rested from their labors.

SYRIA.

BEIRÛT.—Eli Smith, D. D., J. Edwards Ford, *Missionaries*; George C. Hurter, *Printer*; Mrs. Hetty S. Smith, Mrs. Mary E. Ford, Mrs. Elizabeth Hurter, Miss Sarah Cheney.—One helper.

ABEIH.—Simeon H. Calhoun, Daniel Bliss, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Abby Maria Bliss.—Two helpers.

SIDON.—William M. Thomson, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Thomson, Mrs. Van Dyck.—One helper.

HASBEIYA.—One ordained native preacher.

DEIR EL KOMR.—William Bird, *Missionary*; Mrs. Sarah F. Bird.

B'HAMDUN.—William A. Benton, *Missionary*; Mrs. Loanza S. Benton.

KEFR SHIMA.—William W. Eddy, *Missionary*; Mrs. Hannah M. Eddy.

TRIPOLI.—Jerre L. Lyons, Henry Harris Jessup, *Missionaries*; Mrs. Catharine N. Lyons.

HOMS.—David M. Wilson, Edward Aiken, *Missionaries*; Mrs. Emeline Wilson.

OUT-STATIONS.—*Suk el Ghurb*; *Aramon*; *Rasbeiya*, with one native preacher; *Ibil*, with a helper; and *Alma*.

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In this country.—Henry A. De Forest, M. D., *Physician;* Mrs. Catharine De Forest, Mrs. Matilda S. Whiting.

The Lord has been pleased to call to himself Mr. Whiting, one of the oldest, and Mrs. Aiken, one of the youngest members of this mission. The life of Dr. Smith, too, has been in great jeopardy, perhaps is so still, and with it the translation of the Scriptures into the Arabic language. The field of the mission, now more compact than formerly, has been divided into nine station-districts, each of which with but one exception, is occupied by at least one missionary, and that one has a well educated native clergyman. Never was the mission in such good working condition. The preacher finds more and more access to the people. Churches exist at Beirût, Abeih, Sidon, and Hasbeiya, containing eighty members, of whom seventeen were added the past year. No church has yet a native pastor, but the theological school at Abeih contains twenty-four pupils, and will soon, it is hoped, furnish pastors for them. The female boarding-school is to be resumed as soon as the female appointed to instruct it has acquired the Arabic language. The common schools are twenty-four in number, with 816 pupils. Ten of the masters are church members, and the cost of the schools, of all kinds, is over fifteen hundred dollars.

The New Testament, the Pentateuch, the minor Prophets from Hosea to Nahum, and the greater part of Isaiah, have been translated by Dr. Smith into the Arabic. But little progress has been made in printing the new version. The issues from the press were more than a million and a half of pages.

ASSYRIA.

MOSUL.—Dwight W. Marsh, *Missionary;* Henri B. Haskell, M. D., *Physician;* Mrs. Julia Marsh, Mrs. Lucy C. Lobdell.—Two native preachers, and two helpers.

DIARBEKIR.—Augustus Walker, George C. Knapp, *Missionaries;* David H. Nutting, M. D., *Physician;* Mrs. Eliza M. Walker, Mrs. Alzina M. Knapp, Mrs. Mary E. Nutting.—One native preacher, and one helper.

OUT-STATIONS, connected with Diarbekir.—*Hinee,* with a native preacher, and *Cutterbul.*

In this country.—W. Frederic Williams, *Missionary.*

The mission proposes to form a new station at Mardin, the ecclesiastical metropolis of the Jacobite Syrians, situated at the head of Mesopotamia, on one of the spurs of Jebel Tour, and likely to become a convenient refuge from the intense heat of the summer. The Jacobite church, numbering about sixty thousand souls, would seem to be on the verge of dissolution. Now, therefore, is the time for a vigorous evangelical effort in that region. At Mosul, persecution is suspended and the Protestants breathe more freely. At Diarbekir, there is great opportunity for sowing the good seed of the word. Seven have been added to the church at this station, which now numbers eighteen. Others are expected soon to join, and materials exist for a new church at an out-station in the region of Diarbekir. In the church at Mosul there are twelve members. The schools contain 243 pupils. A portion of the Scriptures has been translated into the language of the Koords and printed, and thus the way of the Lord is being prepared into Koordistan.

NESTORIANS.

OROOMIAH.—Austin H. Wright, M. D., George W. Coan, *Missionaries;* Edward Breath, *Printer;* Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath; Miss Fidelia Fisk, Miss Mary S. Rice, *Teachers.*

SEIR.—Justin Perkins, D. D., David T. Stoddard, Joseph G. Cochran, *Missionaries;* Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard, Mrs. Deborah W. Cochran, Mrs. Ann Eliza Crane.

GAWAR.—Samuel A. Rhea, *Missionary;* Mrs. Martha A. Rhea.

OUT-STATIONS.—*Geog Tapa, Ardeshai, Supergan, Dizza Takha, Ada,*—a native preacher at each.

(In addition to the five native preachers at the out-stations, thirty preachers and seven other natives are employed as helpers, not including sixty-one teachers of village schools.)

The relations of the Persian Government to the Nestorian mission are still unsatisfactory. French Jesuit influence is probably at the bottom of the whole. Our brethren, in their trials, have enjoyed the sympathy and aid of both the

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English and Russian Embassies; and Mr. Murray, the British Envoy, made them a friendly visit in April last. No department of labor, except the village schools, has materially suffered. The male and female seminaries have both gone forward as usual, and have again been visited with the special influences of the Spirit. The former has fifty scholars, the latter forty-eight; and at Gawar, in the mountains, is a boarding-school with twelve pupils. Fifty-eight free schools on the plain and two in Gawar, embrace 809 male and 311 female pupils, so that there are in all, 1,230 youths of both sexes in the schools. The press has issued 622,400 pages.

The mission is aided by thirty-five native preachers, and the gospel has been zealously proclaimed from village to village, and in thirty-six places of stated resort, and not without evidence of the divine blessing. Though for special reasons, converts have not been gathered into organized churches, there is progress made in separating them from the world. At a sacramental occasion in May last, about one hundred united with the missionaries in commemorating the Lord's death, more than thirty for the first time, and many deeply interested persons were also present as spectators.

Mr. and Mrs. Rhea are still alone at Gawar. Is there no enterprising physician to become their missionary associate? The return of peace to the Turks, with a restoration of their power in the Koordish mountains, has brought the Koords once more to their senses, and Mr. Rhea confidently believes that the door will soon be thrown open for preaching Christ among them. More laborers are also needed on the plain.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—Allen Hazen, *Missionary*; Mrs. Martha A. Hazen.

Returning to India.—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.

In this country.—Mrs. Hannah D. Hume.

A more convenient place of worship has been erected at Bombay, by means of a legacy given years ago for that purpose. The English portion of the printing establishment has been sold to the value of about $6,000. The remaining vernacular portion is one of the most complete in Western India, and has full occupation. The printing, during the last year, amounted to more than five millions of pages. The church has twenty-two members. Mr. Bowen, having adopted sentiments adverse to the baptism of infants, has resigned his connection with the Board. The mission needs more laborers. The climate is good, and Bombay is not difficult of cultivation, otherwise than as great and busy cities usually are. Let men who love to preach, and are adapted to metropolitan preaching, make proof of their ministry there, and they will doubtless find success among the same class of men as the great Apostle gathered into the church at Corinth.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, *Missionary*; Mrs. Eliza D. Ballantine, Miss Cynthia Farrar.—Five native helpers.

SEROOR.—Lemuel Bissell, *Missionary*; Mrs. Mary E. Bissell.—Five native helpers, one a licensed preacher.

KHOKAR.—William P. Barker, *Missionary*; Mrs. Lucretia W. Barker.—One native helper.

OUT-STATIONS.—*Wudaley, Bakhar, Chanday, Dedgaum, Bhingar, Shingvay, Shindee, Shevgaum, Bherdapur, Kinnay, Newase, Kolgaum,*—twelve in number, each with a native helper.

Native Pastor of 1st Ahmednuggur Church,—Haripunt.

Native Pastor of 2d Ahmednuggur Church,—Ramkrishnapunt.

On their way to India.—Samuel C. Dean and Charles Harding, *Missionaries*; Mrs. Augusta E. Dean, Mrs. Julia M. Harding.

In the Ahmednuggur mission, a village station has been commenced at Khokar, in the midst of a promising native church and community, forty miles northward of Ahmednuggur. The mission has advanced beyond the period when converts, church members, and helpers all tend towards the large stations, where so many of them are gathered into compounds and boarding-

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schools. Boarding-schools are sustained only so far as there are persons whom it is needful to educate at so much cost. This has been substantially true since the year 1851, no material changes having been made in the school system here, in consequence of the visit of the Deputation. There is a theological class, a training-school for promising boys, and another for girls, and at eight or nine out-stations are village schools taught by Christian masters. The outlay for education is not far from one thousand dollars. Six churches received forty-three new members during the year, and the whole number of members is one hundred and eighty-two. Two of these churches have native pastors. The opportunities for preaching the gospel in the interesting regions, of which Ahmednuggur, Seroor and Khokar are the centres, are very encouraging.

Rev. Messrs. Dean and Harding, with their wives, have been sent out to reinforce the mission. Mr. Fairbank also, of the Bombay mission, who sailed with these new laborers returning to India, is to join this mission.

SATARA.

SATARA.—Sendol B. Munger, *Missionary.*—Two helpers.

MALCOLM PETH.—Mrs. Mary L. Graves.

Returning to India.—William Wood, *Missionary*; Mrs. Eliza Wood.

Mr. Munger has been called to deep affliction, by the death of his excellent wife. Mr. Wood embarked in August with his wife on his return to India. Mrs. Graves, though feeling the infirmities of age, continues her school. A church of six members has been organized. Mr. Munger has devoted himself very much to preaching the gospel at the station and on tours in the villages around. The field is regarded as a promising one.

KOLAPOOR.

KOLAPOOR.—Royal G. Wilder, *Missionary*; Mrs. Eliza J. Wilder.

Mr. Wilder continues the only missionary in connection with this, which is an offshoot from the Ahmednuggur mission. His health is much impaired, and that of Mrs. Wilder is not good. He has sustained a Sabbath service in town so far as health has permitted. He reports also a preaching tour of much interest in the Southern Concan. The number of books and tracts put in circulation has somewhat diminished, but the receipts from sales have increased.

MADURA.

MADURA.—John Rendall, *Missionary*; Mrs. Jane B. Rendall.—Nine helpers.

MALUR.—Clarendon F. Muzzy, *Missionary*; Mrs Mary Ann Muzzy.—Nine helpers.

DINDIGUL.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Fourteen helpers.

BATTALAGUNDA.—John E. Chandler, *Missionary*; Mrs. Charlotte M. Chandler.—Nine helpers.

USULUMPUTTY.—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.

PERIACULUM.—Joseph T. Noyes, *Missionary.*—Fourteen helpers.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick.—Ten helpers.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One helper.

MANDAHASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor.—Eighteen helpers.

TIRUPUVANUM.—Charles Little, *Missionary*; Mrs. Susan R. Little.—Six helpers.

SIVAGUNGA.—In charge of Mr. Little.—Four helpers.

On their way to the mission.—William B. Capron, Charles T. White, *Missionaries*; Mrs. Sarah B. H. Capron, Mrs. Ann Maria White.

In this country.—George W. McMillan, *Missionary*; Charles S. Shelton, *Physician*; Mrs. Rebecca N. McMillan, Mrs. Elizabeth A. Noyes, Mrs. Henrietta M. Shelton.

Native Pastor at Mallankinaru.—S. Winfred.

Native Pastor at West Carasaculum.—H. Zilva.

The accessions to the churches of this mission during the year were one hundred and forty-four, and the number of church members is now 677. There are two native pastors, and the one first ordained has a church of nineteen members, with a good congregation. The men, women and children embodied in the village congregations, exceeded five thousand. The adults are nearly three thousand. Thus there are more than four unconverted persons in the congregations for every church member; and it may be in India, as it is in

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our own land, that many are drawn into congregations by relations of business to church members, by consanguinity, by friendship, and frequently it is hoped, by a secret influence from the Holy Spirit. The seminary at Pasumalie has forty-four pupils, an undiminished number; and the improved plan of the institution involves an increase of pupils, and a greater variety of classes and studies. A competent female teacher is about being sent out to take charge of the female boarding-school. The number of free schools is seventy-two, and of pupils, 839. There is a strong body of native helpers;—eighty-eight school teachers, forty-one readers, fifty-three catechists, (who are virtually preachers,) two pastors;—in all, one hundred and eighty-four. Twenty-three hundred patients were treated during the year; though they have to lament the loss of their physician, the health of Dr. Shelton having obliged him to retire from the field.

Mr. and Mrs. Ford have taken a release from their connection with the Board, the health of Mrs. Ford not permitting their return to India. Rev. Messrs. Capron and White, with their wives, sailed from Boston on the 24th of November, to reinforce this mission. Mr. Burnell, formerly printer in Ceylon, has joined the Madura mission, and has recently been ordained.

MADRAS.

CHINTADREPETTAH.—Isaac N. Hurd, *Missionary.*—Two native helpers.

ROYAPURAM.—Phineas R. Hunt, *Printer.*—One native helper.

In this country.—Miron Winslow, *Missionary.*

On the way to the mission.—Mrs. Abigail N. Hunt.

Mr. Winslow is now in this country on a visit for his health. Mrs. Hunt sailed from Boston to rejoin her husband, November 24th. The English department in the printing establishment has been sold, but not until the government press had drawn off the laborers by the offer of higher wages. The vernacular presses have full employment. The schools are carried on without any sensible abatement in numbers, or efficiency. Three converts from heathenism and two from the Roman Catholics have been received to the church.

ARCOT.

VELLORE.—Henry M. Scudder, M. D., *Missionary;* Mrs. Fanny L. Scudder, Miss Louisa Scudder.—One native helper, and three schoolmasters.

CHITTOOR.—William W. Scudder, Ezekiel C. Scudder, *Missionaries;* Mrs. Sarah R. Scudder.—Two native helpers, and two schoolmasters.

ARNEE.—Joseph Scudder, Jared W. Scudder, *Missionaries;* Mrs. Sarah Ann Scudder, Mrs. Julia C. Scudder.—Two native helpers, and one schoolmaster.

The Gospel Propagation Society have withdrawn their operations from Vellore and Chittoor, and the mission of the Board is now the only missionary body in the North Arcot District. Forty of the seventy-five communicants in the mission were lately transferred by the Society just named. Seven were received on profession within the year. Two have been added to the number of missionaries, making five in all. Having all been born in India, and early admitted to an acquaintance with the spoken language, they have great facility in preaching, which they are not backward to use. Six schools for nominally Christian children contain one hundred and five pupils; and there is a class of ten boys training with a view to future employment as helpers. More than a million and a half of pages were printed the last year for use in the mission.

The report of the mission embraces several interesting narratives of individual conversions.

CEYLON.

TILLIPALLY.—Marshall D. Sanders, *Missionary;* Mrs. Georgiana Sanders.—Five catechists, 1 English and 8 Tamil teachers.

BATTICOTTA.—William W. Howland, *Missionary;* Samuel F. Green, *Physician;* Mrs. Susan R. Howland.—M. Cornelius, *native pastor;* Nathaniel Niles, *licensed preacher;* 5 catechists, 1 translator for the 'Morning Star,' 1 general assistant, 1 secular agent, 1 English and 17 Tamil teachers.

PANDITERIPO.—John C. Smith, *Missionary;* Mrs. Mary Smith.—Three catechists, 1 writer, 1 English and 4 Tamil teachers.

ODOOVILLE.—Levi Spaulding, *Missionary;* Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Moses Welch, *licensed preacher;* 1 moonshee, 1 writer, 1

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secular agent, 3 teachers in Female Boarding school, and 7 teachers in Tamil schools.

MANEPY.—Benjamin C. Meigs, *Missionary.*—One catechist, 1 school superintendent, 1 English and 6 Tamil teachers.

CHAVAGACHERRY.—Eurotas P. Hastings, *Missionary;* Mrs. Anna Hastings.—T. P. Hunt, *native pastor;* 5 catechists, 1 colporter, 1 English and 7 Tamil teachers.

OODOOPITTY.—Nathan L. Lord, *Missionary;* Mrs. Laura W. Lord.—Seth Payson, *licensed preacher;* 2 catechists, 1 moonshee, 1 English and 1 Tamil teacher.

OUT-STATIONS.—*Karadive, Poongerdive,* and *Kaits Islands,* connected with Batticotta; *Varany* and *Kutchy,* connected with Chavagacherry; *Atchuvaly,* connected with Oodoopitty.

This mission, with seven missionaries, has two native pastors, three licensed preachers, twenty-one catechists, (who are virtually preachers,) ten other helpers, and about sixty Christian schoolmasters. The number of church members is 384, of whom twenty-four were received by profession the past year. The recent changes of the school system of the mission were preceded, in the order of events, by changes of a similar nature in the mission of the Church Missionary Society among the same people. The number of free schools is now fifty-five, with 2,017 pupils, of whom 503 are females. The outlay for schools in the higher department of education has been somewhat less, the past year, than in the previous one; but it has been greater in the department of free schools, and has the prospect of being somewhat larger still, the next year. The changes made in the Batticotta and Oodooville seminaries, of which much has been said, were made by the mission as the result of conviction that they were expedient. The printing establishment has been sold, under certain conditions, to native workmen who have long been employed to do, and oversee, the work; and the arrangement has answered expectations, thus far. This is an important step towards a self-sustaining Christian community. The Prudential Committee regard the changes made in this mission with much hope, and are earnestly looking for two good missionaries to send to it with the least possible delay. Mrs. Poor, bereaved of her husband, has returned to England.

EASTERN ASIA.

CANTON.

CANTON.—Daniel Vrooman, William A. Macy, *Missionaries;* S. Wells Williams, LL. D., *Printer;* Mrs. Sarah W. Williams.

On their return to China.—Dyer Ball, M. D., Samuel W. Bonney, *Missionaries;* Mrs. Isabella Ball, Mrs. Catharine V. S. Bonney.

Dr. and Mrs. Ball sailed June 11, and Mr. and Mrs. Bonney August 4. Mrs. Bonney now joins the mission, the others were on their return from the United States. There has been daily preaching in the chapel at Mr. Vrooman's residence, and Sabbath services have been maintained, with pretty good attendance, but no conversions are reported. Contempt and hatred of foreigners are less manifested, there is more free access to the people, and Mr. Vrooman has made repeated tours to the distance of thirty and forty miles, and once went nearly two hundred miles west from Canton, finding no difficulty in the way of spreading the gospel except the want of laborers. About 20,000 tracts and 18,700 copies of the four Gospels, in the revised version, have been put in circulation.

AMOY.

AMOY.—Elihu Doty, John Van Nest Talmage, John S. Joralmon, *Missionaries;* Mrs. Eleanor A. Doty, Mrs. Abby F. Talmage, Mrs. Martha C. Joralmon.

OUT-STATION.—*Chiòh-bé.*

This mission has still been greatly favored. During the year 1855, eighty-three persons were received to church fellowship at Amoy, Chiòh-bé and Peh-chui-ia. During the same time the missionaries of the London Society received forty-five. At Chiòh-bé and Peh-chui-ia the Christians have suffered severe persecution, but only one church member has drawn back through fear. The missionaries have been greatly oppressed by the amount of labor which has come upon them in connection with the gracious workings of the Holy Spirit, and most earnestly call for help, that the open and promising field around them may be more fully cultivated. A theological class has been formed by Mr.

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Talmage, to prepare native Christians, as rapidly as possible, to preach the gospel.

FUH-CHAU.

FUH-CHAU.—Lyman B. Peet, Caleb C. Baldwin, Justus Doolittle, Charles Hartwell, *Missionaries*; Mrs. Harriet F. Baldwin, Mrs. Lucy E. Hartwell.

In this country.—Mrs. Abigail M. Cummings.

Three times within the year has this mission been called to mourning. Mrs. Doolittle and Mrs. Peet, at Fuh-chau, and Mr. Cummings while in this country, have entered into rest. The labors of the mission have been much as heretofore, chapel preaching being the prominent feature in their system of effort. There are two schools with about twenty pupils in each, and tract distribution has been prosecuted as in former years. The teacher in Mr. Doolittle's school has been received to the church—the first fruit at Fuh-chau—and three other persons have expressed a desire for baptism.

SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, D. D., William Aitchison, Henry Blodget, *Missionaries*; Mrs. Eliza J. Bridgman, Mrs. Sarah F. R. Blodget.

Messrs. Aitchison and Blodget were able to commence preaching in Chinese at the end of their first year at Shanghai. Mr. Blodget devotes himself to preaching in the city, and Mr. Aitchison prefers to itinerate. He is accompanied by Mr. Burden, of the Church Missionary Society, a Chinese boat being their permanent home. They design to spend from a week to a month in a single place, returning again, in regular order, to places before visited. Mr. Bridgman is still engaged in translating the Scriptures. Mrs Bridgman's boarding-school has twenty-five pupils. The brethren urge large plans for carrying forward the missionary work in Northern China.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Rev. Asa Thurston,† and Mrs. Lucy G. Thurston.

KEALAKEAKUA.—Rev. John D. Paris,† and Mrs. Mary C. Paris.

KAU.—Rev. William C. Shipman,† and Mrs. Jane S. Shipman.

HILO.—Rev. Titus Coan,‡ Rev. David B. Lyman,* Charles H. Wetmore, M. D.;‡ Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, and Mrs. Lucy S. Wetmore.

WAIMEA.—Rev. Lorenzo Lyons,† and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond,‡ and Mrs. Ellen M. Bond.

MAUI.

LAHAINA.—Rev. Dwight Baldwin, M. D.,‡ and Mrs. Charlotte F. Baldwin (now on a visit to the United States).

LAHAINALUNA.—Rev. William P. Alexander,‡ and Rev. John F. Pogue;‡ Mrs. Mary Ann Alexander, and Mrs. Maria K. Pogue.

WAILUKU.—Rev. Daniel F. Conde,† and Mr. Edward Bailey;‡ Mrs. Caroline H. Bailey, and Miss Maria C. Ogden.‡

HANA.—Rev. William O. Baldwin,† and Mrs. Mary P. Baldwin.

MOLOKAI.

KALUAAHA.—Rev. Claudius B. Andrews,† and Mrs. Anna Andrews; Mrs. Rebecca H. Hitchcock,† and Miss Lydia Brown.‡

OAHU.

HONOLULU.—Rev. Ephraim W. Clark,‡ (now, with Mrs. Clark, in this country,) and Rev. Lowell Smith;‡ Mrs. Mary K. Clark, and Mrs. Abba W. Smith.—Messrs. Henry Dimond,‡ Edwin O. Hall,‡ Samuel N. Castle,‡ Amos S. Cooke,‡ and William H. Rice,‡ (engaged in secular pursuits;) and Mrs. Ann Maria Dimond, Mrs. Sarah L. Hall, Mrs. Mary T. Castle, Mrs. Juliette M. Cooke, Mrs. Mary S. Rice, Mrs. Maria P. Chamberlain,† and Mrs. Mary W. Rogers.†

PUNAHOU (Oahu College).—Mr. Edward G. Beckwith* (President). Mr. George E. Beckwith* (Professor). Mr. William A. Spooner;* Mrs. ——— Beckwith, Mrs. Eliza Ann Spooner, and Mrs. Maria L. Kinney.†

EWA.—Rev. Artemas Bishop,‡ and Mrs. Delia S. Bishop.

KANEOHE.—Rev. Benjamin W. Parker,† and Mrs. Mary E. Parker.

WAILUA.—Rev. John S. Emerson,‡ Rev. Peter J. Gulick;‡ Mrs. Ursula S. Emerson, and Mrs. Fanny H. Gulick.

KAUAI.

WAIMEA.—Rev. George B. Rowell;† Mrs. Malvina J. Rowell, and Mrs. Mercy P. Whitney.†

KOLOA.—Rev. Daniel Dole,* James W. Smith, M. D.;‡ Mrs. Charlotte C. Dole, and Mrs. Mellicent K. Smith.

WAIOLI.—Rev. Edward Johnson,† Mr. Abner Wilcox;* Mrs. Lois S. Johnson, and Mrs. Lucy E. Wilcox.

N. B.—Those only are now numbered as missionaries of the Board, who derive their support wholly or in part from its funds. Nor are those named in the foregoing list, who, though now residents on the Islands, became disconnected from the Board prior to the year 1848.

The plan of operation arranged for the Sandwich Islands in the year 1848, is working well. Ten clerical members of the mission derive their whole support from the Islands; ten in part from the

* Supported entirely by the Board.
† Supported in part by the Board.
‡ Supported entirely by the natives.

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Islands and in part from the Board; and two, connected wholly with education, are supported entirely by the Board. Four laymen, connected also with education, receive support from the Board; and eight laymen, formerly connected with the mission, are residing at the Islands as useful citizens. It is desirable, were it possible, that a greater proportion of the Island-resources should be devoted to the support of native pastors, preachers and teachers; but the great social advancement, by creating so many offices of honor and profit in secular life, operates as a hinderance to securing for the pastoral office the more promising educated youths from the Lahainaluna college. A correction of this evil will probably come in time.

The Hawaiian Government expended $43,000, last year, for education; besides giving $4,000 towards rebuilding a school house at Hilo, which had been burnt, belonging to one of the few schools still sustained by the Board. It has also pledged $10,000 towards a $50,000 endowment of the 'Oahu College,' designed mainly, in its first operation, for the children of missionaries, provided the whole sum shall be secured by July 6, 1858. The number of children in the government schools exceeds 10,000, more than half of whom can read, and more than a third can write. The reported admissions to the churches are 848, but there are blanks in the table, and the admissions could not have fallen short of a thousand. The whole number of church members is 22,766. The amount contributed by the native churches for pastoral support, was $6,817; for foreign missions, $1,837; for the erection of churches, $8,362; and for other objects, $1,033;—making a total of $18,049.

MICRONESIA.

RON-KITI (Ascension Island).—Albert A. Sturges, Edward T. Doane, *Missionaries*; Mrs. Susan Mary Sturges, Mrs. Sarah W. W. Doane —Two Hawaiian helpers.

SHALONG POINT (Ascension Island).—Luther H. Gulick, M. D., *Missionary*; Mrs. Louisa L. Gulick

STRONG'S ISLAND.—Benjamin G. Snow, George Pierson, M. D., *Missionaries*; Mrs. Lydia V. Snow, Mrs. Nancy A. Pierson.—One Hawaiian helper.

On their way to the mission.—Rev. Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.

The Micronesia mission is still struggling with the embarrassments always attending the outset of such enterprises among barbarians. One great difficulty arises from the extreme insulation of its several parts. The Missionary Packet, the 'Morning Star,' which has been built with funds contributed by the children and youth, at a cost of some twelve thousand dollars, promises to add a most important facility to the working machinery of this mission. It sailed from Boston on the 2d of December, taking Mr. and Mrs. Bingham to reinforce the mission. Dr. and Mrs. Pierson arrived at Strong's Island in October, 1855.

The missionaries are cheerful and hopeful in the midst of privations and trials, and have thought and written much upon plans for extending missionary operations among the many groups of islands east and west of them. The Ladrone Islands and the Kingsmill Group have been visited, and ought to be at once occupied.

NORTH AMERICAN INDIANS.

CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Jason D. Chamberlain, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain, Miss Mercy Whitcomb; Miss Charity A. Gaston, *Teacher*.

WHEELOCK.—John Edwards, *Missionary*; Samuel T. Libby, *Steward of the Boarding School*; Mrs. Rosanna H. Edwards, Mrs. Hannah E. Libby, Miss Helen E. Woodward, Miss Priscilla G. Child.—Joseph Dukes, *Native Preacher*.

PINE RIDGE.—Cyrus Kingsbury, D. D., *Missionary*; Edwin Lathrop, *Steward of the Boarding School*; Mrs. Electa M. Kingsbury, Mrs. Cornelia C. F. Lathrop, Miss Hannah Bennett; Miss Harriet Goulding, *Teacher*.

GOOD LAND.—Oliver P. Stark, *Missionary*; Harvey R. Schermerhorn, *Assistant*; Mrs. Harriet Stark.

BENNINGTON.—Charles C. Copeland, *Missionary*; Mrs. Cornelia L. Copeland.—Allen Wright, *Native Evangelist*.

LENOX.—S. L. Hobbs, M. D., *Missionary*; Mrs. Mary C. Hobbs; Miss Harriet A. Dada, *Teacher*.

YOKNI OKCHAGA.—Ebenezer Hotchkin, *Missionary*; Mrs. Philena T. Hotchkin.

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OUT-STATIONS.—*Mount Zion*, Pliny Fisk, *Native Preacher*. *Bok Chito*, Jonathan E. Dwight, *Native Preacher*.

Absent.—Abraham G. Lansing, *Licentiate*; Miss Catharine Fay, Miss Maria P. Arms.

Miss Laura M. Aiken, a valued helper, has been removed by death. Ill health has removed others, and diminished the strength of some who remain. Ninety-seven new members have been received into the eleven churches on profession, making the whole number 1,158. A new church of 68 members has been formed at a new station, of colonists from the Good Land church. A native preacher, liberally educated in the Eastern States, has been ordained as an evangelist. There are three English boarding-schools with eighty-nine boarding pupils, and six English day-schools. Vernacular schools, taught two days in the week, are sustained with interest at most of the stations, and the Choctaws are advancing in intelligence and general improvement.

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Mrs. Annie S. Willey; Miss Jerusha E. Swain, *Teacher*.—One native assistant.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney; Miss E. Y. Hancock, *Teacher*.—One native assistant.

FAIRFIELD.—Charles C. Torrey, *Missionary*; Mrs. Adelaide Torrey; Miss Ish, *Teacher*.—One native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary*; Mr. Edwin Archer, *Printer*; Mrs. Erminia N. Worcester.—One native assistant.

OUT-STATION.—*Honey Creek*.—John Huss, *Native Preacher*.

On the way to the mission.—Miss Harriet A. Sheldon.

Mr. and Mrs. Orr, who were temporarily supplying a vacancy, have retired from the field, and Miss Hall, still too feeble to resume her labors, has been released. Rev. C. C. Torrey and wife have joined the mission, taking the station at Fairfield, and Miss Sheldon, from Utica, New York, is on her way to take charge of a school.

The five churches among the Cherokees now contain 209 members, of whom thirteen were received during the year. Though the churches are poor, the monthly concert collections at Park Hill were nearly ninety dollars. The number of pupils in the schools is 110, though the average attendance is considerably less. The printing for the year exceeded 740,000 pages. The evidences of progress in Christian knowledge and civilization among the Cherokees is such as to show that labor has not been in vain among this people. The present excitement on the subject of slavery is felt among the Cherokees, and militates in some measure against the prosperity of the mission, by awakening prejudices against the missionaries, and against the Board itself.

DAKOTAS.

YELLOW MEDICINE.—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

NEW HOPE.—Stephen R. Riggs, *Missionary*; Mrs. Mary Ann C. Riggs.

Religious services are regularly maintained at both the stations of this mission. Three converts have been received into the church, now containing forty-three Indians and ten whites. In the school at Yellow Medicine there are forty-five pupils, but the attendance is irregular. Some of the Dakotas are anxious to rise to a higher state of civilization, and a new band has been formed to promote this object, which has awakened considerable opposition.

OJIBWAS.

BAD RIVER.—Leonard H. Wheeler, *Missionary*; Mrs. Harriet W. Wheeler; Miss Abby Spooner, *Teacher*.—Henry Betchford, *Native Catechist*.

The Ojibwa mission is about commencing a boarding-school for as many children as can be accommodated. Its prospects have somewhat improved. As the immediate consequence of a visit by Mr. Treat, during the last summer, sundry arrangements are in progress which promise well for the future.

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; Miss Jane T. Shearer, Miss Martha L. Stevens, *Teachers*.—One native assistant.

LOWER CATTARAUGUS.—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason; Miss Mary Kent, Miss Caroline A. Fox, *Teachers*.—Two native assistants.

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UPPER ALLEGHANY.—Joshua Potter, *Missionary*; Mrs. Jane Potter, Mrs. Laura E. Lathrop; Miss Jerusha Edwards, Miss Elizabeth J. Hough, *Teachers.*—One other teacher, and one native assistant.

LOWER ALLEGHANY.—Benjamin F. Hall, *Steward of the Boarding School*: James Pierce, *Native Preacher*; Mrs. Mary E. Hall.—One teacher.

OUT STATION.—*Old Town.*—Mrs. Sophia M. Wellman.

Absent.—Miss Eunice Wise.

The people in the Seneca Reservations have been less affected by sectarian efforts, than in previous years. The churches at Alleghany and Cattaraugus contain 196 members, of whom nine were added during the time under review. The charitable contributions at Cattaraugus have increased nearly fourfold. Eleven schools number 347 pupils; though there must be the usual abatement in Indian schools on the score of average attendance. A late enactment of the New York State legislature, placing the Indian schools in the same relation to the public school fund with the white schools, is supposed to form an era in the education of the Indians in that State.

The decision of the Court of Appeals against the constitutionality of the prohibitory law of the State, has rendered whiskey every where accessible to the Indians, and has occasioned the fearful relapse of many into former habits of drunkenness. In every other respect, the progress among the people is encouraging.

TUSCARORAS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood.

MOUNT HOPE.—Miss Abigail Peck, *Teacher*; Miss Nancy Wood, *Assistant.*

The boarding-school at Mount Hope has been partly broken up during a portion of the year by sickness among the pupils. The total number who have attended is sixty-six, of whom seventeen were boarding and thirty-nine were day scholars. Ten Indian children and about the same number of white children are taught in the mission school.

Six of the church members have died; and four cases of excommunication have occurred. Six have been admitted on examination, making the present number of communicants eighty-four. As elsewhere among the aborigines, the most ensnaring and destructive vice is intemperance; but the eye of the friendly visitor will perceive much gratifying evidence of advancement in civilization.

ABENAQUIS.

ST. FRANCIS.—Peter Paul Osunkhirhine, *Native Preacher.*

No particular report of labors and results has been received from this station. Obstacles to the success of the gospel continue with unabated force. The condition of the tribe is becoming, indeed, more unfavorable; and a removal to a new location is seriously thought of.

SUMMARY.

Missions.

Missions,	28
Stations,	124
Out-stations,	55

Laborers Employed.

Ordained Missionaries (6 being Physicians),	157	
Licentiates,	2	
Physicians not ordained,	6	
Other Male Assistants,	15	
Female Assistants,	201	
Total laborers sent from this country,		381
Native Pastors,	13	
Native Preachers,	63	
Native Helpers,	270	
Whole number of Native Helpers,		346
Total laborers connected with the missions,		727

The Press.

Printing Establishments,	9
Pages printed last year,	26,021,260
Pages printed from the beginning,	965,000,000

The Churches.

Churches, (including all at the Sandwich Islands,)		119
Church Members, (do. do.)	26,903	
Added during the year, (do. do.)	1,626	

Educational Department.

Seminaries,		7
Other Boarding Schools,		23
Free Schools, (412 supported by Hawaiian Government,)		691
Pupils in the Seminaries, (80 do.)	343	
" " Boarding Schools, (87 do.)	686	
" " Free Schools, (10,155 do.)	18,317	
" in all the Seminaries and Schools,		19,346

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INTELLIGENCE FROM THE MISSIONS.

Smyrna.

LETTER FROM MR. LADD, OCTOBER 21, 1856.

Visit to Thyatira.

MR. LADD left Smyrna for Thyatira on the 25th of September, and arrived there the next day. As his purpose was to remain several months, he did not go till the hot weather had passed; wishing to avoid too much exposure both on the way and at Thyatira. Besides, during the summer, some of the Protestants are usually engaged in business, away from home, either in their fields or in neighboring villages; so that the season is less favorable for them to come together for spiritual improvement. The account which he gives of the state of things in that place will be read with interest.

On my arrival, as I entered the city, being recognized by different Mussulmans, I was saluted with their *Hosh geldin*, words of welcome to their friends. This was certainly very pleasant to me, alone as I was in this far off place; especially as it showed me that their friendly feelings towards the Protestants still continued. Again, as I was walking the other day in the market, a respectable Mussulman invited me to sit with him in his shop, for the purpose of having conversation with me and forming my acquaintance. He was disposed to converse on religious subjects, and when I left him he invited me to call again.

The brethren here have kept up their meetings regularly on the Sabbath during the summer, and I find some progress has been made, though they have been entirely alone since I left them last May. There is an increasing boldness on the part of some in professing the truth; and one young man, an Armenian, has joined the Protestant community since I was here. He is a very respectable man, engaged in regular business for himself, and is a valuable accession to the community where Protestant influence is so much needed.

It is especially true here, that the advancement and effects of the truth are not to be estimated by the number of church members, or of the Protestant community. Facts are continually coming to light which show that many Greeks and Armenians are quite convinced that their own priests are entirely corrupt, and make their office a means merely of worldly gain; that they pervert the teachings of the Bible, and that the truth is with the Protestants. Yet these persons are not sufficiently instructed in the pure gospel, and influenced by it, to be ready to endure that opprobrium of public opinion which they must meet if they profess their sentiments openly. There is just such a public opinion here, restraining them and keeping them silent, as exists in our southern slave States, to hinder the free speech and action of those there who are heartily opposed to slavery. No freedom of conscience or of speech, on religious subjects, exists in the Greek and Armenian communities. The precise thing requisite to be done here, in order that the truth may at once make rapid advances, is to have all who are intellectually convinced of the truth openly avow their convictions, and act according to them. But how to find access to them and persuade them to do this—here is the difficulty. The missionary feels his own weakness, and his entire dependence upon God to give success; and is ready fully to appreciate, as of great importance, any small advancement which he may perceive in this work.

An account of the case referred to below was published in the Herald for October last.

The case of Yani Sava, of Magnesia, concerning which I wrote you in my last,

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remains unsettled, and he is still in exile. The latest news I have respecting it, is that the Dutch ambassador has taken up the matter with earnestness, inasmuch as Mr. Sava had a partnership in business with one of the Van Lenneps, of Smyrna, of course a Dutch subject; which is a sufficient reason to the Turks for his interference.

Baghchejuk.

LETTER FROM MR. PARSONS, OCTOBER 27, 1856.

The New Chapel.

THE chapel at Baghchejuk is nearly completed. It is sixty by forty feet, high enough to allow of galleries when the attendance shall demand them; and it will then seat from eight hundred to one thousand persons. A congregation of three hundred is expected to begin with. "It has often been estimated that from one hundred to one hundred and fifty persons have gone away from our present room, which holds one hundred and fifty, not being able to find places. The people have contributed liberally, many have made great sacrifices, and some have borrowed money, in order to be able to do something toward building it." Under one corner of this chapel was placed a basket of stones, nearly half a bushel, which were thrown through the windows of Amoojok, the colporter, and the first Protestant of the place. An account of this colporter is given in the Dayspring for 1854, page 38. As the people were throwing the stones, on one occasion, he turned towards them and said, "Throw stones; throw them. They are the foundation of our church; the more you throw, the broader it will be."

Congregation—Prospects.

The accounts from this place continue to be of the most cheering character. Mr. Parsons writes:

The regular congregation is increasing as the winter approaches. Among those who have recently come in from their summer occupations in the mountains, is the old man of nearly eighty years, whose conversion I mentioned in my last. Last Saturday evening he took his seat in the congregation, with his three sons and their families, for the first time. Seven months ago, he compelled his wife, a Protestant, when dying, to receive the communion and other administrations of the priests, at the same time blaspheming the Redeemer in whom she trusted.

We have daily occasion to rejoice in the expectation that this town will, before many years, become a Protestant community. The work goes forward with great power. The spirit of prayer, the brotherly love, the self-sacrificing spirit for the sake of extending the Redeemer's triumphs and praises, on the part of those who have been enlightened, are such as are exhibited in times of revival at home. Here we have seen no coldness, no abatement. It is the same, summer and winter. The congregations are smaller during the summer, for many are absent; but those who go out to other villages, or to the mountains and distant fields, go every where preaching the word. They every where pray, and preach, and sing praises to Him who loved them and gave himself to die for them, and they come home only to join with those who during their absence have learned to sing the new song of praise to the one glorious Redeemer. The good leaven is working wonderfully. Others have the same anticipations respecting the prevalence of the truth here, who do not on that account rejoice. Recently the most upright and sincere priest of the town, who came here some years ago partly that he might not be disturbed by Protestantism, has left the place, saying that his hopes have been sadly disappointed—that this place is to be the very hotbed of heresy. He has gone to Jerusalem, resolved to spend there the remnant of his days. The town authorities also are beginning to sell land which for a long time they have refused to part with. The people say it is because they are afraid the place will become entirely Protestant, and go out of their hands; so that now or never can they realize the profits of the sales.

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Christian Efforts – Other Places.

Such statements as follow in regard to the faithful efforts of the Protestants of Baghchejuk, to disseminate the truth and bring men to Christ, while they give every reason to hope for continued prosperity there, may well lead many professing Christians in more favored lands to serious reflection upon their own manner of life.

Besides the church members and members of the congregation who are active in disseminating the truth, there are two persons who devote all their time to the work—the preacher and colporter. The teacher of adult females at their houses, finds a wide and interesting field. He devotes the day to this work, and labors for his own support evenings and mornings.

The church upon its first organization, resolved to labor for the conversion of the neighboring villages; to go in small companies every fifteen days to the three nearest. They have been repeatedly rejected and driven away, and sometimes beaten with stones and clubs. But more recently, as I have before mentioned, they have been received more kindly. During the past two weeks, two young men from Bebek have been laboring as colporters in these three villages, and with wonderful success. In Ovajuk, with a population of three hundred or four hundred houses, all Armenian, there has been a wonderful change. Mr. Trowbridge has recently visited the place, in company with Baron Hohannes, the native preacher of this place, and I hope he will give you an account of his visit. Only a year ago, Baron Hohannes was beaten out of the village. He says he then said in his heart, O! Ovajuk, I shall one day preach freely in your streets. And this he has now done. Three hours further on to the east, is Oslambeg, with three hundred or more, all Armenian houses. What I have said of Ovajuk, may be said of this place. Of both these towns I am confident you will hear again. So deeply interested have the two young brethren from the seminary become in these two places, that they request permission to stay beyond their vacation. Five hours further in the same direction, is Koodbeleng, which was visited by two members of this church in August. There is now a small congregation there, and a young man has just been found to labor with them. On the other side of the mountain, about Nice and the lake of Nice, among the scores of Armenian villages, the deacon of this church, in company with the deacon of the church at Adabazar, has been laboring during the past two months, with much encouragement.

I have said that the brethren from this place preach the gospel wherever they go. One is a laborer in the Sultan's factory at the head of the gulf of Nicomedia; who was turned off because he preached, but has since been taken back on account of his superior skill and faithfulness. He has now, almost every evening, a meeting for the study of the Scriptures, attended by from ten to fifteen young men. Another is a butcher, in a neighboring Turkish village. He procured a Turkish Bible, and persuaded some to read it. But some one told the people it would undermine their own religion, and they agreed to tear it up; and did so, distributing the leaves to be used for cigarettos. The truth upon these torn leaves was perused, and the impression became overpowering in favor of the book. They requested our Armenian brother to get them another copy, which he did, and by subscription they paid for it, and are now reading it.

Cesarea.

LETTER FROM MR. FARNSWORTH, SEPTEMBER 25, 1856.

In 1855, one of the mission families at Cesarea remained in the city during the hot months, while the other went to Everek. "This year," Mr. Farnsworth writes, "we have occupied a house in a vineyard about two miles from the city. The situation is de-

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lightful, just at the border of the plain where the land begins to rise towards the mountain. The house is a huge old structure, more like a feudal castle than like a New England house. This has proved a good retreat, for health, comfort, and convenience."

Reasons for Sorrow.

We have had some special cause of mourning within the last few months. There has been more discord among the brethren than ever before; some have fallen into great sin; three of the male members of the church have been suspended; and our helper from Amtab, who was formerly a most efficient and acceptable laborer, has fallen into disgrace, and has left. He was guilty of several improprieties, such as were a just cause of offence to those in our community and those out of it. Some persons, also, who are not members of the church, have conducted in such a manner as to retard the good work. The people of the East cannot understand that every Protestant is not a fit representative of the Protestant religion. Hence the very unhappy influence those may exert who are members of our community, but have not been renewed in the temper and spirit of their minds. All who are called New Testament Christians are expected to obey the gospel; but how poorly do the best, those who give most evidence of a renewed heart, do this; and much more those who are only intellectually convinced of the truth.

Reasons for Joy.

But though we have seen so many causes for sorrow, we have also had reason to rejoice. All the suspended members of the church have acknowledged their sins, with many tears, and we have reason to hope that they may yet be restored to fellowship. There is much more harmony than there has been. Besides, however much evil influence may have resulted from the folly and wickedness of our friends, whether in the church or out of it, the work has gone forward. For the last three months there has scarcely been a week in which some adult person has not joined us. Men, women and children have come in. The grey-bearded old man, the young man just entering upon active life, the mother with her children, all have come, and that from week to week, in the most silent, unobtrusive manner The people seem to be learning the fact that each one must choose for himself alone. Formerly they appeared to think that the masses were to be led to the Savior, or at least to the gospel, by others; just as they have always been led by their priests and bishops. The remark has often been made, 'If such a priest, or such an influential man would come out, half the city would be Protestant.' Thinking for themselves, and choosing for themselves, is quite new; but the people begin to see that it is their privilege and their duty, and we rejoice to see them acting accordingly. Coming thus, they are able to act with some independence, and to exhibit some strength of character in time of trial.

The growth that we have enjoyed the past summer, is all the more encouraging from the fact that it was unexpected. Last year we felt that we enjoyed a good degree of prosperity, and yet there were four months of the warm season during which not a single individual joined us. We did not think this strange or discouraging. At that season, the minds of people are enervated, and they cannot easily be aroused to earnest thought; multitudes are away in the vineyards or the neighboring villages; the Sabbath is a day for pleasure seeking, and those who are in the city through the week take that day for visiting those who are out. Hence we do not expect to see many strangers during these months. Our audience is expected to diminish very much, and last year it did so. But this year there has been no falling off. Though many of our own people have been away, enough have come in to fill their places. Perhaps there have never been two

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months in which the average congregation was greater than for the last two.

With these facts before us, it is with great pleasure that we look forward to the next six months. The working season has just begun. The long evenings have come, and while our good friends in America are discussing politics, and devising means to arrest the fearful progress of slavery, our friends here are discussing the truths of the New Testament, and doing what they can to arrest the work of Satan in this land; a work which he is doing by means of a different kind of slavery—slavery to priests, and to a formal, lifeless Christianity. We trust that the cause of truth and of God will triumph in both cases.

Aintab.

LETTER FROM DR. PRATT, OCTOBER 8, 1856.

Death of Mrs. Schneider.

SUDDENLY and unexpectedly a heavy blow has fallen upon the Armenian mission and the station at Aintab, and especially upon the brother from that station who is now in the United States. He was not permitted the consolation of being present during the last brief sickness, to hear the last words, and perform the last offices of kindness to one so dear. Mrs. Schneider died on the 29th of September. Dr. Pratt writes:

There was no long illness and gradual failing to prepare us for this. She had not *seemed* to be unusually feeble, though we knew that she (as all of us) was overtasking her powers. But disease came upon her suddenly, and in less than five days its work was done. The great impression upon the brain—at first intense headache, and then stupor passing into coma, prevented any conversation with her during her last illness. But we did not need this for our comfort. Her love for Christ and for souls, her burning zeal and unwearied perseverance, are known to all. I cannot give you a history of Mrs. Schneider's missionary life, but I hope some one else will do it. Very few missionary ladies, I believe, have been able to accomplish as much as only the five or six years of her life in Aintab have accomplished. She had an earnest desire for the salvation of every one she met, and was faithful in efforts for their eternal interests to a degree rarely witnessed. She did not fail to follow effort with supplication, for she was a woman of much prayer; and many a woman whom she met but once, at least for that once heard the living gospel of Christ. Old and young shared her affections, and heard her counsels and instructions with pleasure. Oh that the mantle of her zeal and faithfulness might fall on us—that we might have her spirit of prayer, and her earnest faith. We shall miss all this greatly at our station. She had gathered a school of about thirty girls, many of whom wept sorely at the funeral of their beloved teacher. I have no doubt that many souls at the last will rise up and call her blessed. She has done a great work in this place, and great will be her reward. Who will now do the work from which she is taken? Who will care for all these? The two ladies had as much as both could do, and now it has all come upon one. Oh, that we had more strength and more helpers! We ask the churches to be helpers together with us in their prayers; especially that we may live more holy and unblamably before God, and serve the Master better and better from day to day.

Abeih.

LETTER FROM MR. BLISS, OCTOBER 15, 1856.

MR. BLISS writes briefly, but makes pleasant mention of some 'bright spots' and some cheering indications connected with the work at Abeih.

Sanctified through the Truth.

There are some bright spots to the Christian, even in this dark land. When

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we come around the table of our Lord, and partake of the emblems of Christ's dying love with our dear Arab brethren, our hearts are filled with joys unfelt before. When we look upon these brethren, and contrast them with the mass of the people, we are ready to exclaim, "What hath God wrought;" for every man, woman and child in this land is a living, speaking, acting argument for the total depravity of the human heart, and these native brethren show forth the regenerating power of the Holy Spirit.

The congregation here numbers from forty to sixty. At our communion season in July there were over ninety present, twenty-seven of whom were communicants. We have often seen individuals in tears, when the preacher has spoken of the awful realities of life and of death. There are reasons for believing that the Holy Spirit is moving upon the hearts of here and there one, and calling them to a knowledge of the truth.

At each of the last three communions, there were added to the church such as, we hope, shall be saved; and there are now twelve or fifteen others asking for admission. Four of these are seminary boys, one from Abeih, and the others from the surrounding villages. Two are from Aramon, a village about one hour from this place, for which we have considerable hope. One man from that place joined the church in July, and now two others are ready to follow his example. One of these is a Druze, a man of candor and determination, and one who seems to have some knowledge of the truth as it is in Jesus. Should he receive baptism, he would undoubtedly be persecuted, perhaps even unto death. The storm is already gathering, and causing him some uneasiness; yet he does not falter. He called on our consul not long since, who assured him that no pains would be spared on his part, to secure to him all the rights and privileges guarantied to citizens of this empire, by the late firman of the Sultan. As soon as the committee of the church are fully convinced that he is born again, he will be baptized and admitted to the company of the faithful. About two months since, a man of the same village died, who had been a Protestant for some time, though it had not appeared best to admit him to the communion, lest he should not so run as to obtain the crown. But he had cast the anchor of his hope within the veil; for as death approached, his soul seemed to have a support sure and steadfast. He called his friends around him and desired them either to bury him in the Protestant cemetery at Abeih, or to put him beneath his own olive trees, so that the Greek priests should have nothing to do with his funeral. He then said that all his hope was in Jesus—that with Christ he had had sweet communion. About one hour after this conversation, the customary wail announced that a soul had departed, as we hope in this case, to a better world.

Madura.

LETTER FROM MR. NOYES, AUGUST 14, 1856.

Organization of Churches.

MR. NOYES had previously reported that the church members of five different localities in his field (Periacoolum) had applied for permission to separate themselves from the station church, that they might be organized into separate churches. On the 29th of July he started in company with Messrs. Chandler, Webb and Taylor, for the purpose of attending to the organization. He writes:

The first church organized is at Bodinaikanoor, twenty-two miles south-west of this place. It consists of twelve members, who reside in two different villages, and are connected with two different congregations. The second is at Coambey, fifteen miles south of Bodinaikanoor, consisting of ten members, who live in three different villages, and belong to as many different congregations. The third is at Cumbum, ten miles south of Coambey, and thirty-five miles, on a direct road, south-west from Periacoo-

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lum. In this there are twenty-three members, connected with three different villages in which there are congregations. The fourth is at Kameyanputty, four miles east of Cumbum, containing seventeen members. These also belong to three different congregations in as many villages. The fifth and last is at Coyalapuram, five miles north of the last mentioned, containing twenty-two members, all of the same congregation. At each place a public service was held, and after the adoption of the covenant, an appropriate sermon was preached, the fellowship of the churches connected with the American Board was expressed, a prayer of organization was offered, and deacons were chosen and set apart by prayer and the laying on of hands. In the Coambey church, where the members are of different castes, a love-feast was celebrated in which both males and females participated. It was truly delightful to see those who formerly would have scorned pariahs, sit by their side on the same mat, and eat food which had been cooked by our parish servants. The fact that those of higher castes present at this feast were old men and women, who had spent a large portion of their lives in heathenism, made it the more interesting.

In Coyalapuram, a potter who was formerly proud of his caste, made profession of his faith and received baptism. He also, though but an infant in the faith, by partaking with us of food cooked by pariahs, gave evidence that he was willing to come out from the world and be separate. He had been a member of the congregation but a short time; but as he gave good evidence of having been born of the Spirit, we could not refuse the baptismal water.

We returned to Periacoolum on Saturday, the 2d of August, where we spent the Sabbath. The Periacoolum congregation having just completed the re-erection of their church edifice, wished to have it re-opened with appropriate services. They hoisted a flag with the motto, in Tamil, "Christ the Lord shall reign;" and brother Taylor preached a highly appropriate sermon from the text, "In the name of our God we will set up our banners." The afternoon of the Sabbath was devoted to special prayer for the new churches which had been formed, that the Lord would send to them pastors after his own heart. A meeting was also appointed in the evening. We feared that few would attend on account of the cholera; but the chapel, which is sixteen by forty-five feet, was nearly full. The "station church" now contains only twenty members, including those who are connected with the Periacoolum congregation; but there are now six distinct Christian churches in this field, for each of which we need a pastor.

Each church, at the organization, agreed to do all in its power towards providing and keeping in repair a place of worship to sustain a school for the education of their children, and for the support of a pastor.

LETTER FROM MR. TAYLOR, MAY 28, 1856.

MR. TAYLOR is stationed at Mandahasalie, in the Southern portion of the Madura field. He had remained at the station, with his family, during the hot season, and they had enjoyed usual health and strength. But he says, "This station is an exception to the others. Every hot day of the hot season, and just in proportion as it is hot, brings in a refreshing sea-breeze, commencing at two or three o'clock in the afternoon, and continuing till nine or ten at night. Though we are thirty miles from the sea, as there are no hills or groves to break it, the breeze is not long in reaching us; and in the hottest day, some time before night, it is nearly as cool as comfort requires. The family which may be placed in the station district next east of this, will enjoy a location, for this reason, still more favorable."

Out-Stations.

In this letter, which has been long delayed, Mr. Taylor surveys his field in order, giving some account of the work at the principal out-stations. It will doubtless be regarded by

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the reader as, on the whole, a very encouraging account.

West Caresacoolum. You have been informed that Mr. H. Zilva was ordained in February over the native church formed here last year. He appears, as I expected, devoted to his work, and the church is happy in his ministrations. A few Sabbaths since, I assisted him in the administration of the sacrament, when he received seven new members to his church. I trust that the Lord will yet add to their number more and more; but our hopes of great things in the place are often disappointed. The higher castes are, for the most part, cautious and calculating, rather than ready to walk by faith. A goodly number of Shanars have seemed, for some time, to be not far from the kingdom of heaven, but they are not yet decided; and a body of Naikers, who promised fairly, and for a few Sabbaths did attend meeting with our people, decided at last that they could not at present withstand the opposition that met them. The truth, however, is gaining ground among them. Each of the six congregations connected with this out-station are doing well, and slowly increasing in their numbers, while at a distance of six or eight miles to the north-west, there are several villages where people now hear the word with gladness, and promise to be with us.

East Caresacoolum. Here is a little band of disciples, organized into a separate church last year. It was among the smallest of the churches then formed, but its members are united, in mind and spirit, one with another, and all, I trust, in Christ. They are a loving and happy company, and have a good report among the heathen. Three families of the Puller caste, in a hamlet near by, have recently joined their congregation, and considerable numbers of that caste, the connections of these, live in two other villages in the vicinity; and the leaven, I am informed, is working among them. The manner and spirit with which these three have come, are an earnest of good. An addition of four has been made to their church since January.

Valenoorane. The year, thus far, has not been altogether a promising one at this out-station. There are four congregations connected with it; but nearly all the time, the catechist, Rockwell, has been the only person in charge to care for them, and his health, though now improving, has been poor. I am taking measures to increase the working force, so that the congregations may, and I trust will, begin to revive again. At Valenoorane itself the cause is prospering. Mr. H. Zilva, on recently visiting them, remarked, what had been impressed on my own mind, that our people there now talk much less about their worldly troubles, of which they have had a large share, and more about the kingdom of God. There is a new opening for us at this out-station, in a place about five miles from Valenoorane. As I recently visited the place, my mind was very favorably impressed. I do not remember ever to have visited a place for the first time, when a greater readiness was manifested to receive the gospel message. I have sent a man to labor there for a time, preparatory to their organization into a congregation, if it shall then appear expedient. There is a favorable opening, also, at a village two or three miles west of Valenoorane. During the year thus far, six have been added to the church in Valenoorane; two of whom, however, had recently moved into the village from another congregation.

Poorasaloor. The church formed here the latter part of the last year have appointed two of their number, the most suitable persons, as deacons; and in various ways they appear desirous of honoring and building up the church of God in the place. Their meetings are well and regularly attended, and they have begun to do something, in a systematic way, towards providing for the temporal affairs of the congregation. An evangelical or missionary spirit to a considerable degree

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exists, and the influence of it is felt, both in that and other villages. There are several places around, where an influence has been gained, and the word will be listened to with approval; and some appear, at times, on the point of deciding to abandon their heathenism for Christianity. A heathen woman of the village seemed to express the feelings of many others, as well as her own, when she said, a few days since, "My mind is not settled in any thing. When I hear your religion preached, I think it is right; but again, when I hear other things, my mind wavers; it does not remain steady."

Camathy, Mr. Taylor says, is the largest village in his field, and gives name to the mission district east. The place is important and promising. "It has been without help most of the year," and the catechist recently sent has left. Yet some are faithful, and very desirous that another catechist should come to them. "I think that the right man, who will enter upon the work in faith and patience, will not have to wait long for a harvest."

Samepetty. This place is about five miles south-east of the above, and near the place where I think the future missionary of this district will be located. It is only about a year since we first commenced operations there, or in the vicinity, and at no time has an educated catechist been employed there. The reader, though never instructed with reference to his duties in any of our schools, has yet become somewhat skillful in the use of the word of God, while his kind and affable manners open the way for his being heard. There are now but seventeen families formally connected with us; and of these, eleven only are in Samepetty, the others being in five other neighboring villages. But in all these places, with God's blessing, we may hope for an increase not long hence. The knowledge of the truth as it is in Jesus is increasing, and this truth is not without its influence.

Paraliche. More than three years have passed since the first efforts were made in this place. They have had one catechist, Paranchothe, all the time, and a church of thirty-four members has been gathered, including those from neighboring villages. One has been excommunicated, and another it is supposed must be. None have been received this year, but there are some candidates who appear well. The excommunicated person was cut off for polygamy. This was formerly a besetting sin among them, and that there should be some relapse is not strange. The church I trust will stand, for the love of God appears to be shed abroad in their hearts. The reader in Samepetty (spoken of above) is a member of this church, and there are two or three more, of respectable talents and attainments, who study the Scriptures and exhort the people as they have opportunity, and appear to be desirous of devoting themselves to the prosecution of this work.

Perunarlee. The state of things at this place is not satisfactory. There are a goodly number of people professedly favorable, and a considerable class from whom an increase might soon be hoped for, if the proper means were used. But "the peculiarities of the place are such as to require a catechist of greater talents than would suffice for a purely rural village, and this want unsupplied, has left the congregation in a distracted state." Mr. Taylor hopes, "though that hope has been for some time deferred," to procure for them ere long a better man.

Poothoocoolum. This is a comparatively new congregation, five miles south-east of the above, but it was started into life with a freshness and vigor that give promise of good. I have done for them comparatively little during the year they have been with us, but they have done more for themselves than some others. It is strictly a rural village, and a reader of superior attainments will not be essential, if only such an one is at Perunarlee.

Sevalpetty. At this place no additions have been made to the church, organized last year, but there are some candidates who are well

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reported of, and the congregation has somewhat increased. The church is small.

Nuttacardoo. This village is about ten miles south of Mandahasalie, and there has been a congregation in the place for more than three years, but till the latter part of the last year, its members were confined to the Pariah caste. About a dozen families of Naikers then joined them. These latter, in standing in society, and in general influence, are much in advance of the former, but the Pariahs stand before them in the knowledge of things pertaining to the kingdom of God. The Naikers, however, are coming steadily forward. Several of them can read the Bible, and they excel in singing our Christian songs. The coming of these Naikers is a movement of importance in my field. It is the entrance of the gospel among the higher castes, and as such it is thought and spoken of, all through the region. There is but one man now in the place who is a member of the church, but he is a decided Christian; and others, I think, should be received ere long.

Canjampetty This is four miles south from Mandahasalie, in a purely rural district. Here, too, for more than three years there has been a congregation, yet it has been small and only poorly provided for. There are but two members of the church who properly belong in the place. But the congregation is central to three other small ones in the neighborhood, the members from all of which meet here on the Sabbath, and there is a respectable and interesting audience. As yet, only Pariahs have joined us, and their number in the region is not great, but the truth is made known among the other castes, and exerts an influence. The time of their turning unto the Lord is known only to him, but talk about it has arisen among them. There are some in the place, I hope, who are prepared to join the church.

At *Rasacopalium*, which is about five miles south-east of Mandahasalie, two or three families have been for as many years connected with the mission, but they were so isolated in their location, and their number so small, that they were much neglected. "Of late there has been a reviving among them. The former members seemed to be in earnest, as if they had truly chosen the Lord, and all the remaining families of their caste, about ten, have joined with them and appear well." There is also a movement among the other castes in the place, which is encouraging. "The reader shows commendable zeal and tact, but his early advantages were poor."

Pantalagoody is about eight miles south-west, and is a place of considerable importance. We have had here a congregation of about a dozen families for between two and three years, but the nature of their employment being such as to keep them much away from home, they have not made the advancement that was hoped for. I must confess also that I have but rarely visited them, for they are out of the range of my ordinary tours, and are also a little nearer to Mr. Zilva than to me. There are two other villages in the vicinity where there seemed to be openings for forming congregations, but both efforts failed. The reader is very well qualified for the work, and of late, together with his people, appears to be more awake; and I am informed that there is a favorable movement now among the lower castes in the place. The reader and his wife are the only members of the church, though I have sent one family, the heads of which are members, to labor in another congregation.

Tooval is spoken of as "a congregation far away in the Camathy district;" which had not been visited for some time, and it was rather expected, that it would fail for want of support. "It seems, however, determined to live, and according to all the accounts I have of it, is growing in its numbers, and in the attention given by its members to the word of God. It will be an important out-station whenever a missionary occupies that district."

Of *Mandahasalie* and its vicinity, Mr. Taylor says: "I have nothing special now to communicate. I have spent much of my time and most of my Sabbaths away from

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here. The catechist, Zaserdian, fails in no duty, but the studies assigned him by the mission, together with those I have given him, and the other helpers, have necessarily diminished the amount of his labors."

Amoy.

LETTER FROM MR. JORALMON, JULY 30, 1856.

MR. JORALMON first speaks of his passage to Shanghai and thence to Amoy. "In all our voyagings," he says, "sometimes in the midst of great danger, we have only to praise the goodness, which not only shielded us from harm, and supplied all our wants, but also bestowed upon us unnumbered comforts, and vouchsafed to us privileges far beyond our expectations. Our temporal comforts in the 'Maury' were far superior to those of most ocean travelers, and our spiritual privileges were very great. Beside Sabbath services, we had daily social worship in the cabin, and a Bible class three times a week."

Reception at Amoy—Native Christians.

Never shall I forget the morning of our entrance into the harbor. It was about two A. M., as we passed the Six Islands which divide the outer harbor from the sea. Of course we could not sleep, and a recollection of God's goodness through a voyage so protracted, with joy at reaching this place so blessed of God, almost fitted us to unite our songs of thanksgiving with those of the birds, whose sweet warblings we heard long before reaching our anchorage. We were soon in the midst of the mission band, and their cordial greetings have left an impress upon our hearts time can never efface. But our reception by the dear native Christians was, if possible, still more cordial. The mission church at Amoy was in process of organization, the officers had just been elected, and there had been much of the Spirit's presence with them in their deliberations. As I told them (through Mr. Talmage) of my earnest wish to be able to speak to them of a Savior's love, their heartfelt assurances of the power of grace in mastering the difficult language, told me that they themselves had experienced its influences in conquering that which is far more stubborn and unyielding, the wicked heart. Their expressions reminded me of the strong confidence sometimes found at home, among those who, though poor and despised by the world, are still rich toward God. But the Christians here give far more substantial proofs of discipleship than mere words afford. Some have passed through much persecution from jealous officials and those incited by them. Others have experienced, not so public, yet more severe trials, because constant, and have realized most fully the truth of Christ's saying, "A man's foes shall be they of his own household." These have wives, or husbands, or parents, who still cling to their idols, and give those who have destroyed them, and turned to the living and true God, no peace in their homes. You will remember the case of the pork dealer at Chiòh-bé—his wife's stubborn resistance to the destruction of their images—the husband's successful stratagem, and, after a brief season of pungent, unfruitful conviction, the wife's unmitigated opposition to the truth. This is but one of many cases somewhat similar. These things, together with the fact that most are losers in temporal things by a reception of the gospel, bear most favorably upon the sincerity of our church members.

Mr. Joralmon speaks further of the character of the native Christians. Just from his native land, he has 'no hesitation in saying that the missionaries are far more careful in the reception of members than are the churches in the United States;' and he has 'far less doubt of the genuineness of the conversion' of professing Christians there, than of that 'of the majority in church fellowship at home.' Of the zeal and fidelity of the disciples at Amoy, in the service of their new Master, he speaks in high terms.

A Communion Season.

The second Sabbath after our arrival we partook of the Lord's Supper, in company with more than a hundred native

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Christians. Far different this from our communing with Christian friends at the meetings of the Board in Utica, just prior to our sailing. *There* were the most prominent patrons and members of our great missionary body; *here*, a church gathered by their instrumentality among the exclusive Chinese. *There*, every thing that should characterize an expansive piety and an enlightened benevolence; *here* was simple faith indeed, but every thing proving these converts true babes in Christ, struggling against deeply rooted prejudices within, and unceasing opposition without. This communion season was a sight angels might delight to look upon. How fitting such an introduction to our work!—showing us how richly and abundantly the Lord has blessed this mission, setting before us the greatest encouragement to the most strenuous effort for the spiritual welfare of these little ones, and stimulating us to the highest activity in preparation for the great work of preaching the gospel. I would fain have transferred some of those lukewarm in this blessed cause, who are constantly asking for the fruits of missionary labor, into the midst of this little band. Methinks they could not, if they love the Savior, and love his little ones, have caviled longer. Could they hear these dear brethren pray—for themselves, their friends, their pastors—they would no longer give their pittance so grudgingly, or offer up *their* prayer so faithlessly. One fact in this connection, should have been mentioned before, viz: that there is not a male member of the church who is unwilling to pray in public. Of course some are more gifted, and consequently more frequently called on than others.

Speaking of the general arrangements and labors, in conducting the missionary work at Amoy, Mr. Joralmon refers to the two chapels "both well attended on the Sabbath," the smaller one "open every evening for prayer and Scripture reading," with religious services also every morning, when the school is opened by Mr. Talmage. Twice a week, in the larger chapel, Mr. Doty has his Bible-class, which was "commenced by the pioneer missionary Abeel, and has been continued ever since." "Mr. Doty also has daily morning religious services at his house, and a church prayer and conference meeting on Friday evenings. Mrs. Doty has her women's prayer meeting every Wednesday afternoon. All are well attended, the large chapel being frequently quite crowded. Mr. Talmage's theological class numbers from eight to ten young men, who are becoming well fitted for native helpers."

Of still another meeting he writes: "By far the most interesting gathering of the week is that for inquirers on Friday. The attendance is usually from twenty to thirty, of course not all inquirers. Often is the person giving an account of his experience overwhelmed with a sense of sinfulness and an apprehension of God's goodness, so that all can not but own the presence of the Master. It is in this part of their work that the brethren feel their weakness and their responsibility. They are troubled by a constant fear lest some lamb should be shut out from the fold, or some wolf be allowed to enter."

Peh-chui-ia.—An Inquirer.

Peh-chui-ia, it will be remembered, has ever been considered as belonging to the mission of the London Missionary Society; the missionaries of the Board taking charge of it only until some one connected with that Society could do so.

The brethren have continued to take charge of the station at Peh-chui-ia during the last six months, though Mr. Douglas is becoming more able to attend to it. The work still progresses in that place. A number have been received from the neighboring market town of Be-pe. An incident connected with an inquirer, now a member of the church, seems worth recording. She is a woman quite advanced in years, who had heard Mr. Burns preach in her native town some time in 1853. Since that period, though she has heard no more of the truth from any one, she has steadfastly continued a worshiper of God, resisting alike all the persuasions and threats of her relatives. As a last resort, they told her if she persisted in her adherence to the new doctrine, they would not, at her death, offer the usual sacrifices to her

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spirit. She immediately declared that God would take her to heaven, and she would not need them. This was long before she knew that there was an assembly of Christians near her, and that among them she could listen to the preaching of the gospel. How much encouragement is there in cases like this. Mr. Burns thought his labors in this place entirely without fruit. Truly God's word shall not return to him void.

Chiòh-bé.

At this place, also, which is an out-station belonging to the Amoy mission, it will be seen that the work is still greatly prospered. There seems every reason to believe, that if the help so earnestly called for could be sent, very many, in the places already partially occupied and in other places around Amoy, would soon be found turning unto the Lord.

Almost a month since, in company with Mr. Doty, I visited our out-station Chihò-bé. Of the large city of Haiteng, and the very many villages on the route, as well as the fact of all these places being on the direct river passage to Chiang-chiu, (in Williams's map called CHANG-CHAU,) I need not speak. The latter place is much more frequently visited by foreigners than formerly, and we hope, at no very distant day, to make a more successful attempt at establishing an out-station among its 400,000 inhabitants.

Chiòh-bé was the only place at which we stopped. It extends along the river for more than a mile, seems a place of much business, and is said to contain a population of between sixty and eighty thousand. At this place I found a beautiful little chapel recently fitted up by our mission, which contains quarters for the evangelist stationed there. I was much pleased with the little church gathered. Its early history is exceedingly interesting. Evangelists would go up there to tell the people of the truth, and return almost speechless, having been employed day and night in preaching. Since that time the persecution mentioned in the last letter from here, has tended to check the work. Though for the last few months the Christians have been unmolested, they have not yet ventured to open the large street doors. Still souls are added to the church, eight since the beginning of the year.

The brethren are not able to give as much attention to out-stations as they wish on account of the pressure of duties in Amoy. Here it is they most bitterly feel the want of more laborers. For the same reason they are compelled to waive the claims of scores of large towns and cities. The stations already established claim more attention than they can give. Lord of the harvest, send forth more laborers to gather the sheaves into the garner. At Chiòh-bé, the native Christians clustered around and welcomed me most cordially. During the afternoon, Mr. Doty was engaged in the examination of inquirers. Among them was an old woman who had broken both legs and had been wonderfully restored. She was most feeling in her expressions of gratitude to God. In the evening, as the Christians to the number of twenty or more were seated around the table in the lecture room, with their Bibles opened before them, I was reminded of Haldane's class of Bible students in Switzerland; and when informed that they met in this way for Scripture reading and prayer every evening, it made me think "these were more noble * * * in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." The fine, manly face of the pork-dealer, heretofore alluded to, pleased me exceedingly, as did also the old woman who is related to the mandarins. The last letter told you of the imprisonment of the man who rented the chapel to the Chiòh-bé Christians. He is not yet released, (though the officials have repeatedly promised to liberate him,) and has suffered very much recently on account of the partial submerging of his prison.

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Healthfulness of Amoy—Appeal for Help.

Having given some account of a recent visit by Mr. Talmage to Tsiuen-chau, a city supposed to be much larger than Amoy; and of the visit of the United States sloop of war Levant, with Dr. Parker, at Amoy, Mr. Joralmon says:

The brethren here are all in the enjoyment of good general health, though somewhat worn out by over work. I trust the old prejudice with reference to the insalubrity of this post is fully removed. When I tell you of the mission staff at Amoy; of Mr. Doty, twenty years in the East, and most of the time in this place; of the brothers Stronach, eighteen years, and Messrs. Talmage and Hirschberg nine (other missionaries having arrived within a year); when I tell you of their uniform good health, and that, in the midst of their families I find parents and children equally healthy and happy; and when I consult my own feelings and declare that, though it is now midsummer, I have rarely seen weather more delightful, the strong sea breeze with its refreshing coolness blowing in upon us, you will not wonder at my surprise that this port, the sanitarium of China, as it has been called, should ever have been spoken against as unhealthy.

So many appeals for help have, year after year, been made from this mission, that I am sure if they have failed to make an impression, nothing that I can say will produce the desired effect. Still I may remind brethren in the ministry, as well as those about entering the sacred office, that around Amoy, within a circle but little more than eighty miles in diameter, are a million of souls waiting for the preached gospel, and only *seven* to break to them the bread of life—one minister of the gospel to more than 130,000 souls!! Will you stay at home to minister to tens, when here you might have tens of thousands among whom to labor? Is it worth while, after this, to mention our delightful climate, or to speak of our field, one where seeds are already sown, yea, where the harvest is only waiting the reaper's sickle; where there is every thing to encourage—every thing to stimulate to noble efforts in this glorious cause! Shall our dear little Zion still mourn, because the watchmen on her towers are so few!

The following are the statistics of the mission for the first six months of the year 1856.

Added to the Chiôh-bé church,	8
" " Peh-chui-ia "	12
" " Amoy "	18
Whole no. of members at Chiôh-bé,	25
" " " Peh-chui-ia,	37
" " " Amoy,	129

The whole number of professing Christians at Amoy, including those belonging to the London mission, is nearly three hundred and forty.

South Africa.

LETTER FROM THE MISSION, JUNE 16, 1856.

Annual Meeting.

THE Zulu mission held its last annual meeting, not, as heretofore, at one of their own stations, but at Durban, the sea-port town of the Natal District. The object was "to give the friends of Christ in that town, and the Colony generally, an opportunity of learning more, in reference to the nature, extent and success of the missionary work, as prosecuted by the mission among the heathen tribes of the district." Within the past two or three years, the missionaries have been thrown more into contact with the Christian feeling and sympathy of the Colony. "The destitution of Christian ministers," they say, "has brought us more frequently into their pulpits, and thence into their families, and thus has arisen a better acquaintance with, and we would hope, a more enlarged confidence in ourselves and our work." This acquaintance, confidence and sympathy, they wish to cherish.

Visit of Sir George Grey—Land titles secured.

The mission, before giving an account of the meeting, refer in their letter to some events of the year, of considerable importance in connection with their work. The statements upon the first topic introduced are most gratifying. They write: "We will no-

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tice first a visit to our Colony by Sir George Grey, Baronet, Governor of the Cape Colony, the Queen's High Commissioner, and invested with supreme authority over all Her Majesty's possessions in Southern and South Eastern Africa. Hitherto we have not succeeded in securing from government any legal title to the land of our stations; or any reliable security that grants of farms might not be made to the European inhabitants anywhere in the locations; even in the immediate vicinity of the mission stations. The importance of our having a legal title to the sites of the mission premises, as well as to a portion of the country contiguous, has long been recognized by the Colonial government, but objections have always been urged, chiefly on the ground of our not having taken the oath of allegiance to Her Britannic Majesty, aliens not being competent to become landholders. Previous to the arrival of Sir George Grey, at our last annual meeting, the mission, feeling the importance of having this matter settled, appointed a deputation from our number to confer with His Excellency in reference to this, and other subjects, as soon as practicable after his arrival in Natal. The deputation in due time waited upon the Governor, and met with a most favorable reception. He appeared to be a gentleman of enlarged Christian views, and seemed to manifest a high degree of interest in the welfare and improvement of the native tribes of South Africa." He at once promised the mission all it desired, and said he felt no difficulty in guaranteeing to the Board valid titles to grants of land consisting of some five hundred acres in connection with each of the stations; and that, contiguous to each station, an additional tract of land might be laid off for the use of the natives. This interview took place in November, 1855, and in January a second deputation waited upon the local government with a view to facilitate the business, and to ascertain when, and upon what conditions, they could get possession of the titles. Recently the mission secretary had received a communication from the government. This communication gave details and conditions, quite satisfactory, for securing land to the stations, and also a reserve of from six thousand to eight thousand acres around each station, for natives who may desire to settle in the vicinity, and to have titles to lands. Thus, the mission say, "this land question, so far at least as our stations and their immediate vicinity is concerned, has at length been settled, exactly as we could have wished. In view of so favorable a termination of this long agitated subject, we feel that we have reason for unfeigned gratitude and thankfulness to the great Head of the church."

The Missionary Bishop, and Polygamy.

The next subject referred to has, for the present, a less pleasing aspect. Not in the fact of "the arrival of a Missionary Bishop of the Church of England, with a somewhat numerous retinue of clerical and lay assistants," which might all have been a most happy circumstance, but in the views which the Bishop entertains and the course which he is likely to pursue.

The Bishop has met with constant and violent opposition in several parts of the Colony, particularly from the adherents of the English church in Durban, in consequence of his supposed or real Tractarian views and measures. With all this, we as a mission have nothing to do. We have, however, without our own seeking, and while quietly engaged in our mission work, been brought into contact with him on the subject of polygamy. The history of this controversy is too long to be embodied in the present letter. We will only add, that the discussion has resulted in confirming us more and more in the conviction that "our rule," excluding polygamists from our mission churches, (to use the words of one of the writers,) "is good — is right—just what God and the interests of his kingdom demand of us, and demand of the people among whom we labor." And so far as we can learn, such is the feeling generally among the English inhabitants of the Colony. Dr. Colenso, it is to be feared, will steadily adhere to the views he has endeavored to maintain in this discussion, and will, moreover, adhere to his published declaration, viz: that "the first step he would take towards introducing schools among the natives and securing the favor of the chiefs towards them, would be *to assure them most positively that he does not intend to interfere with their married life* AS ALREADY CONSTITUTED." Should the Bishop succeed in carrying on missionary operations among the natives of this District,

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to any considerable extent, and should his stations be planted in close proximity to our own, the striking difference between his views and ours, not only on the subject of polygamy, but on some of the fundamental doctrines of the gospel, cannot fail to produce confusion and distrust in the native mind. That he will not scruple to establish missionary stations in the vicinity of our own, we have abundant reason for believing, since in one of his published letters he intimates his intention "of sending his next set of teachers to Umusi," an important chief in the immediate vicinity of the Umsunduzi station. It is said that he has applied to government for a grant of land on the Ilovu river, at a point midway between the Umlazi and Ifumi stations, and at a distance of less than an hour and a half on horseback from either station. Our old station at the Umlazi river has been occupied by one of his missionaries for several months past, and he has recently received a grant of land at that place, from the government, of several thousand acres, for missionary purposes. In respect to all this, also, we are not aware that we can do any thing effectually to protect ourselves against the encroachments of doctrines and practices so full of error, and so fraught with mischief, other than to betake ourselves to more earnest prayer, and to more unremitting labor in our Master's service. Had we, however, men enough to occupy well the ground over which we have spread ourselves, it might help to obviate the evil.

Has the Mission proved a Failure?

The brethren gratefully notice the fact that they had been reinforced by the arrival of Mr. and Mrs. Pixley, but refer to two of their stations, one of which for four years, and the other for two and a half, had "been running to waste," and to the resolution of the Prudential Committee, more than two years since, to send them two or three ordained missionaries, while as yet only Mr. Pixley had been sent, though they had learned "that the prospect for obtaining missionaries was never more cheering than of late," and had seen that many were appointed. They say:

From these facts, and from information we have received from other sources, we are led to conclude that our mission field has gone down in public esteem—that missionary candidates turn away from it as a portion of the heathen world where they can hope to do but little if any good. And we learn that the question has been gravely asked, even by ministers of the gospel, whether the mission to South Africa has not proved a failure? It cannot be denied that the sanguine anticipations entertained by the mission, and by the Board, some five or six years ago, in reference to the speedy conversion of large numbers of this people, have not been realized. Nor would we disguise the fact, that the masses of the people in the neighborhood of most of our stations, are apparently as hostile as ever to the gospel. Yet we should hope that considerations arising from the want of great success will not seriously operate in deterring young missionaries from casting in their lot with us, or in causing a withdrawal from us of the interest and confidence, as well as of the sympathy and prayers of the friends and patrons of the Board; since it will be acknowledged that it is as necessary and important that the gospel should be preached in Africa among these deeply degraded tribes, as in other parts of the world, notwithstanding it may please the Great Master to favor us for a time with but a small measure of success. Says one of the founders of our mission: "If our friends at home must have their zeal fed with encouraging reports, I pity them; and if candidates for the foreign field *will* choose the highest seats in the missionary synagogue, why, I will pity them too. The gospel ought to be preached in Africa; and it may be that now and then a humble missionary candidate will remember this, and be willing to cast his lot in with ours. When such a brother comes to us, perhaps bringing a sister

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with him, we will love them both very much for the singleness and simplicity of their intentions."

What has been effected.

We cannot but think, however, that the gospel has already effected much more for the Zulus by means of our mission, than American Christians generally seem to be aware; and more than it has done, during the same length of time, (for it must be borne in mind that the *nominal* age of our mission is just about twice that of its *real, working* age,) by means of any modern mission among a purely barbarous people, excepting perhaps the Sandwich Islanders. Ten years ago there were no churches, and not more than one or two converts connected with the mission. Now there are eight churches, embracing about one hundred and ninety-five members in good standing, fourteen of whom have been baptized during the past year; and there are about twenty candidates for admission to our churches. Among a nation of inveterate polygamists, where ten years ago the true family relation with its obligations was unknown, there are now about one hundred married men residing at our stations, each the husband of one wife only, the majority of whom have been married by a Christian minister, in accordance with civilized usage. Of these one hundred families, there are sixty or more in which both the husband and wife are professors of religion, and about twenty others where the husband alone is a professor, making an aggregate number of about eighty households where the family altar has been erected, where family religion is, to some extent at least, maintained, and in which there are about one hundred and sixty children who have received the ordinance of Christian baptism. Between sixty and seventy of these families have exchanged the barbarous Kafir hut for dwellings better adapted to answer the ends of civilized life. Among a people who, but a short time since, were without a written language, there are now about two hundred and fifty connected with our mission, who are able to read the word of God in their own tongue; and more than one-half of these have made different degrees of proficiency in writing. In order to show American Christians that these people are gradually progressing in civilization, we will add that the natives at four of our more advanced stations are the owners of seven large wagons, twelve carts and nine ploughs, and until within a few months they possessed nearly two hundred and fifty trained oxen. An epidemic among the cattle of the Colony has, however, recently reduced this number to less than two hundred. At the older stations every year shows a decided advance in civilization; and nothing, in a worldly point of view, so tends to promote civilized tastes, habits and employments, as these wagons, carts and ploughs.

By the foregoing statement and summary of results, it has not been our object to give a partial and one-sided view; nor would we be understood as being at all satisfied with the degree of progress which has been made; but we think it possible that the tone of our letters for the past three or four years has savored so much of disappointment, that our fellow Christians in America have begun to feel that the men and means expended upon their South African mission, if not absolutely wasted, were very disadvantageously employed. A glance at the statistics is sufficient to satisfy any one acquainted with the history of missions in other parts of the world, that the mission of the American Board in Natal has been by no means a failure. Says one of our missionaries, who has been longest in the work: "I have not had many conversions of late, but I have the whole time felt full of encouragement and joy in my work. I try daily to do the work God has given me, and I hope and trust that he will soon, and I expect very soon—nay I look for it every day—come among us, riding forth in the chariot of

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his salvation, conquering and to conquer. At night, when I see he has not come to-day, I find no reason to be discouraged. He knows best when to come, and best how to do his own work. The state of feeling (continues this brother) among our people is such that a hundred conversions, nay thousands, should not surprise us. The way of the Lord seems prepared."

These feelings and hopes, to some extent, are entertained by others of our number. During the years from 1818 to 1850, the gracious influences of the Holy Spirit were enjoyed in a high degree at all the older stations, and hence conversions were numerous. Since that time, most of our stations and churches have been passing through a scene of darkness and trial. Many distressing cases of apostasy have occurred, and a determined and systematic opposition to the spread of the gospel has been carried on by the natives at the kraals. We have reason, however, to believe that the dawn of a brighter day is at hand. Some of those who, a few years ago, turned their backs upon the truth, have returned to the mission stations and to the ordinances of God's house. Meanwhile, those who remained firm in their attachment to the gospel when others were falling away, have become, we hope, more firmly rooted and grounded in the truth, so that the moral power of our churches has on the whole, perhaps, never been greater than at present; and notwithstanding the almost universal opposition of the natives at the kraals to the truth, a few do come with some degree of regularity to hear us preach.

Meanwhile, we most devoutly hope that the Board, and that missionary candidates, will not allow us to call in vain, year after year, for even the handful of men we have asked to fill the places of those who, in the providence of God, have been taken from us. During our deliberations the past week, we have felt our hands tied for want of men. At least three ordained missionaries, besides a missionary physician, are urgently needed at once.

The letter proceeds to state more fully the reasons for this earnest call for help, in the necessities of different departments of the work. Mention is then made of the good health of most of the mission families, of the printing for the year, of schools, and of four brick chapels which have been in process of erection during the year. Most of the stations, it is said, are now, or soon will be, supplied with permanent buildings, both dwelling-house and chapel.

The Annual Meeting.

Having thus referred to the more important events of the year, and to the present state and wants of the mission, the brethren give an account of their meeting at Durban, which seems truly to have been one of great interest. They say:

These meetings are always seasons of spiritual, intellectual and social enjoyment, but in some respects, that of the present year has been unusually edifying and profitable to ourselves, to say nothing of the delightful degree of interest it has been the means of exciting in the hearts of numerous Christian friends in the Colony. On the Sabbath previous to the commencement of our business sessions, a new and commodious Congregational chapel was publicly dedicated for the purposes of divine worship. Three sermons were preached during the day to a crowded auditory; two of them by members of our mission. On the Monday evening following, a public Tea-meeting (as it is called here) was held for the mutual interchange of kind feeling; when a number of addresses were delivered by members of our mission and others. Among the resolutions adopted by the meeting were the following:

Resolved, That this meeting cherishes fraternal affection for all the followers of Christ, and deeply laments the prevalence, in any section of the church, of obstacles to that visible union of believers, which was the subject of our Lord's frequent exhortations, and latest prayers.

Resolved, That this meeting acknowl-

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edges the Lord Jesus Christ as the only priest of the Christian church, excepting in the sense of that spiritual priesthood, which is shared by all true believers in common.

Resolved, That this meeting steadfastly maintains the great Protestant principles —the right of private judgment, and the sole authority of the Holy Scriptures in matters of religious faith and practice.

Our business sessions commenced on Wednesday evening, and were closed on the following Monday. For several years past, it has been customary for the native Christians connected with our mission, to celebrate the occasion of the arrival of the first American missionaries to this country. Hitherto they have met, for this purpose, at our different stations in rotation, on or about the 20th of December. At our last annual meeting, when it was decided to meet the present year in Durban, it was thought advisable to recommend the natives to hold their meeting at the same time and place. This arrangement was accordingly made, and more than one hundred of our station people have been in town during the past week, about eighty of whom are members of our churches. Upon each afternoon and evening of Thursday, Friday and Saturday, sermons were preached in Zulu, and on the Sabbath there were three native services to large audiences. As has been customary at our meetings in previous years, a prayer meeting was held each morning at about half past seven o'clock. The remarks and prayers offered on these occasions, indicated an earnest and increasing desire for the copious descent of the promised Spirit upon ourselves, and upon the heathen tribes among whom we dwell.

On Thursday evening, essays were read by several members of the mission on subjects connected with the work in which they are engaged, and on Friday evening, at a public meeting in the Congregational chapel, Mr. A. Grout gave a connected account of the early history of the mission, which was listened to with evident interest and pleasure by a goodly number of Christian friends, who were present.

Mr. Grout's narrative was followed by a number of addresses on the general subject of missions. At the close of the meeting, the following resolution was passed (having been moved and seconded by the minister of the Wesleyan church, and the editor of the Natal Mercury):

Resolved, That the inhabitants of Durban, present at this meeting, desire to express to the ministers of the American mission and their families, the sentiments of warm Christian affection and sympathy which they cherish towards them; that they regard the labors of these their brethren as of the highest value, in promoting the spiritual improvement of the natives, and thus in preserving the peace and advancing the prosperity of the Colony; that they earnestly hope the mission will repeat, every year, so happy an opportunity for the interchange of Christian sympathy.

On Saturday evening, the Reports of the stations were read. This meeting was also public, and a large number were present. At the close of our business session on Saturday afternoon, a resolution was passed, which was in substance as follows:

Resolved, That the sincere thanks of the members of the American mission, assembled in Durban, be presented to the various bodies of Christians in this town, for the use of their chapels and school-rooms, in which to hold their anniversary meetings; and to the inhabitants of Durban, for the brotherly hospitality, cordiality and sympathy with which they have received and entertained us, during the past week. We assure our friends of D'urban, that we unfeignedly reciprocate the sentiments of appreciation, kindness and cordial feeling, which they have so abundantly expressed towards us. May our mutual confidence and esteem be eternal.

On the Sabbath, the annual sermon was preached before the mission in the Congregational chapel, by Mr. Tyler; and in the afternoon, the Lord's supper was administered to a large number of communicants, including about eighty of our native church members; who sat down with their European and American brethren and sisters, at the table of our

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common Savior. Addresses and prayers were made in English and in Zulu. It was doubtless a season of thrilling interest to all present;—it was emphatically so to your missionaries. The effect of the meeting, on the whole, we feel has been decidedly beneficial to the interests of Christ's cause in Natal. The various denominations of Christians seemed to vie with each other in tendering their hospitalities, and in expressing to us their entire confidence in ourselves, and their approval of our work. This is the more gratifying when we remember that four or five years ago, in consequence of the misrepresentations of certain interested parties, we were looked upon with a degree of suspicion and distrust, even by some good men. Those days and those sentiments we trust have passed away forever. And we believe a new and more hopeful era in the history of our mission has commenced. We now return to our stations both strengthened and refreshed, by the spiritual, intellectual and social feast we have enjoyed. May we engage with new zeal and courage in our efforts for the temporal, spiritual and eternal well-being of the heathen tribes of this colony.

Recent Intelligence.

GABOON.—Mr. Walker wrote, September 2: "Our Sabbath services are well attended, and congregations pay very good attention while in the house of God. But when they go away, 'then cometh the wicked one, and catcheth away that which was sown in their heart.' We trust that you will not forget us in your prayers, and in your appointments. I am not discouraged in this field; I am not wearied; but we do need help, even in our seeming strength." Referring to the lamented death of Mr. Adams, he says: "We feel that a great vacancy has been made in the field of our operations, and the Pangwes are left with no one to care for their souls. *We* care for them, but we cannot help them. True, they do not *want* care or help, and for this very reason they *need* it all the more."

Mr. Pierce also wrote from Baraka, on the 2d of September, but was expecting to start the next day on his return to Olendebenk. Of that place he does not give an encouraging account. He remarks:

The station is not giving us as much encouragement as we could wish. Many of the people have moved away—one large town the last season—and it is questionable whether it is wise to keep it up much longer. However, the mission think it better that I should be there, and I go. The people recently took a woman without any palaver, as they usually have, and cut her in pieces for being a witch. It was Sabbath morning. Mr. Best heard of what was going on, and went to the place; but one man had already cut off an arm, and was holding it up. He turned back, saying he had come to ask them to spare her life. Poor wretched people! There are two towns that will give us an attendance of fifteen or twenty, on an average; the one perhaps more, the other not so many. There are a few people in another town, but we seldom find an audience there. Other towns are so far off that it will hardly be wise for me to attempt to go there often, if at all. While Mr. Best was with me, I went; and I may be able to do so during his absence. At Nengenenge it is all boating; at Olendebenk it is all walking. The paths are such that one could not well ride even with a horse.

SYRIA.—At a meeting of the mission, held on the 1st of October, it was decided that the time had come to recommence the female seminary. Miss Cheney was advised to take a class of six or eight girls as a beginning; and as there was no station in the mountains where the school could be located at present, it was to be commenced at Beirût.

AHMEDNUGGUR.—Under date September 30, Mr. Ballantine writes: "Last Sabbath Harripunt received to the fellowship of the church four persons, all children of pious parents,—one of them his eldest son, Yeshernut, a very intelligent and promising lad of thirteen; and three females, one of them unmarried, and all for a long time members of Mrs. Ballantine's girls' school. One person who was excommunicated last year was restored at the same time."

MADURA.—The annual meeting of this mission was held in September; and on the 10th of that month, Mr. Burnell, formerly the printer of the Ceylon mission, was ordained as a minister of the gospel. For the present, he is to take charge of the station at Malur.—On the 26th of August, a church of twenty members was organized at Teynoor, nine miles from Madura. It was designed to embrace the Christians of two other neighboring places.

Mr. Webb, of Dindigul, wrote September 1. He was absent from his station, on account of ill health in his family, from January to June. He had feared much for his little flock, lest grievous wolves might enter in;

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but the Lord had kept them; and since his return, he had received three to the church, all from villages in which there are no 'congregations.' Two of these have met with much opposition. One, of high caste, had belonged to the Roman Catholics, but for several months had been convinced of his duty publicly to profess his belief of the truth, but was deterred by fear of the "disgrace, poverty and persecution which he well knew awaited him." Mr. Webb writes, "He begged me to assure him of protection, and save him from starving, if his friends, immediately on his baptism, should drive him from them. I advised him to do his duty without such assurances, to trust the faithful word of Christ—and he was enabled to do so. He has since been several times driven from his home, and once severely beaten. Every art has also been employed to induce him to return. Up to the present time, however, he remains firm, but he is in great peril, and needs the prayers of God's people."

SHANGHAI.—Mr. Blodget wrote, September 6, that during the summer he had preached usually six times each week, three times regularly in his chapel, and three times additional, either in the chapel, or in the "Tea Gardens," or some other public place. The chapel is the lower story of a Chinese shop, not quite twenty-two feet square, and furnished with seats to accommodate sixty persons. Not more than half that number are often assembled. "In the public places, the audiences are larger, and more ready to inquire about the truth or to state objections, but more rude, and less likely to be present a second time." "There have been cases in which individuals have seemed to receive some serious impressions; but no one has heartily embraced the gospel, or even with much earnestness inquired into its import." When the weather became cooler, Mr. Blodget hoped to go into the surrounding towns and villages, proclaiming the gospel.

FUH-CHAU.—Another of the ladies of this mission has ceased from her work on earth. Mrs. Peet died on the 17th of July. She had been long ill, but was not anticipating death as so near. When first told that she could not probably live long, though the announcement was unexpected, she expressed herself as being ready to go, if such was the will of God; and after death, "a smile of seeming triumph was impressed upon her countenance."

ASCENSION ISLAND.—Letters have been received from Mr. Doane, dated April 21, Mr. Sturges, May 10, and Dr. Gulick, May 16, 1856. Mr. Doane says: "At present we have nothing exciting among us. All the tribes, I believe, are at peace with one another. At least we hear of no wars, nor 'rumors of wars.' We find it perfectly safe to pass now to all parts of the Island. Indeed this has always been so, save at times when, as the natives say through mistake, missionaries have been fired upon. But now we are not subject, in our travels, to this danger. We pass safely from one boundary of a tribe to another. And we are also enabled to get some natives to accompany us into tribes which have heretofore been hostile to each other. Though we find many shy as yet to make such visits, some will do it." "The high chief Wadjai, and his people to the number of fifty or even seventy-five, each Sabbath, come to our house to hear me speak. I suppose the novelty of the thing attracts many; but some, I believe, come for a little better purpose." "On the whole, I find much to encourage me here. I feel safe in person and property, and have free access to the natives; am at liberty to hold meetings on the Sabbath; can visit freely among the people, and talk to them upon religious subjects, and be heard. In no case have I met with any opposition; and just now, too, I see about all I care to, through the day, about my house. The high chiefs and subordinates, and the common people, visit me daily."

Dr. Gulick, referring to Mr. Doane's settlement in the Jekoits tribe, says: "Many favoring providences encourage our hearts, in connection with his settlement there, which we gratefully acknowledge. We do not consider it certain that he is permanently located, for he may, we think, be called to move westward when our missionary vessel, "The Morning Star," dawns upon us. He already holds Sabbath services, and has produced sensible effects in securing, to a certain extent, the outward observance of the Sabbath, and in some measure repressing the open drunkenness of the chiefs and people. His Sabbath congregation is usually larger than any other one on this island." Dr. Gulick had recently made a tour of the island accompanied by his wife. "It is," he says, "the second time my wife, or any white lady, has accomplished this. We were treated with a marked increase of respect, and had good opportunities for speaking of the life to come. There was an increased inquisitiveness after our doctrines, over that of our tour in November. It was easier to get the people to form into something like assemblies, to be addressed." "On the 4th of May, we celebrated our first *public* communion season. All our mission

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company who could, assembled at Shalong. Our former school-house was filled by about seventy-five natives, most of whom are members of my regular congregations at different places about the bay. With one or two interruptions by low talking, no congregation could have attended more respectfully." "On the 5th of May we engaged in special fasting and prayer for Micronesia, according to the appointment of our General Meeting at Strong's Island. It was a good day to our own souls; and we look with increased interest and longing for the desired descent of the Spirit in Micronesia."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 24th of November the ship South Shore, Captain Lothrop, sailed from Boston for Madras, taking the following missionary laborers: Rev. W. B. Capron, from Uxbridge, Mass., and Mrs. Sarah B. H. Capron, from Falmouth, Mass.; Rev. Charles T. White, from Rock Stream, Yates County, N. Y., and Mrs. Ann Maria White, from Derby, Vermont; and Mrs. Abigail N. Hunt. Mrs. Hunt goes to join her husband at Madras; the others expect to be connected with the Madura mission. Mr. Capron is a graduate of Yale College and Andover Theological Seminary, and Mr. White, of Wabash College and Lane Theological Seminary.

Rev. Hiram Bingham, jr., and Mrs. Minerva C. Bingham, sailed from Boston, December 2, in the missionary packet, the Morning Star, to join the Micronesian mission. Mr. Bingham is a son of Rev. Hiram Bingham, one of the first missionaries to the Sandwich Islands, and was born at Honolulu. He was educated at Yale College and Andover Theological Seminary. Mrs. Bingham is from Northampton, Mass.

SUBSCRIPTIONS FOR THE DEBT.

Boston, Ms., A lady,	$50 00
Bradford, Pa., Rev. S. Porter,	3 00
Gorham, N. Y., L. L.	2 00
Hartford, Vt., Mr. Hazen,	1 00
Louisville, Ky., Widow's mite,	1 00
Newark, N. J., C. D.	5 00
Plainfield, Ms., H. Hallock,	5 00
Providence, R. I., A widow,	4 50
Rindge, N. H., J. B. Breed,	10 00
Roxbury, Ms., Ladies,	3 00
Unknown,	3 00
	87 50
Previously acknowledged,	7,325 00
	$7,412 50

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Franklin co. Rev. I. Rogers, Tr.
Strong, Cong. ch. m. c. 9 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Central ch. m. c. 24 00
Richmond, m. c. 1 57—25 57
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, A friend, 5 00
Monson, Cong. ch. 22 50—27 50
62 07

Brown's Corner, I. F. 5; North Belfast, cong. ch. m. c. 5; East Machias, Emma's gift, 5; Rockland, cong. ch. and so. 15,25; 30 25
92 32

NEW HAMPSHIRE.

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Dartmouth College, Cong. ch. 82 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Francestown, Mater. asso. 1 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Greenland, E. Holt, 10 00
Hampstead, Cong. ch. and so. 9 00—19 00
Sullivan co. Aux. So. E. L. Goddard, Tr.
Lempster, R. R. 1 00
103 00

Laconia, Cong. ch. and so. 7; Lancaster, do. 11,67; 18 67
121 67

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.
Hardwick, D. French to cons. Miss Rebecca W. Taylor an H. M. 100 00
Barnet, Cong. ch. and so. 20 00—120 00
Chittenden co. Aux. So. E. A. Fuller, Tr.
Underhill, Mrs. H. E. 10; Mrs. A. E. 10; Mrs. M. B. 2; 22 00
Franklin co. Aux. So. C. F. Safford, Tr.
Georgia, R. C. 5 65
Orange co. Aux. So. L. Bacon, Tr.
Bradford, Mrs. Eastman, dec'd, 1 25
Rutland co. Aux. So. J. Barrett, Tr.
East Poultney, Cong. ch. m. c. 32 30
Windsor co. Aux. So. J. Steele, Tr.
Hartford, s. s. 1 00
Ludlow, Cong. so. 10 75
Norwich, s. s. for c. f. 6 00
Plymouth, T. B. 2 00
Springfield, A friend, 4 00
Windsor, Cong. s. s. for c. f. 2 75—23 50
204 70

Cambridge, Cong. ch. 13,40; Dorset, cong. ch. and so. 38; Granby, ch. 3; G. A. A. 5; Lunenburgh, m. c. 4,50; do. 4,12; 68 02
272 72

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
West Stockbridge, Centre, Cong. ch. 18 00
Boston, S. A. Danforth, Agent.
(Of wh. fr. Mrs. Moreland, 10;) 232 44
Brookfield Asso. W. Hyde, Tr.
Brimfield, Gent. and la. 124,42; m. c. 45,98; 170 40
Brookfield, Gent. 3; la. 45,25; m. c. 9,75; 58 00
Dana, Gents. 11,26; la. 10,55; m. c. 7; 28 81
Dudley, Gent. and la. 66,22; m. c. 12,66; 78 88

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Hardwick, Gent. 58; la. 92,75; m. c. 20,06; 171 81
Holland, m. c. 13 00
New Braintree, Gent. 55,83; la. 82; m. c. 18; 155 83
North Brookfield, Gent. 164,37; la. 101,16; m. c. 64,47; union ch. 2; 332 00
Oakham, Gent. 112,50; la. 67,38; m. c. 32; Juv. miss. so. 42,45; 254 33
Southbridge, Gent. 110,07; la. 75,46; m. c. 56,95; 242 48
Spencer, Gent. 122,75; la. 118,61; m. c. 19,47; to cons. JAMES DRAPER and EDWARD PROCTER H. M. 260 83
Sturbridge, Gent. 75,66; la. 55,69; m. c. 30,65; 162 00
Ware, Gent. 452,74; la. 181,76; m. c. 85,54; of wh. to cons. DAVID JIMERSON of Upper Allegany, N. Y., and LEWIS A. MARSH, CHARLES E. BLOOD and Mrs. A. E. P. PERKINS, of Ware, H. M. 720 04
Ware, West, Gent. 53,32; la. 41,26; m. c. 10,57; to cons. MILTON LEWIS an H. M. 105 15
Warren, Gent. 81,45; la. 43,05; to cons. LUCIUS I. KNOWLES an H. M. 124 50
West Brookfield, Gent. 31,10; la. 54,75; m. c. 29,93; 115 78

2,993 84
Ded. paid for printing, 50 00-2,943 84

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South Danvers, Friends, for Gaboon m. 10 00—35 00

Essex co. South, C. M. Richardson, Tr.
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Templeton, Gent. 26; la. 62,25; m. c. 21,28; 109 53
Royalston, Mr. Bullard's so. 90 68
Westminster, 34 38
Winchendon, Gent. and la. 36,30; m. c. 23,79; 60 09

611 22
Ded. bal. paid to former Treas. 5 50—605 72

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Northboro', 10 00
Oxford, Gent. 85,12; la. 119,63; m. c. 103,63; 308 38
Paxton, Gent. and m. c. 33,38; la. 23,33; 56 71
Rutland, 65,38; S. E. Whiting, dec'd, 1,50; 66 88
Shrewsbury, La. 33,70; m. c. 9,70; 43 40
Sterling, 24 75
West Boylston, Gent. 49; la. 44; m. c. 34,77; wh. cons. Mrs. ANNA B. ANDREWS an H. M. 127 77
Worcester, 1st ch. gent. 152; la. 107,75; m. c. 215; Central ch. gent. (of wh. to cons. HARVEY B. WILDER an H. M. 100; to cons. Rev. T. S. BURNELL an H. M. 50;) 398,50; la. 221,95; m. c. 242,54; Union ch. gent. 72,75; la. 48,74; m. c. 524,64; Salem st. ch. gent. 60,90; la. 37,58; m. c. 101,52; wh. cons. JOHN C. NEWTON and P. B. GILBERT, H. M. 2,183 87

3,695 38
Prev. ack. 2,443 86-1,251 52

5,859 84
Chelsea, Winnisimmet ch. and so. m. c. 155,44; Broadway ch. and so. m. c. 53,21; 208 65

6,068 49
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Ridgefield, Cong. ch. and so. 200 68
Stamford, North, Cong. ch. m. c. 10 00
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Plainville, 85 00
Simsbury, Ch. and so. 54 18
West Hartford, 196 39-1,571 59

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Middlesex Asso.
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New Haven co. East, F. T. Jarman, Tr.
Branford, Cong. ch. 27 00
North Branford, do. 35 00
North Haven, A friend, 5 50
Wallingford, do. 64 27—131 77
New Haven co. West, A. Townsend, Tr.
Hamden Plain, 2 00
Milford, 1st so. 365 48
Southbury, Cong. ch. and so. 55 77
Waterbury, 1st so. 310; m. c. 38; 348 00
Woodbridge, Gent. 58,24; la. 52; 110 24—881 49
New London and vic. and Norwich and vic. F. A. Perkins, and C. Butler, Trs.
New London, 1st cong. ch. 261,50; m. c. 102; la. sew. so. 45; an indiv. to cons. NATHAN BELCHER, JOHN W. TIBBITTS, FRANCIS A. COIT, MARY C. CHEW and EUNICE A. LAW, H. M. 500; disc. 2,27; 2d cong. ch. 25; 931 23
Stonington, 1st cong. ch. and so. 36 00—967 23
Tolland co. Aux. So.
Bolton, 2 00
Columbia, Gent. 29,50; la. 45,63; 75 13—77 13
Windham co. Aux. So. J. B. Gay, Tr.
Abington, Cong. ch. 26 00
Ashford, 1st do. 9 00
Canterbury, 1st do. 82 70
Voluntown and Sterling, La. miss. asso. 15 00—132 70
Willimantic, Ch. and so. prev. ack. cons. Mrs. MARTHA W. KINGSLEY an H. M. 6,707 22
Poquonock, Cong. ch. m. c. 3 00
6,710 22
Legacies.—East Hartford, Ct. Mrs. Hannah Bigelow, by C. H. Northam, Ex'r, 45 00
6,755 22

RHODE ISLAND.

Newport, W. G. 5 00
Providence, Relig. so. Brown University, 11 83—16 83

NEW YORK.

Auburn and vic. I. F. Terrill, Tr.
Auburn, J. B. Goble, 15; 1st pres. ch. to cons. S. WILLARD an H. M. 100; 115 00
Cato, 1st pres. ch. 13 00
Cayuga, Pres. ch. 20; la. 15,31; 35 13
Genoa, 1st cong. ch. 10 00
178 13
Ded. disc. 86—172 27

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Coxsackie, R. D. ch. m. c. 40 00
Bloomingburgh, R. D. ch. 57,13; m. c. 9,93; s. s. 7,12; 74 18
Flushing, R. D. ch. 17 55
Glen, A friend, 2 00
Hudson, R. D. ch. m. c. 25 00
Linlithgo, do. 10; Paro sch. for Amoy m. 1,86; 11 86
Lodi, R. D. ch. 52 66
Tarrytown, do. 27,81; 2d do. 38,35: 66 16
Tiossiock, Buskirk's Bridge, R. D. ch. 20 00
Union Village, do. 22 30
Wurtsboro', do. 16 00
347 71
Ded. pd. for printing, &c. 3 48—344 23
Geneva and vic. G. P. Mowry, Agent.
Bellona, Pres. ch. 47 50
Binghamton, do. 88,17; O. Ely, and wife, for *Louisa G. Ely*, Ceylon, 20; 108 17
East Palmyra, Pres. ch. 24 00
Geneva, Pres. ch. 104,35; G. M. 10; W. T. S. 10; W. H. S. 3; Rev. Dr. Squier, 25; T. C. Maxwell and bro. wh. and prev. dona. cons. THOMPSON C. MAXWELL an H. M. 50; D. L. Lum, 10; 212 35
Livonia, Pres. ch. 48 61
Lockport, 1st do. 129; m. c. 21; 150 00
Newark, Pres. ch. 104 82
Prattsburg, Pres. ch. 61 70
Reed's Corner, Cong. ch. 12 64
Richmond, do. 16 00
Rushville, Cong. ch. to cons. Rev. SIMEON S. HUGHSON an H. M. 53 70
Smyrna, Cong. ch. 14,98; s. s. for c. f. 10; 24 98
Starkey, Mrs. H. A. 4 00—868 47
Monroe co. and vic. E. Ely, Agent.
Rochester, 1st pres. ch. (of wh. to cons. Rev. HENRY B. CHAPIN of Steubenville, Ohio, an H. M. 50;) 469 43
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. A. M. P. a thank off'g, 10; Broadway, Tab. coll. 142,75; A. C. Post, wh. cons. ALFRED A. POST an H. M. 100; S. Davis, 25; Brooklyn, South pres. ch. 140,10; Mrs. E. H. Blatchford, 100; Rev. G. B. Cheever, 100;) 794 90
Washington co. Aux. So.
Whitehall, 1st pres. s. s. (wh. and other dona. cons. Mrs. BRADSHAW GOODALE an H. M.) for c. f. 74 00
2,724 30
Amity, W. T. 12 00
Angelica, Pres. s. s. 12 50
Canastota, A. D. Van H. 3 50
Dansville, Mrs. E. S. 10 00
Ellsworth, L. Lord, 10 72
Hudson, Pres. s. s. for Dea. John Hermidge, Persia, 35 00
Lyons, 1st pres. ch. 75 64
Lumberland, Cong. ch. m. c. 2 24
Palmyra, do. 116 48
Portland, Cong. ch. 5 00
Poughkeepsie, Pres. ch. m. c. 26 22
Red Creek, 10 00
South Haven, Pres. ch. 20 00
Troy, 1st pres. ch. wh. and prev. dona. cons. BENJAMIN HATCH an H. M. 50 00
Vernon, Pres. ch. 50 00
Wading River, Cong. ch. m. c. 16 00
Windham Centre, Young people's benev. so. 10 00
Yarmouth, J. L. C. for c. f. 3 00
Unknown, 5 00—473 30
3,196 60

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NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Two little girls, 1 00
Hackensack, 2d R. D. ch. 9 06
Millstone, R. D. ch. 81 00
Minisink. do. 21 90
New Brunswick, 1st do. 93,44; la. miss. so. 34; 127 44
Raritan, 2d R. D. ch. Scudder miss. so. for Amoy m. 50; 3d do. 54,80; 104 80
South Branch, cong. C. A. D. for ed. of hea. chil. 2 13—347 33
C. T. B. a thank off'g, 25 00
Augusta, Pres. ch. 25 00
Bloomfield, Z. B. Dodd, 50; fem. sem. 15,71; a lady, 1; 66 71
Milltown, R. D. ch. for Amoy m. 11 33
Newark, South Park pres. ch. la. wh. cons. Rev. JAMES P. WILSON, D. D. an H. M. 50; pres. ch. 166; s. s. for c. f. 24; 240 00
Rockaway, Mrs. C. King, 25 00
West Bloomfield, Pres. ch. juv. miss. so. for c. f. 28 00—421 04

768 37

PENNSYLVANIA.

Allentown, Pres. ch. 5 00
Bell Valley, D. H. S. 1 15
Coultersville, Rev. W. T. D. 5 00
Edinboro', E. W. B. 1 00
Equinunk, A M. Hull, 20 00
Green Township, Pres. ch. 2 15
Harbor Creek, do. 11 60
Harford, 3 00
Hartsville, 1st do. 68 58
North East, Pres. ch. 105 00
Philadelphia, do. Rev. A. Barnes, 100; J. Bayard, 100; S. H. Perkins, 100; D. Lapsley, 100; J. R. Neff, 100; A. Fullerton, 50; T. Biddle, 25; J. H. Campbell, 20; T. Hill, 20; J. C. Jones, Jr. 20; indiv. 35; la. 475,50; Clinton st. pres. ch. s. s. miss. so. 10; Green Hill pres. ch. M. Arrison, 25; fem. so. for ed. of hea. youth for Mrs. Graves's sch. 100; for Miss Farrar's do. 50; 1,355 50
Shirleysburg, John Brewster, 75 00
Smithfield, Cong. ch. m. c. 26 09—1,678 07

DELAWARE.

St. George's, Pres. ch. 22 00

MARYLAND.

Taney Town, W. Walker, 20 00

VIRGINIA.

Alexandria, 2d pres. ch. 17 81

OHIO.

By G. L. Weed, Tr.
Cincinnati, 3d pres. ch. wh. cons. Mrs. SUSAN BLAISDELL an H. M. 100 00
Columbus, 2d pres. m. c. 7; bal. of col. 10; 17 00
College Hill, m. c. 4,15; Ohio temp. col. m. c. 8,05; 12 20
Elizabethtown, Pres. ch. sew. so. for Gaboon m. 19 50
Rockville, Sandy Spring ch. 10 00
Walnut Hills, Lane Sem. ch. m. c. 12 41
Yellow Springs, Pres. ch. 2 35

173 46
Ded. disc. 2 17—171 29
Belpre, Mrs. L. P. Gilbert, 5 00
Maumee city, 1st pres. ch. m. c. 7 22
Scott and Montgomery, Cong. so. 6 00
Tallmadge, Guy Wolcott, wh. cons. Mrs. CHARLOTTE W. FENN, an H. M. 100 00—118 22

289 51

INDIANA.

By G. L. Weed, Tr.
Danville, Pres. ch. m. c. 32 27
Indianapolis, 2d do. 30 00—62 27

ILLINOIS.

By Rev. I. M. Weed.
Elysium, Virginia pres. ch. 2 00
Galena, J. Wood, 5 00
Geneseo, Cong. ch. 43 00
Northville, Pres. ch. 15 00
Rock Island, 2d do. 37 00—102 00
Augusta, Pres. ch. m. c. 20 00
Canton, 1st cong. ch. s. s. for c. f. 7 30
Chicago, 2d pres. ch. 300; ack. in Dec. Herald fr. pres. ch.
Geneseo, Cong. ch. 4; Perry and brothers, and C. Perry, wh. and prev. dona. cons. CHARLES PERRY an H. M. 70; 74 00
Joliet, Cong. ch. 25 00
Payson, do. m. c. 20 00
Sheffield, 1st cong. ch. m. c. 15 00—161 30

263 30

Legacies.—Granville, Mrs. Hannah Ware, by Ralph Ware, Ex'r. 1,100 00

1,363 30

MICHIGAN.

Dearbon, A friend, 6 00
Homer, Pres. ch. m. c. 2 52
Marion, 2 00
Romeo, C. Farrar, 8 00—18 52

WISCONSIN.

By Rev. I. M. Weed.
East Troy, Cong. ch. 12 12
Janesville, do. 47 40
La Crosse, Mrs. Ruble to cons. Rev. JOHN C. SHERWIN an H. M. 50 00—109 52
Sheboygan, Cong. ch. m. c. 4 40

113 92

IOWA.

Bentonsport, Cong. ch. 23 38

MISSOURI.

Independence, L. P. B. 8 50

TENNESSEE.

Greene co. Mt. Zion pres. ch. 10 00
Jonesboro', Pres. ch. 100; m. c. 20; J. S. 10; 130 00
Rogersville, 2d pres. ch. 25 00—165 00

CALIFORNIA.

San Francisco, 1st cong. ch. m. c. 111 00

IN FOREIGN LANDS, &c.

Constantinople, An aged missionary and wife, 5 00
Eramosa, C. W., 2d cong. ch. 9 50
Mapumulo, S. Africa, Rev. A. Abraham 15 00
Montreal, Amer. pres. ch. 309 58
St. Catharines, C. W., do. m. c. 60; M. L. Newcomb, for Male sem. Nestorian m. 50; s. s. for Miss Fisk's sch. do. 18; 128 00

467 08

Legacies.—Gaboon, W. Africa, Rev. Henry M. Adams, by Rev. W. Walker, 200 00

667 08

Donations received in November, 20,507 58
Legacies, 1,445 00

$21,952 58

☞ **TOTAL from August 1st to November 30th, $63,625 26**

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DONATIONS FOR THE MISSIONARY PACKET.

(The Donations for November will be published next month.)

MAINE.—Acton, chil. and youth, 4; Andover, cong. s. s. 5; Auburn, juv. miss. so. 25; Bangor, Essex st. s. s. 2,13; Sherburne Corner, Union ch. s. s. 2,54; Brunswick, juv. miss. so. 11,20; Boothbay, S. ch. s. s. 5,63; Bristol Mills, 10,15; Harrington, s. s. 3,25; G. C. Miller, 2; Buxton, N. cong. s. s. 3,70; Burlington, s. s. 6; Carmel, cong. s. s. 1,50; Dedham, cong. s. s. 10,58; Dennysville, four chil. 4; Eastport, s. s. 6; miss. cir. 5; Edgecomb, cong. s. s. 15; Falmouth, 2d cong. s. s. 10; Farmington Falls, s. s. 9,60; Industry, W. Mills, s. s. 4,40; Frankfort Mills, s. s. 2; Frankfort, 1st cong. s. s. 8,10; Gray, cong. s. s. 5; Holden, cong. s. s. 10,01; Kenduskeag, Union s. s. 5,50; Mechanic Falls, cong. s. s. 7,50; New Castle, cong. s. s. 50; New Gloucester, cong. s. s. 18,24; Norridgewock, by C. F. D. 1; Orono, cong. s. s. 6; Portland, 2d par. s. s. 25; Rumford, s. s. 4,35; Rockland, cong. s. s. 27,34; Sanford, s. s. 5,44; South Solon, s. s. 6; Sheepscot, s. s. 4; three indiv. 1,08; South Paris, cong. s. s. 15; Thomaston, cong. s. s. 8,95; Union, s. s. 11,46; Waldoboro', cong. s. s. 27,95; Warren, s. s. 16,37; s. s. boxes, 7,21; Waterville, M. B. S. 1; cong. s. s. 4; Waterford, a friend, 1; Wells, 1st par. s. s. 14; Woolwich, indiv. 15; coll. by Mrs. A. Peters, 7,48.—**456 42.**

NEW HAMPSHIRE.—Bath, s. s. 7; Bedford, s. s. 20,50; Bethlehem, Union s. s. 3; Boscawen, s. s. 10; Campton, s. s. 12,10; Candia, cong. s. s. 15,30; Centre Ossipee, s. s. 2,51; Charlestown, cong. s. s. 4,12: G. M. W. 1; Deering, s. s. 7; Dover, s. s. 10; East Concord, s. s. 8; Dartmouth college ch. s. s. 7,50; Fitzwilliam, C. C. C. 1; Hinsdale, J. C. T. 1; Keene, 1st s. s. m. c. 13; Lancaster, s. s. 6,33; Lyme, s. s. 25; Manchester, Franklin st. s. s. 32; Merrimack, cong. s. s. 14,50; Mt. Vernon, cong. s. s. 13,60; Nashua, F. E. S. 20c.; W. A. S. 20c.; New Castle, s. s. 7,16; New Ipswich, 2d cong. s. s. 10; Oxford, s. s. 7,60; Plainfield, s. s. 2,33; Salmon Falls, juv. sew. cir. 2; s. s. 1; Stoddard, M. A. F. 1; Tamworth, s. s. 12; West Lebanon, s. s. 7,30; Winchester, s. s. 5; Wolfboro', s. s. 4.—**284 25.**

VERMONT.—Albany, s. s. 16; Rev. P. Bailey and fam. 4; Barre, s. s. 10; Bennington, s. s. 3; Brandon, cong. s. s. 12; Bradford. cong. s. s. 7,20; Bethel, cong. s. s. 3; Brattleboro' West, s. s. 10; Burlington, cong. s. s. 8,80; Cabot, s. s. 10; Jericho Centre, cong. s. s. 7; Derby, s. s. 15; Fairlee, G. L. W. 25c.; Greensboro', s. s. 10; West Halifax, s. s. 2,31; J. P. Bixby, 1; Hinesburg, s. s. 5; Lowell, s. s. 3; Ludlow, by Rev. A. F. 1; Morrisville, youth and chil. 12,15; Norwich, cong. s. s. 6; Peacham, s. s. 11; Mrs. Morrill's class, 7; Peru, cong. s. s. 7; Royalston, cong. s. s. 10; Swanton, J. C. 50c.; J. C. P. 50c.; St. Johnsbury, s. s. 7,70; Thetford N., Union s. s. 5; Vergennes, cong. s. s. 11,10; West Rutland, A., E., M., C., and Nellie, 1; Westminster, s. s. 6,20; Williston, cong. s. s. 12; Windsor, cong. s. s. 18,25; Worcester, cong. s. s. 5,36.—**249 32.**

MASSACHUSETTS.—Abington, South, s. s. 20; S. V. 2; Amesbury and Salisbury, cong. s. s. 5,37; Amherst, 2d cong. chil. and youth, 12; Andover, Old South ch. s. s. 11; L. H. C. 8; Ashby, cong. s. s. 20; Boxboro', ortho. cong. so. 10; Bridgewater, cong. s. s. 8; Beverly, Washington st. s. s. 20; Bernardston, cong. s. s. 6; Barnstable, West, s. s. 10,84; Billerica, ortho. cong. s. s. 10; Boston, H. A. B. 10; Rev. C. F. M. 1; a Sab. class, 85c.; G. DeT. 1; F. DeT. 1; R. E. DeP. 1; Mariners' s. s. 30; Little Willie, dec'd, 1,70; B. T. S., dec'd, 1; J. F. and H. K. S. 20c.; Bradford, cong. s. s. 45; Braintree, 1st cong. s. s. 25,56; Brookline, 5 chil. 50c.; Boylston, J. B. G. 2,50; Mrs. J. B. G. 2,50; Mrs. A. B. K. 1; M. A. B. 1; C. D. K. 1; Carver, s. s. 1; Charlton, juv. so. 14,04; Chilmark, 3; Charlemont, cong. s. s. 6; Dartmouth, South, Mrs. C. C. B. 2; Dana, J. K. 2; Dedham, South, cong. s. s. 5,81; Dorchester, Village ch. s. s. 60; Dover, cong. s. s. 2,91; East Hawley, s. s. 2; Erving, by E. Moody, 5; East Bridgewater, Trin. cong. s. s. 11; Fairhaven, 1st. cong. s. s. 34,60; Feeding Hills, cong. s. s. 3,30; Freetown, E. J. W. 1; Falmouth, Mr. Hooker's so. s. s. 28; Gill, s. s. 3; Greenfield, 1st cong. s. s. 9; Goshen, by Rev. T. H. Rood, 10,39; Groton, ortho. cong. s. s. 16,30; Hadley, Plainville dis. s. s. 25,20; Haydenville, s. s. 15; Hardwick, cong. s. s. 11; Holyoke, 2d cong. s. s. 10; Indian Orchard, s. s. 15,63; Lanesboro', cong. s. s. 6,20; Lanesville, cong. s. s. 8; Lenox, cong. s. s. 25,40; Leverett, cong. s. s. 15,25; Lincoln, cong. s. s. 14,36; Ludlow, cong. s. s. 10; Lynnfield centre, E. R. H. 1; E. R. H. R. 10c.; H. M. H. 10c.; Longmeadow, s. s. 16; East Longmeadow, s. s. 7; Manchester, cong. s. s. 14; Marblehead, a little family, 1,20; Marlboro', Union cong. s. s. 20; Mattapoisett, by O. H. S. 2; Medfield, cong. s. s. 6,50; a lady, 6; Medway, Village ch. s. s. 10; Medford, Mystic ch. s. s. 66; Middleboro', cong. s. s. 16,25; Milton, Mr. Teale's so. s. s. 38,02; Railway, s. s. 3,83; Monson, Sarah and Mary, 1; New Bedford, Fannie Holmes, 5; Trin. s. s. 10; Newton Centre, A. A. A. 20c.; G. F. A. 20c.; E. A. R. 20c.; Northampton, 1st par. s. s. 35; North Beverly, E. L. Tucker, 2; Northboro', evan. cong. s. s. 5; North Hadley, s. s. 25; North Chelmsford, cong. s. s. 14,50; North Bridgewater, an indiv. 1; Orleans, cong. s. s. 25; Pawtucket, s. s. 20; infant s. s. 5; Pepperell, s. s. 1; Plymouth, by G. G. D. 1; G. S. D. 1; Randolph, E. par. cong. s. s. 9; juv. so. 6,13; Rockport, 2d cong. s. s. 27,41; Roxbury, R. A. T. 75c.; M. S. T. 75c.; C. H. T. 75c.; W. W. T. 75c.; five chil. 1,45; Mrs. E. C. 50c.; A. A. 50c.; C. H. M. 10c.; J. W. M. 10c.; E. N. 10c.; E. E. P. 30c.; R. Riddle, 1; "an aged child," 50c.; Salem, Tab. ch. s. s. 50,64; Sherburne, cong. s. s. 6,16; Springfield, South cong. s. s. 30; North cong. s. s. 20; Southbridge, by Rev. I. G. Bliss, 3; Sunderland, s. s. 15; Shirley, s. s. 1; South Danvers, cong. s. s. and branch s. s. 25; Townsend, cong. s. s. 8,09; West Boylston, s. s. 2,25; Rev. C. F. M. 1; Westminster, cong. s. s. 10; Weymouth, South, cong. s. s. 18,50; Whately, 2d cong. s. s. 5; Whitinville, W. H. K. 50c.; M. B. K. 50c.; Winchester, cong. s. s. 72,48; Worcester, a friend, 10; do. 10c.; Wrentham, s. s. 10,10; West Yarmouth, s. s. 3,50; West Roxbury, South evan. ch. s. s. 39,66; a friend, 18; Williamstown, South par. s. s. 3.—**1,376 18.**

RHODE ISLAND.—Elmwood, cong. s. s. 4,25; Kingston, cong. s. s. 5; Providence, King testimonial fund, 20; Benef. cong. s. s. 13; inf. sch. 5; by I. W. B. 2; E. R. K. 1; J. M. S. 30c.; S. H. S. 20c. —**50 75.**

CONNECTICUT.—Andover, cong. s. s. 6,70; Bethlem, s. s. 7,11; Bolton, s. s. 9,08; Branford, cong. s. s. 13; Bridgeport, 1st cong. s. s. 46,37; chil. of Mrs. R. 30c.; Eddie Lacey, dec'd, 6,45. Canton, Centre, s. s. 12; Danbury, 1st cong. s. s. 20; 2d cong. s. s. 27,53; Fairhaven, 1st ch. s. s. 17,27; Centre ch. s. s. 5,21; East Avon, s. s. 6,50; Eastbury, cong. s. s. 5,50; Ellsworth, cong. s. s. 4; Gilead, cong. s. s. 9; Groton, cong. s. s. 8; Goshen, cong. s. s. 16,90; Grassy Hill, s. s. 7; Guilford, cong. s. s. 40; a friend, 3; Hadlyme, s. s. 5; Hartford, Centre ch. s. s. 87,50; do. inf. class, 12,50; Pearl st. s. s. 10; Hampton, s. s. 2,03; Mansfield, 1st cong. s. s. 9; Marlboro', cong. s. s. 8; Milford, 1st cong. s. s. 50; 2d cong. s. s. 11; Milton, cong. s. s. 2; Monroe, cong. s. s. 3,25; Montville, s. s. 10; Mystic Bridge, 7,50; New Britain, Lizzie S. Knox, 5; New Haven, North ch. s. s. 1; Chapel st. s. s. two lads, 1; Centre ch. s. s. 5,21; James Brewster, for 16 grand children and one great grandchild, 20; New London, Walter and Sarah, 1; 1st cong. s. s. 10; New Milford, 1st cong. s. s. 27; New Preston, s. s. 10; Newington, chil. 3; North Branford, s. s. 7; North Greenwich, cong. s. s. 9,30; North Guilford, A. S. and T. D. 1; Norwich, Dr. Bond's ch. s. s. miss. assoc. 25; Plantsville, E. E. S. 1; Pomfret, 1st so. 5; Rockville, J. N. Stickney, 20; South Canaan, s. s. 10; South Windsor, s. s. 5; Stafford, 1st s. s. 5; Stanwich s. s. Penny miss. so. 10; Stamford, 1st pres. s. s. 23,03; Stonington, North, s. s. 6,60: Stonington, s. s. 12,42: Torrington, s. s. 13; Washington, cong. s. s. 26; Waterbury, 2d cong. s. s. 10; Willmantic, s. s. 15,25; Windsor, 1st cong. s. s. 7; Woodbury, 1st cong. juv. miss. asso. 20; Weston, cong. s. s. 1,50; Wolcottville, s. s. 7.—**834 21.**

NEW YORK.—Albany, A. P. 1; Spring st. miss. s. s. 12,35; 2d pres. 50; 4th pres. s. s. 10; Auster-

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THE

Missionary Herald.

VOL. LIII. FEBRUARY, 1857. No. 2.

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WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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AUGUSTUS DURANT, *Missionary House, 33 Pemberton Square, Boston.*

The following arrangement has been made in the system of General Agencies by the Prudential Committee, with a view to greater efficiency in the organizations for raising funds.

Districts.	District Secretaries.
NORTHERN NEW ENGLAND: Maine, New Hampshire and Vermont,	
MASSACHUSETTS:	Rev. ISAAC R. WORCESTER, Auburndale, Ms.
SOUTHERN NEW ENGLAND: Connecticut and Rhode Island,	Rev. ORSON COWLES, North Haven, Ct.
NEW YORK CITY: New York city, Long Island, River Counties as far as Columbia and Greene, and East Jersey,	[The care of this district is among the duties devolving on Mr. WOOD.]
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NORTHERN OHIO: Western Reserve, and Counties West,	Rev. S. G. CLARK, Brooklyn, Cuyahoga Co., Ohio.
CINCINNATI: Southern Ohio, Southern Indiana, and Southern Illinois,	Rev. H. A. TRACY, Cincinnati, Ohio.
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The Herald will be sent gratuitously—To every Donor, who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than *ten* dollars: To every Collector, who collects, during the year, not less than *fifteen* dollars: To the Treasurer of every association or society, contributing, during one year, not less than *twenty* dollars: To the pastor or stated supply of every congregation which contributes to the treasury of the Board, through the monthly concert or otherwise. It may be proper to add that the Herald is not sent to the members of the Board, as such, whether corporate, corresponding or honorary.

Persons entitled to the Herald, as subscribers, or gratuitously, according to the foregoing regulations, who do not receive it, are requested to give information of the failure. Persons receiving it, but not entitled to it as subscribers, or gratuitously, are requested to return it.

Those who are entitled to a copy of the Herald gratuitously, can have a copy of the Journal and Dayspring instead, if they prefer it.

A copy of the Annual Report of the Board will be given to every association that contributes *twenty dollars or more*, during the year.

Treasurers of Associations and Auxiliaries are requested to give information respecting the number of gratuitous Heralds and Reports required.

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In making devises and legacies to the Board, the entire corporate name,—"The American Board of Commissioners for Foreign Missions," should be used; otherwise the intent of the testator may be defeated.

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THE

MISSIONARY HERALD.

VOL. LIII. FEBRUARY, 1857. No. 2.

American Board of Commissioners for Foreign Missions.

Micronesia Mission.

LETTERS FROM DR. GULICK.

Map and Description of Micronesia.

THE map upon a subsequent page, together with the following descriptive account of Micronesia, which have been furnished by Dr. Gulick, will be regarded by many as of much interest in the way of geographical information; for "the atlasses in general circulation," as Dr. Gulick says, "and even the charts, are miserably incorrect about these seas." And all who are interested in efforts to spread the gospel there, will be glad of the facilities here furnished them for fixing more definitely, in their own minds, the locality of islands occupied, and for tracing the course of the "Morning Star" as it shall pass to and fro, a "missionary packet" among the islands.

Micronesia, which is so named from the smallness of its islands, may be described as that part of the Pacific Ocean extending from longitude 130° to 180° East, and from latitude 3° South to 21° North; excluding however New Guinea, and the closely adjacent islands as far as 2° North, which constitute a part of Melanesia. It is in every respect, especially in its missionary aspects, a very interesting portion of Oceanica, or "The Island World." A moderate estimate makes its population 200,000. It comprises not far from one hundred and thirty so called "groups," most of which are included under four principal ranges, or archipelagos, which correspond to the four grand divisions, North, South, East, and West Micronesia.

In what may be called *North Micronesia*, are the Ladrone Islands, so called from the original thievishness of the inhabitants. They are all "high," or basaltic islands, and are about twenty in number. Guajan (Guam) was discovered by Magalhaens (Magellan), March 6, 1521; who took possession of it for the Spanish, by whom the group was settled during the reign of Philip II., and named Marianne Islands, after his queen, the bloody Mary of England. The original population is *said* to have been 150,000, of whom only one family remained at Guam in 1816. The present inhabitants are principally the descendants of settlers from Mexico and the Philippine Islands, mixed with native blood. They speak the Spanish language, though the present number of Spaniards among them is very small. They are nominally Roman Catholics, and in 1816 numbered 5,386. So long as the Spanish held their possessions in America, the Ladrone Islands were their "half-way house" on the route to their

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East India possessions. The island of Tiniaro is celebrated for its extensive ruins. The group is still held by the Spanish.

In *West Micronesia*, are the Caroline Islands, extending from Ualan, or Strong's Island, to Tobi, or Lord North's Island; a range of twenty-two degrees of longitude, and eight degrees of latitude. Discoveries in the Caroline Islands first began to be made as early, probably, as 1525, by Diego da Rocha, a Portuguese, who reported a group that has been conjectured to be Lamoliaour, or Pelew, or Sequiras. In 1528, what is supposed to be the Oulouthy group was discovered by the Spanish navigator, Alvaro de Saavedra, who first suggested the idea of a canal across the isthmus of Darien. Sir Francis Drake discovered what may have been the Pelew Islands, September 30, 1579. In 1686, the Spanish Admiral Lazeano discovered an island and named it Caroline, after the royal consort of Charles II. From this the Archipelago received its name. The designation, "New Philippines," was once given, but has now gone into comparative disuse. There are, already known, about forty-eight groups in this range, and not far from 500 islands. The names of Duperrey (French, 1824) and Lutké (Russian, 1828) are particularly connected with this portion of Micronesia as scientific explorers, though very many other individuals have contributed scattered facts and discoveries. There are five "high," or basaltic groups in this range, viz: Ualan, Ponape, Hogoleu, Yap, and Pelew.

Ualan, (latitude 5° 19′ North, longitude 163° 6′ East,) was discovered by Capt. Crozier, an American whaler, in 1804, and was named Strong's Island, after Gov. Strong of Massachusetts. It is about thirty miles in circumference, and according to Lutké, 1,914 feet high. The population numbers perhaps 1,500. Previous to 1836, several vessels were cut off at this Island, but its harbors are now as safe as any in the Pacific, and are a resort for several whalers each year. Mr Snow has been stationed on this island, in almost utter loneliness, since September, 1852.

Ponape, also called Ascension Island, (latitude 6° 55′ North, longitude 158° 25′ East,) was probably first discovered by Quirosa in 1595, but was comparatively unknown till Lutké rediscovered it January 2, 1828. The group consists of a large high central island, with at least ten smaller basaltic islands, inclosed within a coral reef seventy or eighty miles in circumference, which also sustains many "low" islets. The main island is not far from sixty miles in circumference, and its highest point is about 2,858 feet above the ocean. From the time of its discovery it has been occasionally visited by American and English traders, and more frequently by American and English whalers; and it is now a place of great resort for American whalers. Messrs. Sturges, Doane and Gulick are stationed on this island, which, since the desolations by small-pox in 1854, has a population of perhaps 5,000.

Hogoleu, (latitude 7° 30′ North, longitude 151° 45′ East,) may have been seen by the old Spanish navigators, but was first formally discovered June 24, 1824. The circumference of its outer reef is perhaps one hundred miles. Within it are a number of scattered islands of basaltic formation, the largest of which is only ten miles in circumference. A little island on the outer reef was named Torres Island, by the discoverer, from which the whole group seems, on many maps, to be named. The population has been estimated as high as 35,000, though it is, without doubt, much less; perhaps ten or fifteen thousand. Several vessels have been cut off at Hogoleu, and it is, in consequence, but seldom visited even by traders; and almost never by whalers and merchantmen. It is an important group in itself, and also in relation to the closely surrounding groups, and will no doubt be one of the next points to be occupied by our mission.

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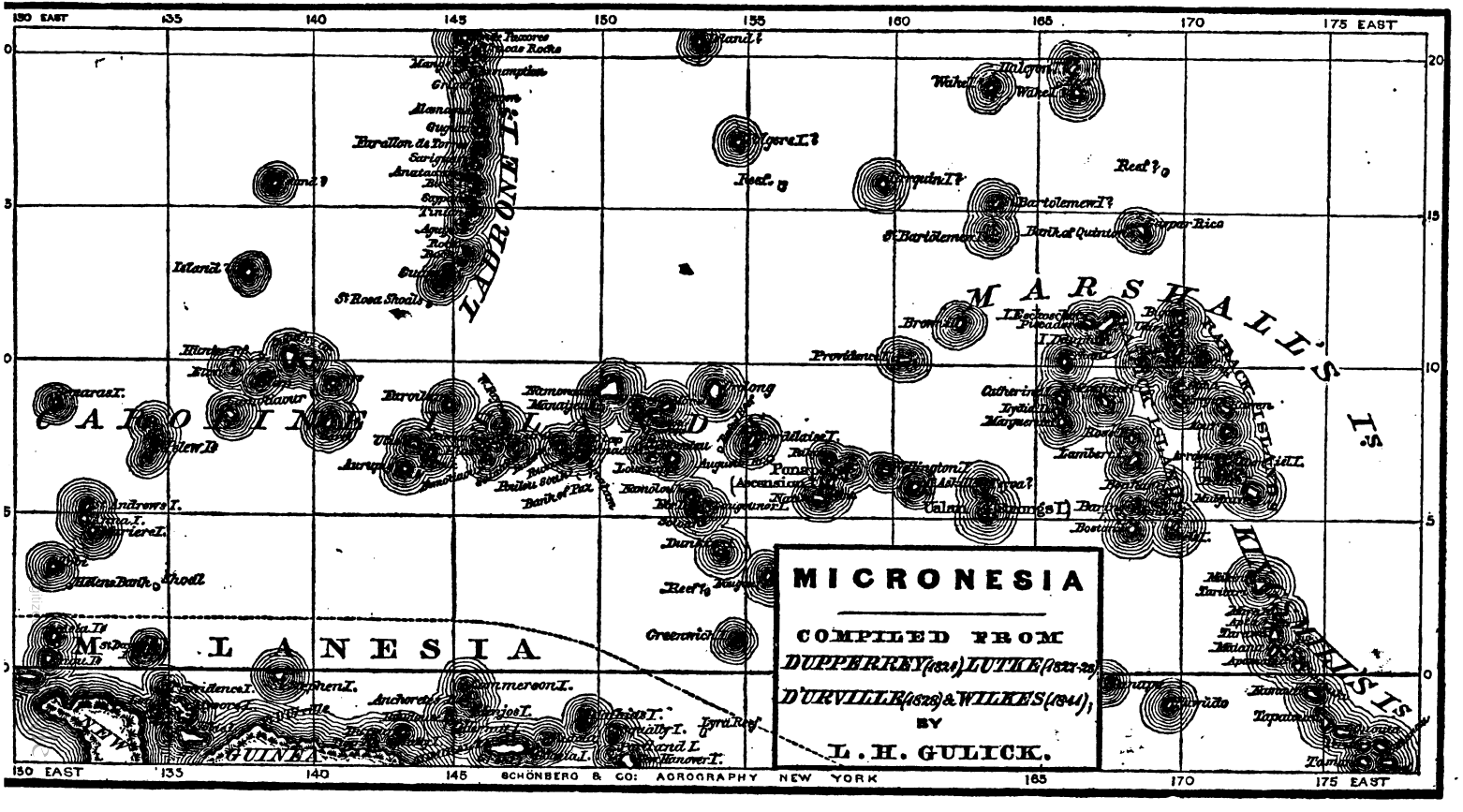
130 EAST
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LADRONE I.S
MARSHALL'S I.S
KINGSMILL'S I.S
CAROLINE
MICRONESIA
COMPILED FROM
DUPPERREY(1824) LUTKE(1825-28)
D'URVILLE(1828) & WILKES(1841),
BY
L. H. GULICK.
MELANESIA
NEW GUINEA
Wahoo I.
Malgrave I.
Bartolemew I.
Providence I.
Ascension I.
Greenwich I.
Hanover I.
SCHÖNBERG & CO: AOROGRAPHY NEW YORK

Yap, (latitude 9° 33′ North, longitude 138° 8′ East,) is a long, narrow island, twenty-five or thirty miles in circumference, with perhaps three or four thousand inhabitants. It is only occasionally visited, for violent attempts have there been made on vessels.

Pelew, (latitude 7° 40′ North, longitude 134° 40′ East,) is the largest and finest group in this range. Like Hogoleu and Ponape, an outer reef, about two hundred miles in circumference, incloses many islands, (about twenty,) one of which has a circumference of sixty miles. Capt. Wilson was wrecked there in 1783, and the narrative of his adventures was long a popular work. In return for the care taken of Capt. Wilson, the English have interested themselves in stocking the group with cattle, goats and hogs; yet there is but one harbor which can at present be safely visited. English vessels occasionally touch there. Without more definite knowledge than we have, it will not be safe to estimate the population of this group above 15,000, and even this may be too high.

Of the "low," or coral islands of the Caroline range, not much need be said. By far the greater number of them are shunned because of the unexplored reefs, and because of the dangerous inhabitants, though an occasional cautious trader seeks advantageously, among them, for cocoanut oil, tortoise shell, and pearl oyster. If the population of the "high" groups be estimated at 40,000, and that of the "low" islands at 60,000, we shall have the moderate estimate of 100,000 for the whole Caroline Archipelago. The people of these various islands have without doubt a common origin, as is manifest by their physiognomy, religion and customs, and by the radical structure of their language; yet there is so much difference in their various dialects, that it will be impossible to form a common literature for them; a fact that will much impede our missionary operations.

In *East Micronesia* are the Marshall Islands, comprehending the Radack and Ralick ranges. They are all of coraline character, peopled by a race strongly similar. The most northern groups are supposed to have been discovered by Saavedra, in 1528. Kotzebue (Russian, 1816–17) and Duperrey (1824) are the most celebrated names connected with the discovery and exploration of these islands. There are about thirty coral groups, and excepting the most southern of them, they are seldom visited even by whale ships, from fear both of the reefs and of the inhabitants; and with good reason, for recently one if not two vessels have disappeared there. The population must number between thirty and forty thousand.

The Gilbert, Kingsmill, or Zarawa Islands, are in *South Micronesia*. They comprehend sixteen coral groups. These have been discovered at different times since 1788, but to Duperrey, and to Capt. Hudson of the United States Exploring Expedition, (1841,) we owe our definite knowledge of them. In Capt. Wilkes' Narrative, and in Hale's Report on Ethnology and Philology, will be found most interesting accounts of them. Capt. Hudson estimated the population of twelve of the coral groups at 80,000, which may have been too high. Sixty thousand, for the whole range, cannot be far from right. Vessels engaged in the sperm whale fishery have constant intercourse with these islands, though they seldom anchor. Cocoanuts, cocoanut oil, cocoanut-husk cord, mats, hats, fowls, fresh fish, with a few pigs, a little fire wood, and occasionally a few barrels of water, are all they can furnish. At some of the islands, violence has at different times been attempted on ships, and foreign residents have frequently been killed, yet these things speak of nothing especially ferocious in the people. The inhabitants are closely related to those of the Marshall Islands. An immediate mission to them is earnestly contemplated. Ocean Island, (latitude 50° South, longitude 169° 45′ East,) discovered in 1804, though geo-

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graphically separated, has even the same dialect with the Kingsmill Islands. It is a coral island, but has an elevation of perhaps two hundred feet, and furnishes perpetual water from extensive caves, which women alone are permitted to draw. Its inhabitants are very mild, and number about one thousand; and as there are no long resident foreigners, it will be a favorable point to initiate a coral island mission, intended to act on all that part of Micronesia east of Ualan. With all its necessary privations and dangers, how tempting a missionary field!

Missionary Designs.

In another communication, which has reference to an immediate extension of missionary operations, Dr. Gulick says: "We have at present no missionary purposes on North Micronesia, (the Ladrone Islands,) it is so undoubtedly closed against us, and the other portions of Micronesia are so much more promising. There remain, therefore, two principal divisions of the islands which interest us in our missionary operations. 1. West Micronesia, or The Caroline Islands. In this region we already have two missionary stations, and will multiply them as rapidly as possible. 2. East and South Micronesia, or The Marshall and Kingsmill Islands. These are all located near together, are of the same physical, coraline character, and are inhabited, so far as we can ascertain, by a people speaking substantially the same language.

This segment of Micronesia is second in importance only to The Caroline Islands, and would be the first, were the "high" islands excluded from the Caroline range. Its population cannot be far from 100,000; which is without doubt a greater number than is sustained on the coral islands of the Caroline Archipelago, and as many perhaps as will be found in the whole of that range. It is much the most compact body of coral islands in Micronesia—not to say the Pacific; being comprehended in a range of 15° of latitude, and 13° of longitude, while the Caroline Islands stretch through 90° of latitude, and 33° of longitude. It is the part of Micronesia we first reach on our voyage from the Sandwich Islands. It is open to us, with scarce a doubt, whenever we choose to enter. Not that there will be no difficulties, privations, and perhaps dangers; but there will be none that need exclude us. Three years have elapsed since we first entered these seas, and as yet nothing is directly attempted, that we are aware of, for that most interesting, compact, and populous segment of Micronesia. It is now quite time to attempt something."

Bonabe, or Ponape.

The following is Dr. Gulick's account of his own island home. He has resided on Ponape since September, 1852.

Ponape, also called Ascension Island, is perhaps the third in importance of the "high," or basaltic groups, of the Caroline, or West Micronesian Islands. The centre of the island is in latitude 6° 55′ North, and longitude 158° 25′ East. It may have been first seen by Quirosa in 1595, on his voyage to the Philippines from Santa Cruz, after the abandonment of the unfortunate attempt to settle there. M. de Freycinet supposes the island seen by him to have been Hogoleu, but the description given seems to be that of one large island, with a circumference of thirty leagues, which much better corresponds to Ponape than to Hogoleu, to which M. Duperrey inclines.

Subsequently to Quirosa, the island was no doubt occasionally seen, but not reported. There is a native tradition of a boat's company having landed on the south side of the island, who had such peculiar skins they could only be killed by piercing their eyes. They were probably Spaniards clothed in mail. Several accounts speak of ships having been seen, when they were supposed to be islands rising up out of and subsiding into the sea. Such phenomena were much feared, and while they were in view, people fled from the shores, and the priests drank ava for 'the spirits'' interposition, until the dreaded objects disappeared. Twenty years ago, there was, in the Matalanim tribe, a figure head that much resembled that of a junk, and the natives told the whites who saw it, that it belonged to a vessel wrecked here, which first brought fowls to the island; and even to this day they give the names of the foreigners who landed from the vessel. One very old chief of the Kiti

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tribe, not long since deceased, when but a young man, with more than usual boldness, went on board a passing vessel, and received a china bowl and a copper teapot, which have been seen by an Englishman still resident on the island. A few Spanish silver coins, and a silver crucifix, were some years since discovered in the vaults of the celebrated ruins at Matalanim. A pair of silver dividers was once found in the ruins of an old house at Kiti; and inland from there, a brass cannon was some time since discovered and taken from the island.

Yet Ponape cannot be said to have been discovered till Lutké, of the Russian corvette La Seniavine, first saw it, January 2, 1828. He lingered about it three days and then passed to the west, surveying extensively in the Caroline Archipelago. Since that time, the island has been four times visited by national vessels. In 1838, by the Larne, Capt. Blake, belonging to Her Britannic Majesty; in 1839, by the Danaide, Commander Du Rosamel, a French vessel; in 1845, by the English vessel of war Hazard; and in 1851, by the French corvette Capriceuse.

The Albion, Capt. John Evans, and the Nimrod, Capt. White, both whalers from Sidney, anchored at Ron Kiti, November, 1832; and claims have been made for them as the first who actually did so. Since then, the number of visiting vessels may be said to have every year increased, especially since the establishment of the mission, September, 1852. In the shipping season of 1852–3, twenty-one vessels recruited there; in 1853–4, thirty-two; and in 1854–5, forty-two;—thirty-nine American whalers, two English merchantmen, and one British steamer, making the passage from Sidney to China.

Lutké gave the name Seniavine Islands to the groups of Ponape, Pakin, Ant, and Natik; but it is perhaps better retained for the first three alone. Pakin and Ant, are two small coral circles belonging to the Ponapeans, the one situated twenty miles N. W., the other ten miles S. W. from Ponape. Pakin is permanently inhabited by a few individuals of the Jekoits tribe, and Ant is claimed, and frequently visited, by the Kiti tribe.

The Ponape group consists of several islands surrounded by a reef seventy or eighty miles in circumference. The large island, named Ponape, is about sixty miles in circumference, and 2,858 feet in height, and engrosses nearly the whole inclosed area; while twelve or more basaltic points, slightly detached, form as many little islands, and upon the coral reef itself are more than fifteen "low," coral islets, in every respect similar to those of the purely coraline groups.

The geological character of Ponape is well expressed by the term basaltic, while there is about it an important, but more recent, coraline element. Volcanic, in the technical sense, it is not. The island must once have been a dreary waste of rock, but the processes of decomposition have mellowed large portions of the surface, and thus changes have been wrought full of scientific interest and poetic beauty. Short, rapid streams are numerous, and are still active in forming alluvial deposits round the shores of the whole island, where the coral reef, like a silver plate containing the emerald gem, most conservatively preserves the precious debris, to be a rich source of vegetable wealth. Openings in the outer reef are frequent, by which several excellent harbors are formed.

Scenery—Climate—Productions.

Ponape is a physical paradise. Except on its northern aspects, where the scattered islands and the bold hills are delightfully picturesque, there is nothing marked about the landscape, yet all is warm with a beauty most serene. Few sights are more fraught with magic romance than that of the coast from an inland elevation. The mainland shore

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steps freely, gracefully down, to where ocean ebbs and flows. Between the ever-green shore and the outer reef, many a patch of coral whitens near the surface, though not protruding, save at lowest tide, and attracts the eye to tracing out the winding channels and spreading bays of the deeper blue. Along the outer reef, the foaming line of white shows where hoary ocean casts up, as tributes of love, many a deep-sea gem, and where he is ever surging out his admiration of nature and his anthem to nature's God. Ualan, (Strong's Island,) with her deeply serrated and comparatively unmellowed hills, is a solitary beauty—a romantic, unwedded, unmultiplied one. The islands of Hogoleu are a beauteous, youthful group, bereft of father and of mother. Ponape is a graceful mother queen, resting in state on her ample coral throne, while close about her cluster a family of modest, maiden isles.

The climate, though damp, is one of the most delightful possible under the torrid zone. The mean daily range of the thermometer, is about 7° Fahrenheit. At 7 o'clock in the morning, it usually stands at about 77°; at noon, about 84°; and at 9 o'clock in the evening, about 78°. The months of the northern summer are a degree or two cooler than the months of the winter, owing to the summer's being the rainy season, during which the island is beneath the cloud-zone which constantly hovers near the equator. The trade winds prevail during the winter and spring months. The extreme range of the thermometer noticed during the last three years has been 17°; the minimum 72°, the maximum 89°.

This island sustains a most luxuriant vegetation, from its very summits quite into the ocean, where mangrove swamps flourish to perfection, as on the coasts of West Africa and the West India islands. So dense is the vegetation, and so scattered the population, that but for an occasional moving canoe, or a winding smoke, a passing vessel could scarcely tell whether it were at all inhabited. The people are lost in the overhanging forests and shrubbery. The most important indigenous vegetable productions are the bread-fruit, banana, (some kinds of which yield Manilla hemp,) yam, cocoanut, taro, sugar-cane, ava, (here called jŏkŏ, the piper methysticum,) arrowroot, sassafras, sago, (used for thatching, not for food,) wild orange, and mango; with a great variety and inexhaustible quantity of timber woods. The most important exotic productions already introduced, are the paw-paw, pine-apple, tobacco, citron-lemon, red pepper, sweet potato, water-melon, pumpkin, orange, coffee, tamarind, and guava.

The most important native animals are dogs, fowls, (though these are said to have been introduced by a vessel wrecked about the first of this century,) a so-called pigeon, with about twenty other varieties of birds, some of which are very numerous and fill the air with life; and bats, lizards, centipeds, scorpions, ants, with rats innumerable. Of introduced animals, there are fowls, dogs, pigs, and cattle.

Language—Population.

Several scientific explorers have questioned the relation of the Polynesian islanders to the Malay race; but William Humboldt, taking the Zagala language of the Philippine Islands as his standard of comparison, has established the common belief to the satisfaction of the ablest. Le Gobien, a Roman Catholic missionary, familiar with the Zagala, and the tongues of the West Caroline Islands, long since asserted that these languages had abundant relations. We are already sufficiently informed to know that the language of Ponape, as was to be expected, bears decided affinities to the tongues of islands to the West, and that it has many of the words and grammatical peculiarities of the Polynesian tongues. Yet these relationships are not so strong but that Polynesians find it

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difficult both to pronounce the sounds and to learn the grammar of this dialect; and the natives of most Micronesian islands are not understood on their first arrival here. Several traditions, already learned on this island, show some knowledge of islands to the West.

The population of Ponape since the desolation by small-pox in 1854, is supposed to be not far from five thousand, and is divided into five tribes. The Kiti and Matalanim tribes possess each about two-sevenths of the coast, while Wanega, Nut, and Jekoits possess each not far from a seventh. Kiti, on the southern shore, has a population of something more than a thousand, and is about equal to Matalanim, which lies on the eastern shore. These two tribes possess nearly all the fine land of the island. Wanega, on the north-east, and Jekoits, on the north-west, may perhaps each number a thousand; while Nut, between them, numbers but two or three hundred. The islands of Takaiu, Tabak, and the two Mants, belong to Wanega; while Param, Lungur, and Portik, belong to Nut; but it is true of them all, that the ties are comparatively weak which bind their chiefs in feudal relations to those of the mainland.

Missionary Stations.

Mr. Sturges is located in the Kiti tribe, in the south-west part of the island, on the east bank, near the mouth of the Ron Kiti river. This is a beautiful stream (navigable for boats only about one quarter of a mile) one bank of which is lined by gracefully waving cocoanut trees, and the other by overhanging mangrove of various kinds. At the head of navigation on the Ron Kiti stands perhaps the finest feast-house of the island. It has for several months been made to subserve the worship of the King of kings, and Lord of lords. How pleasant the omen! The second missionary station is on the east side, situated on a small island in the Matalanim harbor, and is occupied by Dr. Gulick. About a mile from it are the celebrated "ruins," which cover many acres, and which are built of basalt prisms found in great abundance on the north of the island. These must have been the workmanship of a rude but powerful and numerous people, and there is but little reason to doubt that they were the remote ancestors of the present inhabitants. The people have many traditions and myths connected with them, attributing them to "the spirits," the greater number of whom it is well known are but deceased ancestors. To this day, at stated seasons, they worship at several places in these ruins; and till within twenty or thirty years, this was the burial place of their highest chiefs, which sufficiently accounts for the worship there paid. The whole island is more or less covered with structures of a similar character, though none are so extensive or so sacred as these. Many of them are tombs, without a doubt. Ponape is a moral Sodom.

"Every prospect pleases, and only man is vile."

Ceylon Mission.

MANEPY.

LETTER FROM MR. MEIGS, OCTOBER 2, 1856.

THIS letter was written on the fortieth anniversary of Mr. Meigs's landing in Jaffna, and very naturally commences with some reminiscences of the past.

Just forty years ago this day I first landed in this province. We were then most kindly received by our good friends Mr. and Mrs. Mooyaart, who are still living, though now in England. Their house was then the home of all missionaries on their first arrival in Jaffna, and their kindness is remembered with gratitude. What changes have I witnessed during forty years! Very few of all that generation are alive now; most of them have been called to their final account. By the faithful preaching of the gospel, multitudes have been made acquainted

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with the plan of salvation; and many, we have reason to believe, have found the strait and narrow path. Christian education has been very generally diffused, and many Christian churches established. The temporal changes in the Province are also very great, but on these I need not dwell.

The missionaries have been, for some years past, "called to say much of the judgments of God upon the people, by cholera, small-pox, and famine." Mr. Meigs now says, "Health has generally prevailed in the Province through the past year, and there is a fair prospect also that the sufferings of the people from scarcity will be relieved. Seasonable rains have fallen, and we may hope that the next harvest will be abundant." In regard to present missionary labors, Mr. Meigs speaks, specially, of efforts to do good in the villages.

Preaching the Gospel.

In order, as far as possible, to increase the interest in the villages, and to induce the people to attend our preaching services more regularly, I have enlarged the preaching bungalows in Kattuda, Anicotta, and Navaly. Besides evening meetings during the time of the moon, my native assistant held a service at each of these places every Sabbath afternoon, attended by the school, by the church members in these villages, and by some of the people. The evening meetings are usually very well attended, and the people are attentive to the word preached. We labor in hope that the seed thus sown will take root, and bring forth fruit.

On the 11th of May Mr. Webb, from the Madura mission, spent the Sabbath at Manepy, and preached in the church in the morning. As we had just finished the new preaching bungalow in Kattuda, I took this opportunity to invite Messrs. Spaulding and Webb to attend the meeting there with me in the evening. The new bungalow is quite commodious, and our audience was large and very attentive. There could not have been less than two hundred adults present. Many sat on mats spread in front of the building, as there was not room for so many inside. For about two hours they listened with great attention to the solemn and earnest preaching of the gospel. Mr. Webb expressed great pleasure and some surprise at the intelligent and respectable appearance of the audience, who were nearly all of high caste. Our audiences at this place are usually large and attentive. When will the truth be set home with divine power upon their hearts, so that we may witness a pentecostal season in these villages? When will they forsake their sins, and turn unto the Lord? Though they hear attentively, they seem firmly bound together by the chains of sin and Satan. They are afraid of each other, and dare not bear the cross of Christ openly before the world.

On the 15th of May, our public communion season was held at Panditeripo. It was a season of much interest. Mr. Webb preached the sermon, and our native brother Cornelius, of Caradive, administered the wine at the table. At our afternoon meeting Mr. and Mrs. Webb presented their infant for baptism, which greatly increased the interest of the occasion. They expressed a wish to have it baptized by the oldest missionary of the Board now in the foreign field.

Union Bible Meetings — Tract Distribution.

During this dry season, a series of evening meetings has been held in many places in connection with the Bible Society. These meetings have been attended by all the missionaries in the Province. The object has been to recommend the Bible to the people, and by well prepared addresses to lay before them the proofs of its divine origin, and to urge them to an attentive and prayerful perusal of it. Large meetings were held in Jaffna, Nellore, Oodooville, Batticotta, Atchuvaly, Point Pedro, Chavagacherry, Moogamaly and Valvuttytury. As the audiences were large and attentive, we have

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reason to believe that good has been done to the cause. These meetings furnished an excellent opportunity to show the people that all the missionaries are united in their efforts to do them good.

Considerable interest has also been excited by the distribution, all over the Province, of a series of short monthly tracts on various important and appropriate subjects. These are extensively read by the people. The tract on the festival of Canter Swamy has been the occasion of calling out Aromagom, of Wannarponny, who has published a tract against the brahmins, and the popular system of idolatry as taught and practiced by them. He attacks them with great severity and clearly exposes the evils of their system, thus taking revenge upon the brahmins whom he dislikes, though he has no friendship for Christianity.

Ahmednuggur Mission.—India.

LETTER FROM MR. BALLANTINE, NOVEMBER 1, 1856.

Desire of a native convert to preach the Gospel.

MR. BALLANTINE writes very briefly, sending the following letter addressed to him by one of their recent converts, dated October 13. He says respecting the writer: "He has now a good situation in the government English school, on a salary of fifteen rupees per month; was offered, a few months ago, the situation of teacher in another place, on a salary of fifty rupees; and had the prospect of obtaining still higher situations, with greatly increased pay, in the department of education under government. But he prefers the wor of preaching the gospel with the small pay the mission can give, and the opposition and contempt of former friends, for the sake of doing good to his fellow men and promoting the glory of his Redeemer."

Rev. Sir,—When, by means of what education I have received, my mind was enlightened, and my belief in Hindooism, the religion of my ancestors, shaken to its very foundation, I, in company with some of my friends similarly disposed, engaged in the search of truth. But unfortunately, depending as I was wholly upon the help of that insufficient guide, reason, my inquiry was misdirected, and the consequence was, that I came to the fatal conclusion that none of the existing religions was from God, and that there was no necessity of there being such a one: in fact, I became what is commonly called a deist.

I considered deism to be, not only better, but also far more consonant to reason, than all other systems of opinion. I pitied the millions of my fellow countrymen around me, groaning under the iron yoke of ignorance and superstition. I viewed Hindoos, Mohammedans, Parsees, Jews, and Christians, as alike exposed to the wrath of the Almighty. I therefore felt it my duty to contribute, as much as in me lay, to their reformation, by endeavoring to convert them to deism. Accordingly I did much in the way of spreading my opinions, and not without success.

A few years' experience taught me that deism could improve nobody. I then compared the effects which each one of the different religions had produced upon the nations that follow it. I found that no religion had done so much for any nation as Christianity had done for most of the nations of Europe, for the United States of America, and recently for the Sandwich Islands; which latter, but some forty years ago, were in the lowest state of degradation. It therefore seemed to me that the propagation of the Christian religion, so far as its civilizing influence was concerned, was of the utmost importance, although it inculcated doctrines which I was then very loth to receive.

Afterwards, when I was fully convinced that Christianity was the only true religion, and that through Jesus Christ alone man could obtain his salvation, I thought it my duty to embrace it, and engage in the work of preaching the gospel to my benighted countrymen. I

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then resolved, that if God would graciously receive me into the pale of his church, I would dedicate my life to his service.

Ever since my baptism (9th of June last), I have been earnestly wishing to satisfy this my long cherished desire. And, as my present berth occupies so much of my time that, so long as I hold it, I can neither prosecute the studies necessary to qualify a person to be a preacher of the gospel, nor go about to tell the people of the Savior of the world, I would have resigned it long ago, had it not been for the advice of my Christian brethren to continue in it for a few months.

I now deem it expedient to resign it; not because I dislike it, nor because my superior is displeased with me, nor because I have no prospects of promotion; but because I wish to seek a situation which will enable me to go through the requisite studies. Such a situation is nowhere to be found but under the mission. On consulting my Christian brethren, I was told that our mission is in great need of many such candidates, and that, if I should apply, I would surely get employment whereby all the desires of my heart could be satisfied.

I consider the preaching of the Word of God to be so infinitely more honorable, more benevolent, and more momentous, than any other work or calling, that I feel it a duty which I owe to my Creator and to my country to sacrifice, for its sake, high salaries, respect among our fellow men, and other worldly advantages that are so much hankered after; to meet with disrespect and persecution which are, in a land like India, its sure concomitants; to be content with what the mission thinks proper to pay me; and to spend my whole life in proclaiming the glad tidings of salvation to my countrymen.

For all these reasons, I take the liberty to request you to receive me into the service of the mission, and to teach me the preparatory branches of study. Hoping you will have the goodness to reply to this at your earliest convenience, I beg to subscribe myself,

Your most obedient and
humble servant,
SHAHOO DAJEE KOONKRAY.

Nestorian Mission.—Persia.

OROOMIAH.

LETTER FROM MR. STODDARD, SEPTEMBER 23, 1856.

IN this letter, Mr. Stoddard presents a view of the condition and prospects of the mission which will be read with interest. Though without official protection they have been kept in safety, though annoyed by enemies their work has not been greatly hindered, and though without such special manifestations of the power of the Holy Spirit as they have many times been permitted to witness, there is pleasing evidence that their labors are not in vain in the Lord.

General Prosperity.

We have now been for six months in this remote land without any political protection and at the mercy of this hostile government, in consequence of the withdrawal from Persia of the English Ambassador; though it should be gratefully mentioned that Mr. Khanikoff, the Russian Consul at Tabreez, has several times aided us unofficially, and, as we believe, with hearty good will. We have also been subjected to frequent annoyances from Asker Khan, the Governor of the Nestorians and inspector general of the Nestorian mission, as well as from the Mohammedan nobles of Oroomiah, who would rejoice to do us all the mischief in their power, and to see our light go out in darkness. Yet there was perhaps never a time when, on the whole, our work presented a more cheering aspect than now. Those who have charge of the seminaries are every year acquiring that experience which enables them to lay out their strength to the best advantage. Several important text-books have been prepared for the

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pupils, which relieve us in a measure from the severe and often unproductive labor of oral teaching. The native assistants have become so familiar with the course of study, that they are able to teach very successfully some of those branches which formerly devolved upon us. The seminaries, too, are more appreciated by the more intelligent among the people, who earnestly desire an education in them for their sons and daughters.

Village Schools—Native Preachers.

The village schools, being scattered widely over the plain, and presenting in consequence many vulnerable points to our enemies, have suffered more the last year or two, from our want of efficient protection, than the seminaries, which are conducted on our own premises. In a few instances, the masters of the villages were able last winter to intimidate the people and prevent them from sending their children. In some cases they succeeded in annoying and rendering uncomfortable the situation of the teachers. But notwithstanding these drawbacks, the general cause of education is on the advance. The teachers of the village schools, who have many of them been educated in the seminaries, are altogether superior as a class to what they were a few years ago; and thus not only is the standard of instruction in these schools raised, but more religious influence is exerted over the pupils. Middle aged persons, and heads of families, are also learning to read more than formerly in our Sabbath schools, and with a very happy effect on the general cause.

There was never, probably, a year of our mission history, when more people were brought within the sound of the gospel, or were stated attendants on preaching. Beside our somewhat numerous corps of preachers, dispersed in different villages, who instruct the people on the Sabbath and during the week, in companies varying from five or ten to fifty or a hundred, and even more, the pupils of our seminaries, who spend the summer months at their homes, do much, it is believed, to scatter the good seed of the word. We have also kept two faithful native evangelists constantly at work this summer, who have scoured the plain in every direction, visited some sixty or seventy villages, and carried the bread of life, so to speak, to every man's door.

Monthly Concerts—Communion Seasons.

The statements here made respecting the monthly concerts are richly suggestive. When will Christians in the United States learn thus to prize and improve the "first Monday," or the first Sabbath of the month.

Our monthly concerts are becoming more and more important occasions, especially those held on our premises. Many scores of the pious natives look forward to the privilege of attending them from month to month with much interest. In order that we may devote the whole of Monday to the natives, we have adopted the plan at Seir of having our English concert on Sabbath evening. Early Monday morning some of our friends arrive from the nearer villages, and others are continually dropping in during the forenoon. At about the dinner hour, nearly all are assembled. We occupy considerable time with them in private, or in little companies, each one attending to the helpers under his care, in hearing the monthly reports of their labors and trials, their hopes and fears, and intermingling the reports with religious conversation and prayer. About three o'clock we assemble with one accord in one place, and spend an hour or two in public religious exercises. In the evening also a similar meeting is held. The natives not only speak freely and with much animation on these occasions, but often occupy nearly the whole time, leaving the brother who has charge of the meeting little to do. It very often happens also, that, after we have been together two hours, there are several who feel that they want to be heard, if but for a few moments, and we thus are

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tempted to protract the exercises still further. These monthly occasions I have enjoyed exceedingly during the spring and summer, and have come to look on the "first Monday" as the great day of the month.

Our sacramental occasions, when we invite pious Nestorians to sit with us at the table of the Lord, are doing much to bind the natives together in Christian love, and to make them more aggressive and efficient in their efforts for the upbuilding of Christ's kingdom here. On the whole, we have much comfort in these professed followers of the Redeemer. Though weak, and often inconsistent, we think we clearly discern in them the image of Christ, and rejoice to believe that they are growing in grace and ripening for the heavenly inheritance.

Longings for the Spirit.

But, while there is so much to encourage us in our work, we need exceedingly a general outpouring of the Holy Spirit, far exceeding any thing we have yet seen, on our entire field. So long as this is withheld, we cannot truly be said to prosper. We earnestly desire to see the time, when the many thousands who are now enlightened, and understand, intellectually, the way of salvation, shall be pricked in their hearts, and inquire with deep emotion what they must do to be saved. We long to see, not scores and hundreds only, but great multitudes of these Nestorians sitting at the Redeemer's feet. We long to have the whole people rise as one man, and testify, by their holy and prayerful lives, to the reality and power of the gospel. We long to see, before we slumber in the dust, the cause of our Savior making great advances among the millions of Mohammedan Persia, the light of the moon here becoming as the light of the sun, and the light of the sun sevenfold. O for more zeal, humility, prayerfulness and devotion. O for an earnest and constant remembrance of our work at the throne of grace by all who love the Lord Jesus Christ.

Assyria Mission.—Turkey.

MOSUL.

LETTER FROM MR. MARSH, SEPTEMBER 12, 1856.

This letter was dated at the kiosk, near Diarbekir, and relates mainly to that part of the work of the mission which centres in Jezireh, and pertains to the Nestorians of Bootan and the Jacobites of Jebel Tour. The missionaries had hoped to spend the summer nearer that field, at Mardin; "but reports of the burning alive of the English agent at Marash, with his wife and child, had inflamed the Moslem mind to frenzy in those wild parts, troubles at Mardin had led to the displacement of the Pasha there, and a local Koordish rebellion was under way, which afterwards led to the burning of a village and the killing of ten rebels." Mr. Holmes, the English Consul, urged them so strongly to delay their journey that they could not well refuse while looking to him for the protection so much needed at the outset of a work among unscrupulous enemies. After this delay, they could not secure a suitable residence for so few months without extravagant payments, and no better course remained than to spend the summer at the kiosk.

For political reasons, some sixty houses at Azakh have become Protestants. Among these the brethren have desired to do good. Mr. Marsh writes: "Jeremiah first labored among them. Next Meekha spent a month there, and was exceedingly interested in his opportunities to declare the whole counsel of God. Afterwards we sent Elias, a young man who has received some instruction in theology from Mr. Williams, and is a member of the Mosul church, to act in the double capacity of teacher for the school and informal preacher. He still remains, his conduct giving gratifying evidence of the soundness of his experience."

It was also determined "to place Koz Mechiel at Jezireh, as a temporary agent of the English Consul, to inquire definitely into the state of the Christians in those parts, and when he was obliged by sickness in his family to return to Mosul, Yakob, another member of the Mosul church, was sent." "He was very near being shot there by a party of Bashi Bozooks, who drew their weapons upon him, instigated by malicious falsehoods of

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Jacobite enemies." After various efforts to secure redress and safety, in which "the English Consul was prompt and kind in affording aid," Mr. Marsh says, "Yakob was ready to return when he was taken sick, lingered a week in his sister's house, and then we followed him sadly to the grave. Providence seemed to frown upon our plans for Jezireh. It seemed my duty, although my brethren here thought it running great risk to health, to go in person. I left here August 25, and arrived again September 9."

On the journey Mr. Marsh saw and heard much to interest him. Extracts only from his narrative can be given.

Convent of Deir A'mer.

Thursday, August 28, passed *Kefferbe*, a large Jacobite village near the convent of Deir A'mer. We took our noon rest at the convent. A stupid monk vegetates here, the very one, probably, described by Mr. Williams a few years since. A keen, intelligent young deacon is ambitious to make the pilgrimage to Jerusalem. I tried to direct him to the New Jerusalem, and in place of the customary present for hospitality at parting, gave him a copy of the Gospel. My heart yearned to see that young man a preacher of Christ.

At my request he showed me the stone fabled to have been brought by an angel, and also began a long myth about an arch of this convent falling upon the princess of Egypt as she was entering a forbidden portal; but desisted, with a smile, answering my incredulous look.

Without resort to fable, there is much to excite thought. Those massive blocks of masonry have stood over twelve hundred years. Erected by Greek Byzantine emperors, its Greek inscriptions are now a dead language, and also its later Syriac inscriptions. Its tesselated pavement, and gilt glass-work wrought in mosaic, existed before King Alfred began English history. Its roof was newly tiled, each tile stamped with a date, four hundred years ago; that is, before Columbus found the New World. Its walls are as old as the papacy, and date back to Mohammed's flight. A Syriac inscription tells us that Tamourlane (Timour Seng) plundered this convent A. D. 1400. I measured the chapel, sixty-four and a half feet long, with a width of thirty-five and a half feet, spanned by a single arch. The reading desk, a single stone, (now cracked,) is eleven feet by four and a half. Once, this was the centre of the Syrian church, extending to India and Africa. Now, Koords are more numerous than Christians within its walls, and a Koord rules the whole.

The Rebel Chief Yezdeenshir—Atrocities.

Our rugged route led over mountain precipices, and our guides pointed to the localities of atrocious murders. 'Those stones cover a waylaid soldier.' 'In that glen they fell upon the Jew.'

Thursday night we reached *Bassabrena*, another Jacobite village of some two hundred and fifty houses. A Koordish woman had just been shot in the vineyards, by two Koords, her townsmen. Two balls had passed through her. I went to see her lying, as they thought, in death's agonies. Her clan had just come, each with his long gun, swearing vengeance through clenched teeth. They carried her home on a rude litter. A village quarrel led them to drive the two murderers forth, and to seize their property and ruin their vineyards. The outlaws had prowled about, living in woods, dens, or caves, and before killing this woman, had murdered four of the villagers. Yet here is a little Turkish garrison, only good at oppressing, worthless to quench village blood feuds.

Here the monk Abdullah was murdered by Yezdeenshir. I was in the house of the Kihya (village chief) whose son Gulawe, a boy of twelve, was taken prisoner to Jezireh, and in Yezdeenshir's presence was shot like a dog, at the bridge by the Tigris, and tossed into the stream, while the bullets of the Koords rained at his body as it floated away. Bishop Mar Aho, of the convent Mar Malchi, had a valuable mare. Yezdeen-

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shir seized his father, Koz Gorea, and demanded the mare as ransom. Being refused, he served the priest as he had the boy, and tossed him half dead into the Tigris, a mark for his sharpshooters. At a distance these events may not stir the blood, but on the spot they have a terrible significance; as I felt in Mosul while talking with Yezdeenshir, as I felt more while talking with the mother of the murdered boy, and hardly less while I supped upon a starlit roof at Azakh, with Yezdeenshir's subaltern, still at large. We feasted together upon meats, grapes, figs and melons, and I told him that Yezdeenshir's fighting the Sultan was like a man with ophthalmia staring at the sun. I could not help remonstrating with even that man for calling us infidels, and telling him something of the way of life.

Azakh—Yono the Protestant Kihya.

The character of the nominal Christians, and even of those who "for political reasons" call themselves Protestants, it will be seen, is hardly better than that of the Koords.

Friday, August 29. Passed Middo, a large Jacobite village, now threatened by a body of five armed Koordish villages. At noon, Elias and the Protestants welcomed me to *Azakh*. All these villages are "Christian" in name only. They cheat and oppress each other. Lately in Azakh, a fight occurred between two armed parties and a man was killed. The murderers fled to surrounding villages and their houses were plundered. Papal agents induced them to return, paid their losses in part, made them a papal sect of twelve houses, and protected them from vengeance. They would now become Jacobites again if the money could be refunded to the papists. Elias, who is disinterested, has known some of the Protestants oppressed by their own Kihya, Yono; but still their general condition is much improved.

Azakh was obliged to ally with Yezdeenshir, which saved life, but cost every dignitary large sums and every house was plundered. Now that troops are few, they are numerous and fierce enough to defy much oppression. Turkish officials must walk circumspectly to avoid murder; and they utterly refuse the tobacco tax, as do the large Koordish villages.

Yono, the Protestant Kihya, is a specimen of an Azakhle. At a neighboring village, he recently remonstrated with a Turk, for gross oppression. The Turk drew his sword and fell upon him; but he, with one or two attendants, gave the Turk such a beating that he begged for life. The council at Jezireh repeatedly sent for Yono, but he declined going, and they dare not attempt to take him by force. They scarcely stir out without arms. I met at Azakh, Ahmet Effendi, of Mardin, farming tythes, and he saw fit to give Yono a rich silk dress to smooth his way. My heart ached at the strange mixture of wild daring, fawning upon the great, and oppression of the poor, which form the character of this people. Yono would have cheated the orphans of Yakob out of a gun left in his charge, first asserting that Yakob had given it to him, next that his brother had carried it off, and finally producing it, begging me to give it to him.

Jacobites of Jebel Tour.

I endeavor to give you a faithful picture of these "*Christians*," even the mass of those who for political reasons have become Protestant, that you may know how to pray and act discriminately. "They have altogether gone astray." With every breath they profane God's name. (A slight reform has begun among the Protestants as they agree to strike the swearer upon each oath, and some children are especially zealous for the new fashion.) They lie, and drink in lies like water. Amazing judgment from God that liars believe liars! They cheat, they quarrel, they envy, they lust, they are idle, careless to hear or study, they love darkness rather than light, they are captives to sin and freely de-

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clare their impotence to amend. They are not ashamed, neither can they blush. They are conscience-seared, thrice dead, plucked up by the roots, dead in trespasses and sin. These words have terrible meaning. They see not, hear not, feel not. They are absolutely *dead.* God alone can raise them.

The gospel has rung in their ears six months and more; and I know of *one* intellectually zealous, not yet a Protestant, and of one who may possibly be born again. Elias is faithful, and they think him a saint, and are generally persuaded that the truth is with us. They may go back, but it is hardly probable. They may possibly become papists, but we hope not. I could hold no regular service among them; could only talk freely, with many interruptions, with good attention at times, and pray with them. The efforts, until a place of worship is secured, must be irregular.

Ishak of Bootan—Converts.

Mr. Marsh left Azakh September 1, for Jezireh, where he was detained three days by illness of himself and his servant. Here he saw and consulted with Ishak of Bootan, who, at the request of a former Protestant teacher, Eshaiah, was sent to Ooroomiah a few years since, where for two years he studied in the seminary, and was hopefully converted. He had returned and taken the place of Eshaiah as teacher in his native village, where he seemed to be making himself truly useful. Mr. Marsh writes:

His uncle, the priest, had driven off Eshaiah and now strove to drive him away. This man, *Priest Gabriel*, deserves description. His great employment is that of a sorcerer, writing charms for Nestorians, Koords, Jacobites, Syrians, and Chaldeans; among all which classes many think he can make any woman love any man, or make a barren woman fruitful, or protect stray cattle, sheep or donkeys, by shutting the mouths of wild animals. He professes power to do many other works of the devil, and although well aware of the sin of his course, finds his trade too lucrative to be abandoned. He is a small, keen eyed, rugged old man, aware that Satan employs him, and consequently malignantly bitter against the truth, always ready with a smile and a stab.

Ishak is a thorn in his uncle's side. God protects him and blesses his labors. There are now six whom he regards as true Christians. Of these four are readers, young men, anxious to study half the year and be evangelists the rest. Two are unable to read. One of the latter, in Beder Khan Bey's time, was taken by the present rebel Yezdeenshir, who determined to make him break his fast. In the attempt he knocked in two of the old man's teeth, but failed. Now the old man says God's word is stronger than Yezdeenshir, for that could make him eat meat. To avoid prejudice, however, Ishak and the rest observe the fasts, while contending that fasting from meat is not binding. Both Shemmas Asea and myself, were very favorably impressed with the appeaaance of those we saw. The seed has apparently fallen into good ground. Ishak can now speak and write a little in Arabic. His labors are in Fellahe (modern Syriac). Again and again I thank God that he put it into my heart to listen to Eshaiah's request and send that boy to Ooroomiah. Ishak now wishes me to send his brother. Although this brother is a reader, intellectually convinced of the truth, yet, contrary to the common tendency, Ishak does not regard him as renewed. This gives me more hope as to the soundness of his judgment with regard to the six whom he regards as converts. Koz Mechiel, who speaks their language, also regards them as true Christians.

The Papists—The Turkish Government.

As might be imagined, Priest Gabriel does not enjoy this work of grace alongside of his sorcery. He is using every effort to have his nephew banished. The papal Bishop of Jezireh recently visited that convent, and the Priest promises to become papist when he can persuade

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other villages, and the majority of his own village, to go with him. As they walked together, a lad overheard the bishop ask the priest, "Has he not a vineyard, that you might oppress him, and drive him off?" The priest and bishop are yet foiled. That same bishop was instrumental in securing the murderers of Azahk by money, and now tempts the poor Nestorians by offering to lend them money if they will become papists. I saw one young man who in his distress had refused such a bribe. At Monsooriah, lately, one Nestorian "broke the head" of another, and the papists induced him to become papist to escape the consequences, and then had the innocent man put into prison. It is strange that this little handful of Nestorians in Bootan have held out so long. If they can make a single man papist, of any prominence in a Nestorian village, they make him Kihya. This is now the case at Monsooriah and Naherwan.

Such cases have led Jacobites and Nestorians to urge our interference, but we have put them off, not wishing to get entangled in civil matters. The movement ought to be sustained by missionaries at Mardin. Will the churches refuse them? How long, O Lord, How long! At Jezireh I waited upon the acting governor and he promised all I asked. But a Protestant agent must be placed in Jezireh if we mean to accomplish half that is desirable.

* * Did I not think that the public mind was drifting slowly and surely back from a delusive confidence in the "Reform Government" of Turkey, to the true conception of the Turks as only "Architects of Ruin," I would take pains to bring additional evidence of Moslem bigotry and misrule. Unless fear of the Christian powers prevent, Christians will suffer more than in past years, as in fact they are now doing in the interior.

Encouragement at Mosul.

We propose to start for Mosul, about October 1, and if we arrive safely I shall hope to give some account of things there. I may mention now, that under Mr. Rassam's auspices, a French monk lately became Protestant there and left for India. At Feliskof, (six hours from Mosul,) eleven houses have become Protestant; and the work at Mosul appears as favorably as could be expected after so long an absence of missionaries. May we not well ask the churches to increase their thanksgivings and their requests.

Armenian Mission.—Turkey.

ARABKIR.

LETTER FROM MR. RICHARDSON, OCTOBER 24, 1856.

MR. RICHARDSON, "in the midst of interesting and pressing missionary labors," communicates a few items to serve as illustrations of what the Lord is doing in the region around Arabkir. He had been visiting some of the out-stations, and speaks of some of the things which he had seen and heard.

Prospects at Divrik.

The first Sabbath of this month I spent at Divrik, a city twelve hours to the north-west. Here I found a Protestant community and a little church under the charge of a native helper. A teacher is also employed, who is instructing about twenty pupils, and a colporter, who visits the neighboring villages, reading and preaching the Word according to his ability, and disposing of books as they are demanded. On the Sabbath, a congregation of about forty assembled, morning and evening, in the little room used as a chapel and school-room. In the afternoon, after a sermon, three children were baptized, and the Lord's supper was administered to the little body of communicants. One person had been proposed for church membership, but his religious knowledge and experience not seeming altogether satisfactory, he was advised to betake himself to the word of God and prayer, and wait until a future occasion. The work in Divrik appears

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to be of a very hopeful character. None are Protestants but those who have become so from a conviction of the truth. Indeed none attend the meetings, or openly visit the families of our friends, except those who have made up their minds to incur the odium of being called "*Prote.*" These Divrik Protestants are all very poor—which is true indeed of all the Armenians of the place, while the Turks exhibit quite an air of wealth —but we trust some of them are rich in faith. They are all united in love and fellowship, and it is especially encouraging that the women, as well as the men, have embraced the truth and attend the meetings. I was told that there was not an instance where the wife did not go with her husband in this thing. We trust that a genuine evangelical work has been commenced in that city, which, with the blessing of God, will continue to go forward. Divrik, being in the Sivas pashalik, will, after this year, be connected with that station.

Kemakh and Erzengan.

Our native helpers at Agn (Egin) have recently made a tour to Kemakh and Erzengan. At Kemakh they spent a week. At first they put up at a coffee-shop, but after two days they were invited to lodge with one Harootoon, a copper-smith, whose heart God had opened to receive the truth. Harootoon was the possessor of a New Testament which he had obtained of our helper Boanerges, on a former visit. He now purchased a Bible and hymn-book in addition. Arakeal, and Minas the silver-smith, also purchased books. The former, who previously had a New Testament, took a concordance. The priest of the place made no opposition to our brethren, so that the people came in freely to see and converse with them. However, a priest at a neighboring monastery having heard of their presence, instigated the wife of Harootoon, who was absent from home at their vineyard, to return and drive the dangerous guests from her house; and after the departure of our friends to Erzengan, this priest, as they learned on their return, came to the people and told them that it was not lawful for their nation to read these books, and that if they did so they would be accursed. He succeeded in getting the books away from all save Harootoon (Resurrection), the copper-smith, and Arakial (Apostle), who, being bold men and loving the truth, refused to give up their books, either on account of threats or promises, asserting that a thousand piasters would not tempt them to give them up. Kemakh is a small city, the residence of a Beg, which itself has but a small Armenian population, but there are Armenian villages in the neighborhood. We hope to send them a teacher and preacher soon.

At Erzengan, also, our brethren spent a week. Stopping at a coffee-shop, quite a number called upon them and received them gladly. But as soon as their coming was noised abroad, the chief priest of the place pronounced an anathema against all who should hear them and receive their books. For this cause, and from fear of a rich Armenian, a great oppressor and blasphemer of all good, the people were deterred from having any further intercourse with them. We are assured, however, that there are many friends of the truth in Erzengan, who would reveal themselves if a missionary would come and reside among them.

Incident at Malatia.

The native brother at Malatia reports some encouraging facts from that city; among them the following. He had sold a Bible to a man friendly to the truth. A priest heard of it, went to the man, took away his Bible, and tore it in pieces. Our brother, who is as bold as a lion, when he heard of the circumstance, went immediately to the Moodir (governor) and informed him of what the priest had done. The Moodir called him and asked him why he had torn up the Bible which this man had sold! He evaded the question by saying that he knew nothing about

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this man. The Moodir repeated his question and received the same reply. At length the Moodir pressing the matter, the priest said, "This fellow has come here to deceive my people by inducing them to buy his books." The Moodir answered him, "These people are not your people, they are the Sultan's people; and now if I ever hear of your tearing any more Bibles in pieces, I shall tear your head in pieces." He then made the priest pay for the book he had destroyed and dismissed him.

Africa.

LETTER FROM MR. PRESTON.

Obstacles in the way of Reaching the Interior.

THE statements below, from a letter of Rev. I. M. Preston, of the Gaboon mission, to a friend at Andover, are important as bearing upon questions of great interest in connection with missionary operations in Western Africa. The difficulties here alluded to are by no means the only or the most serious difficulties which must there be met. The faith and patience, not of missionaries only, but of the churches, may yet be long and sorely tried before Ethiopia shall stretch out her hands unto God. Yet Africa is a part of the inheritance given by sure promise to Christ, and it shall be his. The missionaries do not faint, and shall the churches do so? Mr. Walker writes, October 14, 1856: "I know not what may have been written or published of a discouraging nature in regard to this climate and mission. I have no time to discuss the subject, but will simply say that I see nothing more discouraging now than I did ten years ago. I see nothing new in the climate or the people. I feel no more like fainting now than I did in 1846. The people are wicked, but they were so then, and so were the native and other members of the church. We have not seen all the fruit from the seed sown which we desire to see, but as to any cause for discouragement now, more than at any other period in the history of our mission, I do not find it."

Mr. Adams, it will be remembered, just before his death, expressed the most assured confidence that 'glorious things were in reserve for that mission.' The cheerful courage and hope of Mr. Bushnell also, are indicated in a letter recently received. So it is with others; and so it has ever been with the missionary band at the Gaboon. Their "labor of love and patience of hope" will be had in remembrance before God, and should lead Christians at home to hope and labor and pray with and for them. Well do they say, "We do need your prayers."

No Help from Caravans or Traders.

The experience of Messrs. Adams, Herrick and Preston (see Missionary Herald passim) among the Bakĕlĕ and Pangwe people, throws much light on the state of society in this part of West Africa, and affords another answer to the question, Why are the missionaries so long in reaching the highlands, which have been in sight more than ten years, and about which so much has been written as a health station? Many, no doubt, ask why the missionaries in West Africa do not travel as they do in South and East Africa, and as explorers do in North Africa. They forget that missionaries went to South Africa more than a hundred years ago; that for more than fifty years South Africa has been an English colony; that the natives are accustomed to foreigners and to driving their bullock wagons, and that the country is quite open, and affords many facilities for such travel.

In East Africa also, trade is carried on with the interior by means of caravans, if not in such style as in the North, yet so large that, with the protection of the Imaum of Muscat, they are seldom exposed to the plundering habits of the natives. Besides this, individual native kings, or head men, have much and wide influence, and being on friendly terms with the Imaum, restrain their people. In North-Eastern Africa, the age of the caravan trade is counted by thousands of years, and a single caravan is an army invincible by any native force.

In Western Africa none of these conditions exist. It is true the Gaboon river and its tributaries extend into the interior about one hundred miles; but it is equally true that probably not a single individual living at its mouth ever reached

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the head of navigation. Away from the river the traveler is everywhere met by an almost impenetrable jungle, through which the natives keep open narrow foot-paths from town to town, only by continual hacking. With no roads, no beasts of burden, and no caravans of men even, it follows that travel is exceedingly limited.

Trade is the only object for which a man leaves his home. The Mpongwe, living on the sea-coast, ascends the Gaboon some fifty miles, intrusts his merchandise to the Bakĕlĕs, who advance thirty or forty miles farther interior and deliver the goods to Pangwes. The Pangwes in turn advance still farther, and trade with those who kill the elephant, or again trust other Pangwes or other tribes. The Mpongwe returns to the coast, and the Bakĕlĕs to their homes. Months often elapse ere a return is secured for goods thus passed interior. This system of trade gives rise to innumerable petty wars. The whole tribe is held responsible for goods intrusted to any individual of that tribe. Dishonesty is the order of the day, and failures in payment are frequent. Weary of waiting, and pressed by their Mpongwe creditors, the Bakĕlĕs get up a war party to take a prisoner in order to hasten their ivory. They lie in wait near a town and seize the first one that comes to hand, age, sex, and condition being entirely disregarded. If resistance is offered, guns and other deadly weapons are used, and the combatants kill each other without remorse. When prisoners only are taken, they are held till the tribe redeems them by paying up old scores. When persons are killed, their friends endeavor to kill as many on the other side. After a raid of this kind, communication between the two tribes is cut off, and often the feud is prolonged for months. Again the murderers pay money, and it is soon settled.

No Government to Protect.

There is nothing, any where, that can be called government. Each town has its head man, and is wholly independent of all other towns. A nation has many tribes, but no tribe has a chief, nor do they occupy separate districts. A single town will often contain people of three or four tribes, each individual making war as he pleases and doing what is right in his own eyes. The head man is obeyed only so far as it is convenient, or suits the taste of his people. He has no power to restrain them from carrying out their projects, nor to accomplish his own contrary to their wishes. Should he attempt it, they would leave his town and might join his enemies and bring war upon him. He seldom does attempt any thing of the kind, as it would be a shame for him to lose his people. He would be jealous of another town being increased at his expense, or he would fear the witchcraft of his disaffected subjects.

Cupidity and Jealousy of the People.

It is easy to see how a little opposition from almost any one would stop the missionary's progress in a state of society like this. He is wholly dependent on the natives for guides and carriers for his baggage, and for permission and assistance to pass. In leaving the sea-coast and establishing stations among the Bakĕlĕs, but little opposition was experienced; because the Mpongwes are diligently sought by all white traders for factors, and are full of employment and money; so that the small disbursements of a missionary station are disregarded. Not so with a tribe or town in the interior. They do not come in contact with the white trader, and a missionary station is a great affair with them. Each man is willing, nay anxious, to have one in his own town, and as strongly opposed to any farther advancement. When then it is proposed to pass by several Bakĕlĕ towns and establish a station among Pangwes—for whom among the Bakĕlĕs the mildest term is "wild beast"—you touch the African

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in his tenderest spot—his self-interest. He exclaims, 'What! shall all these white man's treasures pass by us and be scattered among the cannibal Pangwes? Shall those wild beasts learn the white man's language and customs, and gain knowledge that shall forever put an end to our cheating them. Never!' Equal difficulty is experienced in passing from the border Pangwe towns to the interior, even for an exploring tour of two or three days. The Pangwe has not yet been able to understand what possible object the missionary has in exploring. It is a new thing among them. Their fathers never saw a white person, almost all are afraid of his magic, witchcraft, or something else, and many refuse to see a white man till called from their hiding places by cupidity, and the fear of losing a present.

'Appeal then to his cupidity, to open the way to the interior.' This would do, were it not that you meet a hungry wolf at each town, who cannot consent to see you pass while you have a single valuable with you, and who is equal in boasting, good promises and lawlessness, to the one you first began with. Here too, all the assistance and protection you have paid for so liberally fail you. Force your way on, and you are robbed; return, and you lose what you advanced at the start.

Sparse Population.

These difficulties, joined to a rapidly decreasing population among the Mpongwe, Shikani and Bakĕlĕ tribes, make it a question of serious consideration what farther advance interior can be made at present on this part of the coast. The number of Pangwes has been, I am fully persuaded, greatly overrated; and from what I have learned of their character, and the state of anarchy among them, I do not think their original country presents near so favorable a field for missionary effort, as I formerly supposed. I am acquainted with more than twenty towns, scattered on the creeks and branches of the Nkâmâ and Bâkwĕ rivers, yet not among them all is there a desirable location for a missionary station, even if there were no obstacle in the way of forming one. The country interior may be more populous—not a town with which I am acquainted contains five hundred people—but what may be at the distance of two or three days' journey in the interior, must be left to be determined by future explorers.

Present Opportunities for Labor—Hope.

I am aware that this is not a particularly encouraging view of this field, but those thinking about coming here ought to know how things are. A sober and correct view will injure no one in the end, and will prevent disappointment and dissatisfaction even from the beginning.

The opportunities and facilities for labor are abundant—beyond the strength of the missionaries at two of our stations, viz. Baraka and Nĕngenĕnge—and the providence of God may in a short time open to us equally desirable fields in the interior—that *terra incognita* which has so long baffled the effort of explorers. Then too, "when the time of refreshing shall come from the presence of the Lord," and numbers of those who have been educated by the mission are converted, and feel constrained by the love of Christ to give themselves to teaching and preaching the gospel to their countrymen, the feeble missionary will not have to bear, as now, the burden and heat of the day alone; the desert shall blossom as the rose; and they who now 'sow in tears' will rejoice, 'bringing their sheaves with them,' or seeing them gathered in by others.

In another communication, Mr. Preston mentions circumstances which throw some light on the causes of the robbery of Mr. Adams and himself by Pangwes, reported in the Missionary Herald for July, 1856, "and make it seem less barbarous on the part of the people." Jealousy and cupidity, excited by exaggerated notions of the white man's

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wealth, led a few reckless men, restrained by no government, to violence which has been, among such a people, remarkably rare.

Recent Intelligence.

ZULUS.—A letter has been received from Mr. A. Grout, dated August 26. The country is still afflicted by what is called the lung-sickness, by which cattle in large numbers are dying. The mission, and the people at the stations, have lost many oxen. "Some of the people who had just procured a span of oxen, plough and wagon, have lost nearly or quite all their oxen, which disheartens them very much."

There are no conversions yet to report. "The heavens seem as brass over our heads, yet our church members show a becoming interest in hearing the word of God, and I believe many of them are growing in grace and in the knowledge of God. One of those who abandoned the church for heathenism a few years since, has now left the woman he then took, and returned to the first wife. He is again building an upright house, has family worship, and is as attentive to religious instruction as he ever was. He appears well, and we hope well of him. He is the most promising of those who left us, and one of whose conversion I could never doubt."

CANTON.—In a letter dated October 4th, mostly of a private character, Mr. Vrooman makes the following remarks:

Our preaching service is daily, and well attended. My assistant usually speaks over an hour every day, and about half the time, perhaps a little more. I take his audience and talk to them for an hour or more after he is done. Sometimes, though not often, some who come in at the beginning of the service will remain till the close, two and a half hours, or even more. I have just returned from speaking to an audience as quiet, attentive, and many of them apparently as interested in the *narrative*, as one could desire. Some old men come in from time to time, who appear to listen with a great deal of pleasure, so much so that if they were professedly pious, one would conclude they loved the word of truth most dearly. Younger men, of good standing as merchants and shop-keepers, are often observed to sit and listen with attention, and sometimes with that peculiar uneasiness which indicates a troubled mind, halting between two courses of action; with duty urging upon one hand, and pride or sinful inclination leading on the other. We are not in haste to make converts. There are some who desire baptism, but I have no confidence in their professions. I should rejoice to see men humbled before God, and deeply penitent for sin, and thereupon receiving peace and joy in the Holy Ghost—in forgiveness and reconciliation. Of such men I would most gladly form a church; but until such appear, I shall endeavor to content myself with laboring and observing the progress which the truth is evidently making among all classes of the people. Means must be proportionate to *desired* results, and I believe there are no reasons for supposing results have not been proportionate to the means employed on this mission field, as compared with others.

Canton evidently is not a pet mission, either with American or English Christians. I would have come to any other place in China sooner than Canton; but I now feel that in sending me here the Committee acted under the guidance of one who sees the whole, and knows where each laborer may be best employed. I have, at present, no wish to go elsewhere. There is room for more, *room for all who will work*, if it be an *hundred*, or a *thousand*, STRONG MEN.

Mr. Vrooman speaks of using tracts, and portions of Scripture as a gratuity to induce men to listen to preaching, and expresses strongly his conviction that more use should be made of the press at Canton.

CEYLON.—Dr. Green writes, October 1: "During the past six months, though on a paying basis, ten hundred and thirty-two patients have been registered in the dispensary, which is about as many as the average while all was gratis. Applicants now pay not only for medicines but for operations. The Friend in Need Society's Hospital has begun to require pay for medicines, which fact may, perhaps, in part account for the increase of the last over the previous six months; the number from October to April having been seven hundred and fifty-four. The medical class of eight have been regularly pursuing their studies. Their progress is not, I fear, quite so satisfactory as that of the previous classes, as their preliminary education was not so complete. An improved edition of the work on Anatomy, Physiology and Hygiene, is all ready for the press, and only waits the reply of government to determine the size of the issue. Through the kindness of Dr. Calvin Cutter, it is to be freely illustrated with cuts, which will add greatly to its usefulness and acceptableness. The work on obstetrics, spoken of in my last report, is undergoing a third revision and comparison with the English original; and will, I hope, come to press as soon as the other book is out. By the kindness of Dr. Stephen Tracy, this also will be illustrated with cuts."

NESTORIANS.—Mr. Stoddard, in a letter dated October 24, reports an interesting tour to the mountain districts, from which he had just returned. He was accompanied by Mr. Cochran and Miss Fisk from Oroomiah, and joined by Mr. and Mrs. Rhea in Gawar. He says: "My own impressions as to the importance of the mountain field have been considerably increased by this journey, and I long

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to see intelligent, pious and earnest helpers stationed without delay in all these districts. Owing to the wickedness and superstition of the people, and the influence of Mar Shimon, the field will of course be a hard one; but I cannot doubt that faith and prayer and active exertions will bring about there, as well as on the plain of Oroomiah, the most gratifying results."

CHOCTAWS.—A letter from Dr. Hobbs, of Lenox station, dated November 25, notices the extensive prevalence of sickness among the people, with several recent cases of death. His own family circle had been visited, and his little daughter was among the dead. "She was beloved by our dear people," he writes. "Many of them came during her sickness, and remained with us all night for several nights; and if their prayers and attention could have saved her, she would now be with us. After her death, they would come and stand weeping over her for hours. Our godly women have spoken comforting words; and one of our elders made very good remarks at the funeral."

Home Proceedings.

WHY $350,000 WILL BE NEEDED FOR 1857.

MISSIONS to the heathen cannot live and prosper at the same cost from year to year. As well might trees grow and flourish without any increase in the supply of sap from the earth; or a growing family with the same amount of food or clothing. Every new missionary of course adds his salary; every new native preacher or helper his support; every congregation its preaching-house; every preaching tour its expenses; every school the wages of its master; every book its paper, printing and binding. Growth in any of these departments involves expense; and nothing will prevent an increased expenditure, but the absence of growth and prosperity in the missions, on the one hand; or a positive restraint upon the increase of missionaries, native helpers, congregations, schools and books, on the other. A reduction in the expenditures can be made only by disbanding schools, stopping the press, discontinuing preaching tours, breaking up congregations, dismissing native helpers, recalling missionaries. Violence must be inflicted somewhere.

If the Board happens to be in debt, it is owing to the fact that the missions have grown faster than the contributions. If there is a balance in the Treasury, it is because the contributions have grown faster than the missions. An exact balance of the two things, is what no human foresight can ensure. Funds can rarely be obtained in advance of their appropriation. No missionary society undertakes this; nor could any extensive missionary institution long avoid insolvency, which did not limit beforehand the expenses of its several missions, by specific appropriations. These appropriations are based upon an estimate of the probable receipts of the Board, and the necessary expenses of the missions. The question of *reduction* arises only when the estimated receipts fall short of the estimated expenditures.

Take the case of the Board. The cost of sustaining the missionaries through the year 1857, will be $150,000; the native preachers and helpers, $30,000; the seminaries and boarding schools, $30,000; the common schools, $20,000; the press, $15,000. There are other departments, but these will suffice. The sum total of the expenses of the year, is $350,000—to say nothing of the deficiencies of the last three years. The cost of the missions, maintained in their present integrity, will be that amount in the year 1857. The present rate of receipts for the year gives promise of but little more than three hundred thousand dollars.

Such were the facts. What then were the Board or the Prudential Committee to do? Only one of two things.

1. They could cut down the expenditures for 1857 some thirty or forty thousand dollars. But where begin? By recalling missionaries? By dismissing native preachers? By breaking up congregations? By suspending preaching tours? These things are vital to the enterprise. Should it be by stopping supplies for the schools? Such a reduction as the one suggested, would destroy every common school in the missions. Is this the alternative which the Committee ought to take? How do we know that the requisite funds may not yet be obtained? And this brings to view the other alternative.

2. They might presume that the friends of the cause will contribute the necessary funds. The question for the Prudential Committee was, whether to reduce expenditures by largely sacrificing the results of our prayers and labors in the missions, or, to take, within reasonable limits, the ground of faith in God and his people. Obliged to choose one or the other, they have taken the latter. They presume—and they think they have a right to presume—that Christian people, when they understand the case, will prefer to give the money. That the ability exists, none can

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doubt. The churches have increased in numbers, and still more in wealth. Some views and interests that were apparently discordant, have been harmonized. Indeed, the onward progress of the missions seems absolutely to demand a large increase of receipts. Terrible to the churches, to the cause, and displeasing to our adorable King, would be a great curtailment now. The Committee dare not take the responsibility. To obtain the funds, may require an effort; but that effort can be made; and it would be no strange thing if God should add his blessing. He is gracious and full of compassion.

PASTORS.

In view of these facts and considerations, the pastors of our churches are respectfully but earnestly requested to lay this subject before their respective congregations. The pastor's position gives him an influence, and involves a responsibility, which attaches to none of his people. He can do, in relation to this cause, what no other man can. If there are exceptions to this remark, they are not numerous. Having the confidence and affection of his people, he can speak with authority and power, certainly with effect. Pastors, with few exceptions, love this cause, and appreciate its bearings upon the spiritual welfare of their flocks. In their deep poverty, moreover, they are, in point of liberality, an ensample to their people. There may be exceptions, but this is the rule. We come, therefore, with great confidence, and lay this enterprise upon their hearts. They will not stand by and see it suffer.

CHURCH MEMBERS.

We turn also to the officers and members of the churches, and all friends of the cause, both male and female, and ask them to weigh the subject, and lend their generous and hearty coöperation. Beloved brethren and sisters, will you not adopt some well-considered plan of SYSTEMATIC BENEFICENCE, and give according as God has prospered you? Let *every individual* bear a part in this noble work. Indeed, who would wish to be excused?

CHILDREN AND YOUTH.

Our young friends who built and sent forth the "Morning Star" to illuminate the islands of the sea, having learned by experience that it is more blessed to give than to receive, will be glad perhaps to lend still further aid. We have a project which we would present for their consideration. If it shall please them, they can take hold of it at once.

The schools for the children and youth in the missions, cost about $50,000 a year. Now we have divided this SCHOOL FUND into five hundred thousand shares of ten cents each. If they should all be taken, then we have the $50,000. We ask, then, will not our young friends, the stockholders in the "Morning Star," and others, just put their little shoulders to this great wheel? Will they not be so kind as to show their fathers, and mothers, and Sabbath school teachers, and every body else, how little rain-drops from the clouds, and little rivulets from the mountains, can become great rivers, and whirl rapidly round the mightiest engines ever built by man? What a beautiful sight it would be, to see the children and youth of this blessed land, sending the knowledge of the CHILDREN'S FRIEND to the poor ignorant children and youth in the dark places of the earth! Surely it would make angels glad; and the gracious Savior himself would be pleased, just as he was when the children in the temple cried, "Hosanna to the Son of David." Shall it be done? If so, we have $50,000. A certificate, with some appropriate device, will be provided for stockholders in this new enterprise as soon as may be. We trust our young friends will be ready.

In conclusion, we will only say, if pastors will lend their aid, and the officers and members of churches, and other friends of the cause, will heartily coöperate, and make an advance of *twenty per cent.* on the residue, as recommended at the late meeting of the Board in Newark, the three hundred and fifty thousand dollars, needed for 1857, will be obtained.

Missionary House, Boston, Dec. 23, 1856.

EMBARKATION OF MISSIONARIES.

ON the 5th of January, the following missionary laborers sailed from Boston in the Henry Hill, Captain Watson, for Smyrna. Rev. Crosby H. Wheeler, and Mrs. Susan A. Wheeler, of Warren, Me.; Rev. George H. White, of Indianapolis, Indiana, and Mrs. Joanna F. White, of Chester, Vt.; Rev. Charles F. Morse, of Salem, Vt., and Mrs. Eliza D. Morse, of West Boylston, Mass.; Rev. Jackson Coffing, of Mount Vernon, Ohio, and Mrs. Josephine Coffing, of Dresden, Ohio; Rev. Oliver Westcott Winchester, of Madrid, N. Y., and Mrs. Janette S. Winchester, of Shoreham, Vt.

They are all to join the missions to the Armenians; Messrs. Wheeler, Morse and Winchester expecting to be connected with what is now the North Armenian, and Messrs. Coffing and White with the South Armenian

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mission. Mr. Wheeler was educated at Bowdoin College and Bangor Theological Seminary, and has been four years a settled pastor at Warren, Maine. Mr. White received his education at Wabash College and Union Theological Seminary; Mr. Morse, at Amherst College and Andover Theological Seminary; Mr. Coffing, at Marietta College and Union Theological Seminary; and Mr. Winchester, at Middlebury College and Andover Seminary. Rev. J. H. Pettingell, District Secretary of the Board in Eastern N. Y., and Miss Dodd, sister of the missionary, Rev. E. M. Dodd, of Smyrna, took passage in the same vessel.

DONATIONS,

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So.
- Cumberland Centre, H. S. 1 00
- Gorham, 1st cong. ch. 74 33
- Portland, 2d cong. ch. 174,01; 3d do. 180; m. c. 73,83; High st. ch. 17,55; 445 39
- Minot, s. s. 4 00
- Yarmouth, m. c. 43 83—568 55

Kennebec co. Aux. So. B. Nason, Tr.
- Augusta, South ch. 338 42

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Bath, Central cong. s. s. 67 00
- Topsham, Cong. ch. 20 00—87 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, 1st par. cong. ch. 50; Hammond st. ch. 125; s. s. to cons. JEREMIAH E. POND an H. M. 50; 225 00
- Dedham, Cong. ch. and so. 29 75—254 75

Somerset co. Aux. So.
- Anson T. Spaulding, 20; R. G. S. 2; a lady, dec'd, 3; 25 00

York Conf. of chs. Rev. G. W. Cressey, Tr.
- Limerick, Cong. ch. 75 26
- Saco, P. Eastman and wife, 20 00—95 26

1,368 98

- Broomfield, W. W. 10 00
- Norway, Rev. H. P. 2 00
- Orland, Ch. and so. to cons. EDWARD BUCK an H. M. 50 00
- Oxford, Miss H. 1 00
- Kenduskeag, Mrs. A. Case, 1 00
- Nellie, 8
- N. Belfast, m. c. 5 54—69 62

1,438 60

NEW HAMPSHIRE.

Cheshire co. Aux. So. C. P. Drown, Tr.
- Fitzwilliam, Mrs. Wood's s. s. class, 13 40
- Marlboro', Trin. cong. ch. 16 21
- Nelson, Cong. ch. and so. 12 15
- Roxbury, B. Nims, 10 00
- Winchester, Ortho. cong. ch. 18 22—69 98

Grafton co. Aux. So. W. W. Russell, Tr.
- Bristol, S. Cavis, 10 00
- Canaan, m. c. 6 00—16 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Goffstown, Cong. so. 29 00

Merrimack co. Aux. So. G. Hutchins, Tr.
- Canterbury, Cong. ch. and so. 11 00
- Dunbarton, do. 33 00—44 00

Rockingham co. Conf. of chs. F. Grant, Tr.
- Chester, Miss E. J. N. 5 00
- Derry, Cong. ch. and so. wh. and prev. dona. cons. RICHARD MELVIN an H. M. 10; Mrs. S. C. Hinsdale, 10; 20 00
- Kingston, Cong. ch. m. c. 18 00
- Salem, Cong. so. 15 73—58 73

Strafford Conf. of chs. E. J. Lane, Tr.
- Farmington, Cong. ch. and so. 37 60

Sullivan co. Aux. So. E. L. Goddard, Tr.
- Langdon, Cong. so. 10 00
- Meriden, R. M. 50c.; a friend, 20; 20 50
- Newport, D. B. Chapin to cons. Mrs. LUCY REED an H. M. 100 00—130 50

385 81

VERMONT.

Addison co. Aux So. A. Wilcox, Tr.
- Middlebury, Cong. ch. 20 00
- New Haven, do. 80 00
- Ripton, do. 9 00—109 00

Caledonia co. Aux. So. E. Jewett, Tr.
- Hardwick, Cong. s. s. for c. f. 29 55
- St. Johnsbury, 2d cong. ch. m. c. 59,75; 2d and South chs. for c. f. 31,36; 91 11—120 66

Chittenden co. Aux. So. E. A. Fuller, Tr.
- Colchester, C. F. 1 00

Franklin co. Aux. So. C. F. Safford, Tr.
- Franklin, Cong. ch. 15 00

Orange co. Aux. So. L. Bacon, Tr.
- Wells River, Cong. ch. 35 00
- Newbury, A friend, 10 00
- Chelsea, Cong. ch. and so. 23 72—68 72

Orleans co. Aux So. J. M. Wheelock, Tr.
- North Craftsbury, Cong. ch. m. c. 38; fem. miss. so. 22; Rev. J. N. Loomis, 10; 70 00

Rutland co. Aux. So. J. Barrett, Tr.
- Brandon, Cong. ch. m. c. 45 22
- Fairhaven, C. Reed, 10 00
- Castleton, Cong. ch. and so. 22 50
- Westhaven, do. 55 00—132 72

Washington Aux. So. G. W. Scott, Tr.
- Berlin, Cong. ch. and so. m. c. 26,71; R. C. 3; E. N. P. 1,90; 31 61
- Waterbury, Cong. ch. and so. (of wh. fr. J. G. Stimson to cons. Rev. C. M. WINCH of Worcester an H. M. 50;) 87 00—118 61

Windham co. Aux. So. F. Tyler, Tr.
- Brattleboro', Central ch. m. c. 40 90

Windsor co. Aux. So. J. Steele, Tr.
- Norwich, South ch. and so. 50 00

730 61

Vermont, 50 00

780 61

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
- South Wellfleet, Ch. 7 00

Berkshire co. Aux. So. H. G. Davis, Tr.
- Lee, A friend to cons. NOAH E. BRADLEY, of Stockbridge, an H. M. 100 00
- Richmond, Cong. ch. 20 00
- Stockbridge, do. m. c. 60 00
- Williamstown, D. N. Dewey, 30; Williams College, m. c. 9,25; 39 25—219 25

Boston, S. A. Danforth, Agent. (Of wh. fr. Mrs. Morland, 10;) 868 43

Essex co. North, J. Caldwell, Tr.
- Newburyport, Mr. Dimmick's so. 83 08

Essex co.
- Marblehead, A s. s. class, 7 29

Franklin co. Aux. So. L. Merriam, Tr.
- Shelburne Falls, Cong. so. wh. and prev. dona. cons. Mrs. S. E. LOOMIS an H. M. 71 30

Hampshire co. Aux. So. S. W. Hopkins, Tr.
- Amherst, Mrs. P. Moore, 20; South par. cong. ch. m. c. 8; 28 00
- Easthampton, S. Sabin, 10 00
- Goshen, Cong. ch. 10 00
- Plainfield, do. m. c. 10 00—58 00

Harmony conf. of chs. W. C. Capron, Tr.
- Millbury, Cong. ch. and so. 117; m. c. 22; s. s. miss. asso. for c. f. 27; 166 00

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Middlesex South.
Concord, Mrs. Hoar, 10; Trin. cong. ch. m. c. 25,06; 35 06
Holliston, Cong. ch. and so. 70; a lady, for books and tracts for Aintab miss. 8; 78 00
Natick, 1st cong. s. s. 93 74
Wayland, Evan. ch. and so. coll. and m. c. 51 40—258 20
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Medfield, S. A. G. 1 00
Medway, 1st cong. ch. and so. 18 16
Roxbury, Eliot ch. and so. gent. 150; m. c. 20,10; Chapel m. c. 2,19; 172 29
W. Roxbury, South evan. ch. and so. m. c. 10 00—201 45
Old Colony Aux. So. H. Coggeshall, Tr.
North Rochester, Isaac Briggs, 100 00
Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. la. 18 00
Bridgewater, Scotland par. m. c. 5 00
Randolph, 1st par. m. c. 45 50—68 50
Pilgrim Aux. So. J. Robbins, Tr.
Marshfield, 1st ch. m. c. 16 00
Plymouth, 1st cong. ch. 45,77; 2d do. 24,14; 69 91—85 91
Taunton and vic.
Berkley, Ten. cent. so. 19 00
Seekonk, Cong. fem. miss. asso. 24 00—43 00
Worcester co. North, C. Sanderson, Tr.
Winchendon, North cong. ch. 136 30
Worcester co Central Asso. W. R. Hooper, Tr.
Leicester, A friend, dec'd, 10 00
Princeton, Cong. so. 70 34
Worcester, Centre ch. bal. 15 00—95 34

2,469 01

Cambridgeport, 1st cong. ch. 189 39
Charlestown, 1st par. m. c. 78 63
Chelsea, Winnisimmet ch. m. c. 83,32; Broadway ch. and so. m. c. 40; 123 32
East Cambridge, Evan. ch. m. c. 21 00
Lawrence, Lawrence st. ch. and so. to cons. J. D. BURT, EBEN T. COLBY, and J. B. KEYES H. M. 366 68
Lowell, John st. cong. ch. 12 74
Medford, 2d cong. ch. m. c. 9 30
Newton Centre, Cong. ch. and so. 47 95
Reading, E. W. 1 00—850 01

3,319 02

RHODE ISLAND.

Barrington, Gent. benev. asso. 24; m. s. 20; 44 00
Little Compton, Mr. Bane's so. 14 00
Tiverton, Cong. ch. m. c. 13 00—71 00
Legacies.—Providence, Calvin Dean, by William Sheldon, Ex'r, 1,000 00

1,071 00

CONNECTICUT.

Fairfield co. West, C. Marvin, Tr.
Greenwich, 2d cong. ch. 50 00
Norwalk, 1st do. m. c. 215 36
Ridgefield, 1st do. s. s. for ed. of a boy at Gaboon m. 15 00
Wilton, Cong. ch. 110 50—390 86
Fairfield co. East, Rev. L M. Shepard, Tr.
Danbury, Cong. ch. coll. and m. c. 208 85
Long Ridge, Cong. ch. m. c. 7 00
Newtown, Rev. W. H. M. 2 00—217 85
Hartford co. Aux. So. A. W. Butler, Tr.
Bristol, Gent, 42; la. 10,35; 52 35
Farmington, Emeline W. Deming, to cons. Rev. OSWALD L. WOODFORD an H. M. 50 00
Hartford, A friend, for Armenian m. 1,120; North ch. (of wh. fr. Charles Boswell, to cons. WILLIAM H. POST an H. M. 100;) 609,15; Centre ch. m. c. 10,30; C. Day, to cons. J. W. SEYMOUR an H. M. 100; 1,839 45
So. Windsor, Wapping so. 38 54
Windsor, Ch. and so. 24 62—2,004 96
Hartford co. South, H. S. Ward, Tr.
Glastenbury, Gent. 182; la. 110,20; m. c. 50,29; 342 49
Middletown, 1st so. gent. and la. (of wh. to cons. Rev. JOHN NEWTON an H. M. 50;) 225 91
New Britain, South ch. 327 00
Newington, Gent. 56; la. 60; young la. Eunean so. 39,69; 155 69
Wethersfield, Ch. and so. 171 85
Westfield, Gent. and la. 32,50; m. c. 10,68; 43 18—1,266 12
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Barkhamsted, Coll. 21 00
Bridgewater, do. 4 50
Litchfield, do. 3 00
New Milford, (of wh. fr. M. E. T. dec'd, 2,50;) 152 45
North Canaan, Coll. 37 77
New Hartford, North, Coll. 8 00
Torringford, do. 28 00
Torrington, do. 1 25
Terryville, do. 21 50—277 47
Middlesex Asso. E. Southworth, Tr.
Chester, Cong. ch. gent. and la. 74,13; m. c. 67,32; wh. cons. SAMUEL SILLIMAN an H. M. 141 45
East Haddam, 1st cong. ch. gent. 22,95; la. 23,27; 46 22
Hadlyme, s. s. for c. f. 6 00
Killingworth, J. P. Lane, 5 00
Old Saybrook, Cong. ch. gent. and la. 100 00—298 67
New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, College st. ch. wh. and prev. dona. cons. Mrs. ANSON SHELDON, and Mrs. SAMUEL H. HEMINGWAY H. M. 183 18
Centre ch. and so. 575 75
Chapel st. ch. 194 10
Third cong. ch. m. c. 14 50
South do. do. 13 35
United m. c. 20 30
Yale college m. c. 23 25
A. S. G. 2 00—1,025 43
New Haven co. East, F. T. Jarman, Tr.
Branford, Rev. T. P. Gillett, wh. and prev. dona. cons. ELIAS GILLETT of Torrington an H. M. 50; J. S. and wife, 1; 51 00
East Haven, Gent. 67; la. 45,60; 112 60
North Branford, A friend, 50 00
West Meriden, A friend, 5 00—218 60
New Haven co. West, A. Townsend, Tr.
Birmingham, Cong. ch. and so. 168 62
New London and vic. and Norwich and vic.
Bozrah, Fitchville, coll. 40 00
Colchester, A friend, 1 75
Norwich, 2d and Main st. ch. m. c. 19,39; 2d so. la. (of wh. from a lady, to cons. with prev. dona. SAMUEL ALLEN an H. M. 50;) 175,88; 195 27
Salem, Cong. ch. 8,10; Rev. B. B. H. 5; do. 5; prev. ack. 13 10—250 12
Tolland co. Aux. So. E. J. Smith, Tr.
South Mansfield, Gent. 81,75; la. 66,25; m. c. 22; 170 00
Stafford Springs, Cong. ch. m. c. 49 00—219 00
Windham co. Aux. So. J. B. Gay, Tr.
Ashford, Mrs. B. 1 00
Central Village, Cong. ch. to cons. Rev. WILLIAM E. BASSETT an H. M. 63 67
East Woodstock, 21 25
North Woodstock, 101 46
Willimantic, Cong. ch. m. c. 16 00—203 38

6,541 08

Legacies.—New London, Jonathan Coit, by Wm. H. Crump, 3,000 00

9,541 08

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Coxsackie, 2d R. D. ch. 36 00
Coeymans, R. D ch. 36 50

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East New York, do. 10 00
Flatlands, do. 40 00
Flatbush, s. s. for Arcot m. 5 50
Greenport, R. D. ch. 15 00
Harlem, do. 93 25
Jamaica, A friend of missions, 5 00
Leeds, R. D. ch. 6 53
New Baltimore, Rev. H. B. Gardner, D. D. 20 00
New Paltz, s. s. for chil. of Amoy miss. 8 80
Owasco, R. D. ch. 20 00
Shawangunk, Rev. C. Scott, 50 00
Stuyvesant, R. D. ch. 98 39
Warwick, do. 5 00
Walden, R. D. ch. coll. 33; s. s. for c. f. 8; 41 00
West New Hempstead, and Spring Valley, R. D. ch. 17 37—508 34

Geneva and vic. G. P. Mowry, Agent.
Albion, Pres. ch. 98,62; m. c. 34,78; disc. 66c. 132 74
Clyde, Pres. ch. 55 24
East Bloomfield, 1st cong. ch. 204 00
Holley, Pres. ch. 31,74; Mrs. O. B. 10; Mrs. S. P. 10; 51 74
Hammondsport, Pres. ch. 32 00
Niagara, do. 162 42—638 15

Monroe co. and vic. E. Ely, Agent.
Rochester, A. Champion, 2,000;
Plymouth ch. 156,71; 2,156 71
Sweden, P. Sutphen, 25 00-2,181 71

Syracuse and vic. S. Mead, Agent.
Amboy, Pres. ch. 18 00
Elbridge, do. 53 00
Marcellus, do. 9 00
Onondaga Valley, Pres. ch. 15 37
Syracuse, 1st do. 79 53
174 90
Ded. disc. 83—174 07

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Stockholm, H. H. 30 00

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. a friend, to cons. ORASMUS BUSHNELL an H. M. 100; E. C. Hamilton, 50; G. Carpenter, 50; E. C. Bridgman, 10; John K. Myers, wh. cons. Miss LUCY MYERS WRIGHT, of Oroomiah, an H. M. 100; West 23d st. pres. ch. m. c. 73; West pres. ch. Scudder miss. so. which and prev. dona. cons. Rev. THOMAS S. HASTINGS, A. BOYNTON, A. D. F. RANDOLPH, BENJAMIN SALTER, Jr., ALEXANDER MAXWELL, and ABRAHAM L. EABLE, H. M. 270,75; SAMUEL C. HILLS, 50; Brooklyn, Armstrong juv. miss. so. for Mrs. Bridgman's sch. China, 25; Miss Fisk's sch. Oroomiah, 25; Miss Agnew's sch. Ceylon, 20; Mr. Winslow's sch. Madras, 50; which cons. Miss MARY E. THEILHEIMER H. M.; South pres. ch. for the Spear and Cobb schs. Madura, 50; Plymouth ch. 193,51; 1,949 92
4,782 19

Amsterdam, Village pres. ch. m. c. 73 88
Arkport, J. Hurlbut, 10; C. Hurlbut, 10; 20 00
Babylon, Mrs. M. A. C. 9 00
Camden, Cong. ch. 15 50
Candor, do. 15 19
Chester, Pres. ch. 33 00
Cazenovia, Mrs. S. H. 10 00
Circleville, Pres. ch. 26 00
Danby, La. cent so. 11 00
Elba, Cong. ch. to cons. Rev. ERASCUM H. DEXTER H. M. 50 00
Haverstraw, 1st pres. ch. 38 33
Homer, Cong. ch. 113 06
Hudson, 1st pres. ch. fem. miss. asso. wh. cons. Mrs. LYDIA CHAMBERLAIN an H. M. 100 60
Ithaca, 1st pres. ch. 79,26; Mrs. S. B. 5; C. M. C. 3,50; 87 76
Jay, A. M. 3 00
Jefferson, 1st pres. ch. m. c. 8 11
Jewett, Pres. ch. m. c. 10 00
Lyons, La. miss. so. 30 25
Naples, Cong. ch. m. c. 2 18
North White Creek, A. E. 4; Mrs. A. E. 2; S. W. 2; S. R. 1; 9 00
Parishville, Rev. B. B. 2 00
Pike, Pres. ch. 15 00
Portland, Cong. ch. 6 00
Poughkeepsie, Pres. ch. m. c. 37,16; P. W. 5; 42 16
Romulus, D. D. Johnson, 15 00
Sherman, by C. Hawley, 10 00
South West, A. Watson, 5 64
Spencerport, Cong. ch. and so. 17; Mrs. J. H. D. 5; C. H. W. 10; 32 00
Strykersville, M. W. 5 00
Troy, E. T. 10; Nail Factory m. c. 15; (1st pres. ch. 100; prev. ack. to cons. BENJAMIN HATCH an H. M.) 25 00
Upper Aquebogue, Cong. ch. 47 00
Upper Morrisania, Pres. ch. 22 20
Wadham Mills, Cong. ch. m. c. 29 00
Whitehall, D. Jones, 10 00
Unknown, to cons. Miss MARTHA S. BOWERS, of Cooperstown, an H. M. 100 00-1,020 26
5,812 45

Legacies.—The Estate of Mrs. Ostram, 50; Brooklyn, Mrs. Nancy Girard, by Guy Richards, Ex'r, 1,000; East Bloomfield, Benjamin Gauss, by T. Gauss, Ex'r, 500; Franklin, Hoffman Barnes, by J. H. Barnes, Ex'r, 250; Sherburne, D. A. Rexford, by N. C. Rexford, 20; 1,820 00
7,632 45

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Bergen, R. D. m. c. 81 37
Bergen Neck, R. D. ch. 10 50
Franklin, do. 50 95
Jersey City, 1st R. D. ch. youth's miss. so. for Mr. Scudder, Arcot, 30 00
Middletown, R. D. ch. 20 00
Middlebush, do. 25 00
Montville, do. 32 75
New Brunswick, 2d R. D. ch. 59 18
Whitehouse, O. W. V. 2 00—311 75

Bergen, Two sisters, for ed. hea. chil. 2 00
Bridgton, L. Q. C. Elmer, 20 00
Newark, J. Haines, 40; Rev. W. Bradley, 10; 1st pres. ch. (of wh. fr. STEPHEN H. CONDIT, wh. cons. him an H. M. 100;) 561,74; s. s. 16,21; High st. pres. ch. (of wh. fr. J. B. Pinneo, to cons. SAMUEL L. PINNEO an H. M. 100;) 200; South Park pres. ch. m. c. 62,63; Roseville, pres. ch. wh. and prev. dona. cons. ASA H. HOLDEN an H. M. 50; 940 58
New Brunswick, Union s. s. for Rev. E. C. Scudder, Arcot m. 12 00
Plainfield, Rev. W. H. 1 00—975 58
1,287 33

PENNSYLVANIA.

Harrisburg, 1st pres. ch. m. c. 34 85
Montrose, Pres. s. s. for Mr. and Mrs. Jessup, Syria, 50 67
Philadelphia, 1st pres. ch. m. c. 217,66; la. 200; Kensington, 1st pres. ch. 57,51; disc. 42c. 474 75
Pittsburg, L. L. 10; S. J. L. 10; A. P. L. 10; L. O. L. 10; S. F. L. 10; L. R. L. 10; 60 00
Waverly, C. C. C. 10 00—630 27

MARYLAND.

Port Deposite, J. C. 5 00

VIRGINIA.

Cook's Creek and Harrisonburgh ch. 42 00
Liberty, Rev. G. W. Leyburn, 4 40—46 40

By S. M. Price, Agent.
Alexandria, A teacher, 10 00

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Buckingham, A lady,	10 00	
Campbell co. A. Anthony, Jr.	10 00	—30 00
		76 40

NORTH CAROLINA.

Brick Church,	8 00	
Rowan co. Theophilus, 10; for c. f. 30c.	10 30	—18 30

OHIO.

By G. L. Weed, Tr.		
Cincinnati, 3d pres. ch. m. c. 21; Miss C. 2;	23 00	
Columbus, 2d pres. ch. m. c.	16 00	
College Hill, Pres. ch. m. c.	3 00	
Dresden, do.	22 00	
Dayton, 3d st. pres. ch. coll. 104,34; m. c. 40,47;	144 81	
Greenville, Ch. coll.	6 50	
Granville, Cong. ch. coll. 219,54; G. B. Johnson, (wh. and prev. dona. cons. CAROLINE LOUISA JOHNSON an H. M.) 50;	269 54	
Jersey, Pres. ch. coll. 39,43; m. c. 5,74; s. s. 3,61;	48 78	
Walnut Hills, Lane Seminary ch. m. c.	9 52	
	543 15	
Ded. disc.	5 00	—538 15
By T. P. Handy, Agent.		
Berlin Heights, Cong. ch.	23 00	
Burton, Cong. ch.	16 30	
Cleveland, 1st pres. ch. m. c. 24,42; Wm. Hall, 3; A. M. Oviatt, 10; T. P. Handy, to cons. T. DWIGHT EELLS, an H. M. 100;	137 42	
Conneaut, Cong. ch.	13 00	
Dover, Cong. ch. 5,55; SELDEN OSBORN, wh. cons. him an H. M. 100;	105 55	
Fremont, 1st pres. ch.	40 72	
Richfield, H. Oviatt,	67 00	
	402 99	
Ded. disc.	4 18	—398 81
By Rev. S. G. Clark.		
Bloomfield,	5 29	
Bristol,	2 32	
Chagrin Falls,	1 75	
Cleveland, 1st ch. J. F. Clark, 20; 2d ch. 5; S. Benedict, 10;	35 00	
Concord, Mrs. S. J. Wilson,	5 00	
Claridon,	11 60	
Fowler,	9 00	
Geneva, 4,29; C. S. 10;	14 29	
Gustavus,	4 75	
Hartford,	4 00	
Hambden,	9 50	
Hudson, Rev. M. Grosvenor and wife,	10 00	
Independence,	1 53	
Kinsman, 25,45; J. Christie, 10; H. Lillie, 10; Mrs. C. S. Golpin, 10; T. Kinsman, 10; P. Allen, 10; m. c. 13,27;	88 72	
Kingsville,	8 67	
Mecca,	4 97	
Messopotamia,	7 25	
Milan,	100 00	
Newton Falls, 15,55; Rev. E. Chester and wife, 10;	25 55	
Norwalk, wh. and prev. dona. cons. JOEL E. MEAD an H. M.	80 00	
Painesville, Coll. 35,35; m. c. 12,20; R. Hitchcock, 25; E. Merrill, 10;	82 55	
Solon,	14 70	
Vernon,	1 50	
Wayne,	34 50	
West Andover,	4 50	
West Williamsfield,	13 48	
Williamsfield, M. Leonard,	10 00	—590 42
Belpre, Cong. ch. m. c.	8 07	
Harmer, E. M. Hart,	7 89	
Akron, A. Stoat,	60	
Maumee City, Juv. miss. so.	1 09	
Hudson, Western Reserve Coll. m. c.	2 81	
Defiance, Cong. s. s. m. c.	2 17	
Dresden, Pres. ch.	7 00	
Gallipolis, do.	7 00	
Johnstown, ch. 27,21; E. G. 10;	37 21	
Monticello, T. Y.	5 00	—78 78
		1,606 13

INDIANA.

By Rev. O. P. Hoyt.		
La Porte,	76 18	
Lima,	19 15	
Lexington,	2 77	
Mishawakia,	18 66	
Orland,	5 99	
Van Buren,	2 45	—125 20
By G. L. Weed, Tr.		
Liberty Mill, J. C.	5 70	
Rising Sun, Con. pres. ch.	10 69	—16 39
Elkhart, Cong. ch.	3 00	
Salem Centre, Pres. ch. m. c.	4 00	—7 00
		148 59

ILLINOIS.

By Rev. I. M. Weed.		
Granville, Pres. ch.	34 00	
Waukegan, Cong. ch. m. c.	2 85	—36 85
A teacher,	8 00	
Brighton, Pres. ch. 8,50; H. D. P. 50c.;	9 00	
Chandlerville, Cong. ch.	10 00	
Chicago, 1st pres. ch. to cons. AMZI BENEDICT and SYLVESTER L. BLISS H. M.	200 00	
Fidelity, Cong. ch.	7 50	
Payson, F.	10 00	
Pinckneyville, m. c.	2 00	
Quincy, Mrs. F. S. Giddings,	9 00	—235 50
		292 35
Legacies.—Chicago, Jeremiah Price, by John High, Jr., adm'r, 1,000; less Exc. 14,78; Quincy, William B. Nims, by E. K. Stone, 50;		1,035 22
		1,327 57

MICHIGAN.

By Rev. O. P. Hoyt.		
Allegan, H. H. B.	10 00	
Constantine, R. D. ch.	11 34	
Cassopolis,	14 04	
Corunna,	11 34	
Dowagiac,	13 00	
Edwardburg,	38 39	
Fentonville,	4 10	
Galesburg,	16 87	
Kalamazoo, Pres. ch.	164 20	
Gilead,	2 09	
Niles,	141 34	
Owasso,	4 44	
Schoolcraft,	3 20	
Sturges,	5 33	
White Pigeon,	7 20	
White Lake,	8 05	—454 93
Ann Arbor, Cong. ch. 11; pres. ch. 5,51; College ch. 10;	26 51	
Cold Water, Cong. ch. m. c.	8 19	
Farmington, Rev. G. G. Sill,	2 00	
Holland, A. C. Van R.	3 75	
Jonesville, A friend, to cons. HIRAM J. MINER, of Fredonia, N. Y. an H. M.	100 00	
Oroosa, R. F. and G. L. M.	10 00	
Pleasant Creek, s. s. for c. f.	1 00	
Pierson, 1st cong. ch.	21 00	
Union City, Cong. so. 11; T. Moseley, 8,75; A. Safford, 10;	29 75	
Wheatland, A. R.	5 00	—207 20
		662 13

WISCONSIN.

By Rev. I. M. Weed.		
Elk Grove, Cong. ch.	10 00	
East Troy, do.	7 50	

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La Crosse, W. E. Potter, 25; Rev. W. B. Reynolds, wh. cons. him an H. M. 50; 75 00—92 50
Beloit, J. M. Keep, 25 00
Fon du Lac, E. H. B. 3 75
Manitowac, Pres. ch. m. c. 2 00
Neenah, M. A. B. 75
Patch Grove, Cong. ch. 6 00—37 50

130 00

Legacies.—Beloit, Mrs. Love Cotton, by A. L. Chapin, 500 00

630 00

MISSOURI.

Little Osage, Pres. ch. 8 00
St. Louis, J. Renfrew, 20 00—28 00

KENTUCKY.

Louisville, T. Tracy, 35 00

TENNESSEE.

Dover, H. E. R. 2 00
Marysville, J. S. C. 5 00—7 00

OREGON TERRITORY.

Oregon City, 1st cong. ch. m. c. 16 50

ALABAMA.

Gainsville, D. M. Russell, 100 00

LOUISIANA.

New Orleans, Prytania st. ch. juv. miss. so. for c. f. 25 00

MISSISSIPPI.

Legacies.—Port Gibson, Mrs. Elizabeth S. Grafton, by H. H. Spencer, Ex'r, 500 00

IN FOREIGN LANDS, &c.

Alleghany miss. E. Hall, 20 00
Boggy Depot, Cher. na. m. J. T. J. 2 50
Dwight, Cher. na. Cherokee widow, "the first gold dollar I ever had," 1 00
Glasgow, Scotland, A. F. Stoddard to cons. Charles Stoddard an H. M. 100 00
Fuh-chau, China, Capt. and Mrs. Purden, 40 00
Madura, F. Clark, 20 00
Shipton, C. W. Coll. by A. Martin, 19 25
Wheelock, Choc. na. Miss M. Whitcomb for ed. in Nestorian m. 30 00

232 75

Donations received in December, 23,649 32
Legacies, 7,855 22

$31,504 54

☞ TOTAL from August 1st to December 31st, $95,129 80

DONATIONS IN CLOTHING, &c.

Harwich, Ms. A quilt, fr. a friend.
New Haven, Ct. Purchases fr. ladies, for boarding sch. Lower Alleghany, 32 00

DONATIONS FOR THE MISSIONARY PACKET.

RECEIVED IN NOVEMBER.

MAINE.—Albany, Cong. s. s. 5,30; Andover, cong. s. s. 2; Bloomfield, cong. s. s. 14; Brewer, cong. s. s. 31,70; Boothbay, cong. s. s. 5,50; Brunswick, by J. R. 1; Calais, Centre s. s. 15; Castine, Trin. s. s. 25,23; Cumberland Centre, s. s. 17,01; Dennysville, P. E. V. 2; Eastport, cong. s. s. 5,86; miss. cir. 5; East Sumner, cong. s. s. 7; Ellsworth, cong. s. s. 20; Frankfort, 1st cong. s. s. 2; Garland, cong. s. s. 8,50; Gorham, cong. s. s. 21,55; Kennebunk, cong. s. s. 2,90; Kennebunkport, South cong. s. s. 6,20; Lewiston, Pine st. cong. s. s. 5; Lincoln, cong. s. s. 2,75; Litchfield Corner, cong. s. s. 4; Lubec, G. A. H. 50c.; J. M. 10c.; P. A. 20c.; J. S. 10c.; L. A. R. 10c.; Machias, cong. s. s. 12; North Belfast, cong. s. s. 6; Orland, cong. s. s. 6; Passadumkeag, cong. s. s. 2,61; Portland, Bethel s. s. 6; Prospect, cong. s. s. 15; Robbinston, cong. s. s. 14; Saco, cong. s. s. 23,60; St. Albans, cong. s. s. 4,25; Strong, cong. s. s. 3; Turner, cong. s. s. 9; Waterville, cong. s. s. 2; Waldoboro', cong. s. s. 2,12; Weld, cong. s. s. 6; M. H. 50c.; Wilton, cong. s. s. 2; Windham, cong. s. s. 2,20; Yarmouth, cong. s. s. 43,48.—**364 25.**

NEW HAMPSHIRE.—Acworth, Cong. s. s. 3,25; Alstead, cong. s. s. 3; Amherst, cong. s. s. 70,83; Chester, four chil. 1,20; Concord, by J. M. Jr. 1; 1st cong. s. s. 19,70; Chichester, cong. s. s. 8; Conway, cong. s. s. 6; Cornish, cong. s. s. 2,66; Derry, 1st cong. s. s. 37,33; East Sanbornton, D. N. S. 1; Epsom, L. W. P. 1; Exeter, 2d cong. s. s. 6; Farmington, s. s. 5; Fitzwilliam, cong. s. s. 28,25; Gilmanton, Iron Works s. s. 3,30; Gilsum, s. s. 3; Goshen, H. R. 2; Greenfield, cong. s. s. 10; Hampstead, cong. s. s. 5; Hancock, chil. 7; Hinsdale, chil. 6,50; Langdon, s. s. 5; Lebanon, s. s. 14; Lempster, 1st cong. so. young people, 12,45; Lyndeboro', s. s. 9,60; Manchester Falls, s. s. 1; Meriden, s. s. 12; Nashua, by M. C. Stebbins, 3; New Alstead, s. s. 7; New Boston, G. E. Todd, 10c.; Nelson, s. s. 5; North Wolfboro and Ossipee Corner, s. s. 5; Piermont, chil. 5; Plymouth, cong. s. s. 25; Roxbury, s. s. 3,12; Rye, cong. s. s. 12; Salmon Falls, cong. s. s. 10; Salisbury, 7; Sanbornton, cong. s. s. 16; Staffordville, cong. s. s. 5; Stoddard, Mrs. R. D. 5; s. s. 2; Swanzey, ortho. s. s. 6; Temple, s. s. 13; Wakefield, s. s. 3; Walpole, miss. cir. 4; West Boscawen, 11.—**432 29.**

VERMONT.—Alburgh, s. s. 9; Bakersfield, s. s. 3; Bennington, s. s. 8; 2d cong. s. s. 30; Bradford, cong. s. s. 4,03; Brookfield, cong. s. s. 2,51; Brownington, cong. s. s. 5; Burlington, s. s. 6,40; by J. M. T. 42c.; Cornwall, s. s. 9; Cambridge, cong. s. s. 3,60; Castleton, 1st cong. s. s. 11; Clarendon, s. s. 6; Dorset, s. s. 8; Enosburg, s. s. 9,05; Fairfax, s. s. 4; Fairlee, chil. 3; Fairhaven, s. s. 4; Georgia, s. s. 4; Grafton, s. s. 12; Granby, s. s. 3; Greensboro', cong. s. s. 10; Hartford, cong. s. s. 5,35; Jamaica, cong. s. s. 1,20; Ludlow, cong. s. s. 8,61; Lower Waterford, chil. 3,29; Manchester, cong. s. s. 10; McIndoes Falls, chil. 8; Montgomery Centre, by Rev. S. Paine, 4; Montpelier, s. s. 6,30; Middlebury, s. s. 5,25; Newbury, centre s. s. 10; New Haven, s. s. 8,50; Northfield, s. s. 5,20; Pittsford, cong. s. s. 10; Plainfield, cong. s. s. 5; Plymouth, s. s. 3; Queechy, s. s. 5; Randolph, s. s. 5; Rochester, cong. s. s. 5; Rutland, cong. s. s. 28,51; Sharon, cong. s. s. 5,30; Sheldon, cong. s. s. 3,30; Springfield, cong. s. s. 11; St. Albans, cong. s. s. 15; St. Johnsbury, south cong. s. s. 4; Stow, s. s. 3; Waterbury, s. s. 5; Wells River, s. s. 11; West Halifax, s. s. 80c.; West Randolph, s. s. 13,42; Westminster, by P. S. 1,10; Weybridge, s. s. 6; Windham, s. s. 8,20.—**379 34.**

MASSACHUSETTS.—Agawam, s. s. 6,10; Amherst, S. C. S. 1; 1st cong. s. s. 31; Andover, chapel s. s. 13; Abbott vil. s. s. 10; West par. s. s. 28,83; So. par. 6; Ashburnham, s. s. 2,50; Ashfield, 1st cong. s. s. 10; Ashland, 1st cong. s. s. 8,50; Athol, evan. s. s. 8; Auburn, s. s. 10; Belchertown, s. s. 12,49; Berlin, cong. s. s. 6,50; Beverly, Dane st. s. s. 23; Blandford, s. s. 4; Boxford, cong. s. s. 14; Boston, F. E. F. deo'd, 1; Anna D. B. 25c.; Lilly Bush, 25c.; J. S. S. 10c.; H. S. S. 10c.; A. H. Clark, 10c.; Winthrop, s. s. 1; T. Hollis, 4,13; J. C. 1; Salem st. s. s. 28,38; C. L. L. 90c.; a grandfather for his 42 grand children, ten of whom have been called home by their heavenly Father, 42; Bowdoin juv. miss. so. 68; A. W. 20c.; G. W. 20c.; F. G. 10c.; M. F. B. 20c.; Rev. P. S. 60c.; 6 chil. 60c.; Anna, 1; chil. of I. S. L. 5; H. M. and S. T. S. 2; C. S. and A. H. S. 2; grandchil. of Mr. E. 75c.; L. P. S. 1; unknown, 25c.; Mount Vernon, s. s. 139,55; Phillips ch. s. s. 35; Maverick, s. s. 61,82; four chil. 40c.; Bridgewater, Trin. cong. s. s. 6,50; Brighton, cong. s. s. 15,51; Brookfield, evang. s. s. 6,40; a friend, 50c.; Brookline, Miss P. 50c.; Harvard, s. s. 17,57; Cambridge, Shepard s. s.

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22; Carlisle, cong. s. s. 8; Centreville, cong. s. s. 8; Charlestown, Winthrop s. s. three hundred and sixty-two scholars for 2,000 shares, 200; 1st par. s. s. 62; five chil. 50c.; Chelsea, four. chil. 40c.; Chesterfield, s. s. 5; Chicopee, 1st cong. s. s. 8,31; Chiltonville, A. J. 2; Clinton, 1st evan. s. s. 5; Cohasset, 2d cong. s. s. 10; Beechwood, s. s. 5; Coleraine, E. A. N. 1; Concord, ortho. cong. s. s. 35; Conway, 1st cong. s. s. 43; Cotuit Port, village sch. 2; Union s. s. 6; Dalton, s. s. 8,30; Dorchester, bal. 35c; Dudley, cong. s. s. 10; E. Abington, cong. s. s. 12; E. Attleboro', cong. s. s. 16,71; Easton, evan. cong. s. s. 12,77; Easthampton, 1st cong. s. s. 27,16; Eastham, chil. 1; Essex, 1st cong. s. s. 30; Framingham, Hollis evang. s. s. 24; Freetown, E. J. W. 1; Gloucester, Lizzie R. 1; J. L. R. 1; M. A. 1; I. R. 1; Hadley, 2d cong. s. s. 15,90; Hanover, 1st cong. s. s. 1,60; Haverhill, s. s. 3; West par. s. s. 2; Hingham, A. S. N. 25c.; Holland, 6,50; F. W. 1,18; Holliston, cong. s. s. 25; Holyoke, 1st cong. s. s. 11; Hopkinton, 1st cong. s. s. 9; Kingston, J. N. Whitman, 1; Lancaster, s. s. 10; Lenox, s. s. 5,10; Leominster, s. s. 20,30; Littleton, cong. s. s. 20; Longmeadow, 1st cong. s. s. 2; Lowell, Miss P.'s s. s. class, 1,50; Julia, H. C. 20c.; Ludlow, C. L. B. 2; Lynn, Central ch. s. s. 23,44; Mansfield, s. s. 2,60; Manchester, cong. s. s. 6; Marlboro', cong. s. s. 6,40; Marblehead, cong. s. s. 44,80; Marion, cong. s. s. 10; Mattapoisett, cong. s. s. 1,51; Millbury, 2d cong. s. s. 7,44; New Bedford, Trin. s. s. 30; N. cong. s. s. 25; Pacific ch. s. s. 36; New Braintree, s. s. 11; Newburyport, 2d pres. s. s. 8; B. L. C. 4,38; Rev. Mr. F. s. s. 10; Titcomb st. s. s. 4; Whitefield s. s. 10,83; Newton Centre, E. P. N.'s s. s. class, 1; New Salem, cong. s. s. 1,30; North Amherst, s. s. 7,35; North Brookfield, N. M. C. 10c.; Mrs. A. chil. 1,30; N. Bridgewater, Porter evang. s. s. 10; 1st cong. s. s. 15,75; N. Beverly, C. & B. 2; L. E. J. 50c.; S. L. C. 50c.; N. Chelsea, cong. s. s. 6; N. Fairhaven, s. s. 5,50; Northboro', S. S. A. 2; Northbridge, s. s. 6,54; Northampton, Edwards s. s. 64,16; Miss H. W. for chil. 2,50; S. P. for chil. 1,10; 1st par. s. s. 3; N. Hadley, two chil. 80c.; North Middleboro', cong. s. s. 10; North Reading, cong. s. s. 7,11; North Wrentham, E. A. and W. C. S. 2; North Weymouth, 1st cong. s. s. 15; Orange, s. s. 6; Oxford, cong. s. s. 10; Pawtucket, cong. s. s. 20; Paxton, s. s. 4,25; Pepperell, s. s. 15; Peru, s. s. 10; Phillipston, cong. s. s. 12,30; Pittsfield, 1st cong. s. s. 53,50; Plainfield, chil. 5; Homan Hallock and fam. for James L. Cochran and fam. of Conn. 6; for Moses Hallock and fam. of Ohio, 6; H. B. Hallock and fam. of Va. 3; G. Z. Hallock and wife of Mass. 2; M. E. H. of South Hadley, 1; Samuel, Sarah and William A. Hallock, of Plainfield, 3; Plympton, s. s. 4,23; Pocasset, R. M. D. 20c.; Provincetown, s. s. 5; Randolph, 1st par s. s. 15; Raynham, cong. s. s. 110,87; Roxbury, Eliot s. s. 70; do. young la. miss. so. 85; do. miss. s. s. 15,30; H. T. P. 50c.; C. P. P. 50c.; J. R. 10c.; E. G. A. 30c.; M. W. 20c.; C. M. L. 1; unknown, 2,19; Salem, South s. s. 35; Tab. s. s. 11,33; Sandwich, Calv. cong. s. s. 26,40; Scituate, cong. s. s. 5; Sharon, cong. s. s. 8,40; Shrewsbury, cong. s. s. 11; Sherborn, cong. s. s. 14,30; Shelburne, infant s. s. class No. 1, 7,10; Shelburne Falls, s. s. 3; South Adams, cong. s. s. 13; South Dartmouth, cong. s. s. 7,60; South Deerfield, Monument s. s. 6; South Hadley Falls, cong. s. s. 8,50; Southampton, cong. s. s. 12,33; Southwick, cong. s. s. 5,42; South Weymouth, Mr. Terry's so. s. s. 5; Spencer, s. s. 47,21; Sterling, s. s. 8; Sturbridge, cong. s. s. 7,30; Sudbury, cong. s. s. 23,90; Tewksbury, cong. s. s. 6,54; Templeton, cong. s. s. 11; Thorndike, 1st cong. s. s. 7,54; Townsend Harbor, s. s. 4,24; Tolland, s. s. 4,30; Truro, cong. s. s. 11; Uxbridge, evan. cong. s. s. 15; Walpole, cong. s. s. 15; Waltham, Trin. cong. s. s. 5,67; 2 chil. 20c.; Ware, 14,21; West, s. s. 9,02; Warren, cong. s. s. 6,60; Watertown, Phillips s. s. 2,30; Waquoit, s. s. 7; Waverly, G. C. H. 10c.; R. E. H. 10c.; Wayland, evan. s. s. 2,50; Wellfleet, 1st cong. s. s. 8; West Boylston, cong. s. s. 6,01; Westminster, s. s. 2; Westboro', evan. s. s. 29,57; W. Hawley, s. s. 6,70; W. Haverhill, s. s. 10; W. Newbury, 2d cong. s. s. 18,10; W. Roxbury, s. s. 1,40; West Stockbridge, Centre s. s. 11; W. Springfield, s. s. 25; W. Cummington, s. s. 7,52; Whately, s. s. 2; Winchester, a friend, 50c.; J. A. and A. B. 2; Winchendon, North cong. s. s. 10; Wilmington, cong. s. s. 8,75; Williamstown, 1st cong. s. s. 15; members of a private sch. 3; J. P. and C. S. D. 2; Worcester, Salem st. s. s. 37,20; Old South s. s. 33; 3d Baptist s. s. 10; Windsor, cong. s. s. 10,23.

2,869 25.

RHODE ISLAND.—Central Falls, s. s. 14; Little Compton, s. s. 15; Newport, united cong. s. s. 10; cong. s. s. 28; Point Union, s. s. 3,75; Providence, Central cong. s. s. 181,85; Richmond st. cong. s. s. 20; H. W. 1.—**273 60.**

CONNECTICUT.—Abington, s. s. 9; Ashford, E. E. G. 20c.; Barkhamsted, s. s. 5; Black Rock, cong. s. s. 8; Bolton, s. s. 75c.; Bozrahville, s. s. 10,30; Broad Brook, s. s. 11,50; Bridgeport, cong. s. s. 12; Bristol, s. s. 50; Canterbury, s. s. 7; Chaplin, cong. s. s. 10; Chester, s. s. 9,09; Colebrook, cong. s. s. 6,56; Columbia, s. s. 8,06; Danbury, 1st cong. s. s. 8; East Haddam, 1st cong. s. s. 8,70; Millington, s. s. 4,40; Eastbury, cong. s. s. 1,12; East Granby, s. s. 5; Eastport, s. s. 7; East Windsor Hill, E. A. L. 2; East Windsor, s. s. 9; East Woodstock s. s. 4,30; Easton, cong. s. s. 15; Ellington, cong. s. s. 11; E. H. 3; Essex, cong. s. s. 18,25; Gilead, chil. 6; Granby, s. s. 17; Greensfarms, s. s. 22; Greenville, cong. s. s. 18; 1st cong. s. s. 6; Griswold, 1st cong. s. s. 13,60; Groton, cong. s. s. 1,21; Greenwich, 1st cong. s. s. 6; Greenfield, cong. s. s. 12; 1st cong. 6; Guilford, 3d cong. s. s. 4,50; Hartland, s. s. 7; Hamburgh, Lyme, s. s. 4; Hartford, Centre s. s. 10; Hitchcockville, s. s. 6; Huntington, s. s. 8,50; Higgamum, cong. s. s. 2; Killingworth, s. s. 8,50; Ledyard, s. s. 11,50; Lebanon, chil. 6; Goshen, s. s. 18,30; Mansfield, s. s. 1,15; Manchester, 1st cong. s. s. 10; an indiv. 1; 2d cong. s. s. 10; Milford, 2d cong. s. s. 2; Middletown, South cong. s. s. 20; Madison, cong. s. s. 26,65; New Fairfield, cong. s. s. 7; New Haven, Broadway s. s. 1; sundries, 13,65; New London, R. H. C. s. s. class, 5; 1st cong. s. s. 20; Norwich, 1st eccl. so. s. s. 24,15; Northfield, s. s. 3; Norfolk, cong. s. s. 20; North Branford, cong. s. s. 2,87; North Canaan, s. s. 15; North Coventry, s. s. 18,21; North Guilford, s. s. 5; Old Saybrook, 1st cong. s. s. 14,25; Plainville, s. s. 30; Portland, 1st cong. s. s. 4,90; Ridgefield, cong. s. s. 14; Rockville, 2d cong. s. s. 20; Rocky Hill, s. s. 10; Seymour, by Rev. H. A. DeF. 1; Sherman, cong. s. s. 10; Southport, 1st cong. s. s. 30; Simsbury, cong. s. s. 20; Southington, cong. s. s. 15; South Cornwall, s. s. 10; s. s. 2,20; Southbury, cong. s. s. 5,35; Stamford, cong. s. s. 10: Stonington, s. s. 4; Stratford, cong. s. s. 18; Suffield, s. s. 12; Thompson, cong. s. s. 13,20; Unionville, s. s. 20; Wallingford, cong. s. s. 19; Waterbury, 2d cong. s. s. 2; Weston, s. s. 22; West Haven, cong. s. s. 3,10; West Stafford, cong. s. s. 3,25; West Cornwall, by N. H. jr. 30c.; West Meriden, s. s. 9,42; West Suffield, s. s. 3; Willington, s. s. 5; Whitneyville, cong. s. s. 5; Windsor, 1st cong. s. s. 50c.; Windsor Locks, cong. s. s. 8; Wolcott, cong. s. s. 14; a district school, 2.

1,004 49.

NEW YORK.—Addison, s. s. 4,10; Albany, M. A. S. 50c.; E. P. McK. 50c.; Ladies' miss. so. of R. D. ch. 2,05; 3d pres. ch. a s. s. class, 1,36; Almond, s. s. 5,80; Amboy, pres. s. s. 5; Amenia, pres. s. s. 77c.; Amsterdam, pres. s. s. 11; Angelica, pres. s. s. 13,55; Ashland, s. s. 3; Attica, s. s. 1,24; Auburn, 1st pres. s. s. 22; Aurora, pres. s. s. 10,30; Bath, N. S. pres. s. s. 5; Batavia, pres. s. s. 10; E. H. 1; Bedford, s. s. 8; Belleport, cong. s. s. 1,50; Bergen, s. s. 13,07; Binghamton, cong. s. s. 10; M. J. and C. E. W. 2; Brasher Falls, s. s. 7; Bridgehampton, pres. s. s. 20; Bloomingburg, R. D. s. s. 1; Brooklyn, infant class, Elm Place s. s. 4; J. D. S. 3; W. D. S. 20c.; J. A. S. 15c.; Clinton av. cong. s. s. 52; Plymouth, s. s. 20; miss. s. s. 5; South pres. s. s. 44; Burdett, pres. s. s. 5,40; Buffalo, 1st pres. s. s. 10,18; Caledonia, s. s. 10; Canandaigua, s. s. 8; Cazenovia, pres. s. s. 25; Shelter val. s. s. 5; a friend, 1; Chazey, s. s. 4,50; Checktowaga, N. L. E. 3; Chestertown, s. s. 5; Chittenango, R. D. s. s. 19; Clayville, s. s. 5; Clinton, cong. s. s. 12; chil. of Mrs. Dibble, 1; Coventry, 2d cong. s. s. 7,10; Coxsackie, 2d R. D. ch. s. s. 10; Croton, L. P. W. 20c.; Cutchogue, pres. s. s. 6,85; s. s. 1,25; Delhi, pres. s. s. 14; Deposit, s. s. 1,50;

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Dunkirk, Geo. S. 1; s. s. pres. ch. 8; Eaton, s. s. of Miss A. D. M. 5; East Palmyra, pres. s. s. 10,50; Essex, pres. s. s. 5; Exeter, s. s. 2; Ellenville, s. s. R. D. ch. 12; Elmira, 1st pres. s. s. 10; Fairport, s. s. 2; Fire Place, "Hawkins," 30c.; Flatbush, R. D. s. s. 35; Flushing, cong. s. s. 7; R. D. s. s. 10; Fort Covington, pres. s. s. 5; Franklinville, pres. s. s. 6,50; Fredonia, s. s. 7; Fulton, s. s. 8,50; pres. ch. juv. miss. so. 38; Geneva, s. s. 25; Gilbertsville, pres. s. s. 10; Glenham, R. D. s. s. 6; Gouverneur, coll. by C. C. R. 4; Gowanda, s. s. 2,61; Greene, pres. s. s. 4; Hancock, Morning Star asso. 2; Hastings, R. D. s. s. 46,20; Haverstraw, 1st pres. s. s. 16,75; Henrietta, cong. s. s. 4,25; Holley, pres. s. s. 12; Holland Patent, pres. s. s. 20; Hopkinton, cong. s. s. 5; Hudson, pres. s. s. 12; miss. s. s. 4; R. D. s. s. 9,10; Hurley, R. D. s. s. 6,50; Jamaica, R. D. s. s. 10; Jewett, s. s. 10,80; Johnstown, pres. s. s. 20; Kingston, R. D. s. s. 16; Knowlesville, pres. s. s. 10; Lawrenceville, s. s. 3; Livonia, s. s. 17; Lisle, s. s. 3; Livingston, pres. s. s. 2,70; Lodi, R. D. s. s. 10; Lowville, pres. s. s. 5,50; Lyons, Miss'y Rill, 11,87; McGrawville, s. s. 11,12; Manhattan, s. s. 40c.; Malone, W. and G. D. 2; Malden, L. L. K. 1; Marbletown, L. B. 60c.; Marathon, Willie P. 30c.; Marcellus, pres. s. s. 8; Marshall, s. s. 5; Meriden, pres. s. s. 7; Middle Granville, s. s. 7; Middleport, pres. s. s. 3; Mellinville, R. D. s. s. 10; Montgomery, 1st pres. s. s. 11,50; Morrisania, cong. s. s. 11,80; Mount Morris, s. s. 2; Naples, s. s. 6; Newburg, R. D. s. s. 6; J. N. D. 1; s. s. 2; New Lots, R. D. s. s. 7,10; New Lisbon, pres. s. s. 3; Newtown, S. E. P. 50c.; New Windsor, Wash. Sq. s. s. 3; New Hartford, pres. s. s. 20; New Road, cong. s. s. 5,24; North Bergen, s. s. 8; North Marbletown, R. D. ch. s. s. 3,50; Northumberland and Gansevoort, R. D. ch. s. s. 7,50; New York City, Madison Sq. pres. s. s. 100; J. R. A. 50c.; F. B. 50c.; Pilgrim s. s. 44; Union s. s. 2; Mrs. T. five chil. 7,25; J. M. N.'s ten chil. 10; Mrs. R. D. L. chil. 40c.; Middle R. D. s. s. 15; West 23d st. pres. s. s. 10; The Little Eldredges, Terbells and Jacksons, 8; R. D. s. s. 5th av. cor. 29th st. 125,60; do. miss. s. s. 22,70; No. 83 miss. s. s. 2; R. D. s. s. 7th av. 4; 11th pres. s. s. 32,40; Cent. pres. s. s. 4,50; K. L. O. 10c.; N. E. cong. s. s. 6,10; E. M. L. Van V. 1; C. L. and E. L. M. 1; West pres. s. s. 20; Smith st. miss. s. s. 10; chil. by Mrs. Wilkie, 2,50; C. and D. W. 2; No. R. D. s. s. 2; A. B. and H. W. P. 1; 14th st. pres. miss. asso. s. s. 50; 13th st. pres. s. s. 2,10; Central s. s. 10; Mercer st. s. s. 3,87; six chil. 1; Mrs. W. chil. 1; Miss J. and girl, 1,50; Bedford st. cong. s. s. 5; by J. A. G. 1,20; A. A. 1; by R. B. H. 1; W. C. G. 1; twenty chil. of half orph. asy. 2; Bethel miss. s. s. of Mariner's ch. 10; Mary, 12c.; West pr. s. s. 5; by M. M. M. 4; by Mrs. Van W. 2; T. S. R. 1; miss. s. s. by Mrs. N. 5; Washington av. miss. s. s. 5; L. A. H. 8. and W. S. B. 1; 7th av. R. D. s. s. 1,70; 13th st. pres. s. s. 1; Wash. Sq. R. D. s. s. 50; Little Mary's Saving Bank, 1; No. R. D. s. s. 8; J. A. S. chil. 5; Rev. H. D. W. chil. 4; No. 83 s. s. 10; a friend, 25c.; two little girls, 1; Mercer st. s. s. 27,47; Miss M. M. 2; C. G. M. 2; S. C. L. 1; 9th R. D. s. s. 2; New York Mills, pres. s. s. 20; Nineveh, s. s. 7,13; North Bergen, s. s. 8; Nyack, E. W. and A. D. Davison, 1; Oakfield, pres. s. s. 1,70; Oaks corner, H. H. D. 30c.; Olean, pres. s. s. 5; Owasco, R. D. s. s. 5,10; Oramel, T. F. H. 2,40; Painted Post, C. C. C. 50c.; Panama, pres. s. s. 5; Parishville, cong. s. s. 3; Peeksville, pres. s. s. infant class, 4; Penn Yan, pres. s. s. 12; Perry Centre, 1st cong. s. s. 5,10; Port Richmond, two little girls, 75c.; Pierreport, youth and chil. 10; Poughkeepsie, 2d R. D. s. s. 5; pres. s. s. 31,55; Pratt Village, pres. s. s. 3,59; Preston Hollow, O. D. 50c.; Phelps, C. A. S. dec'd, 40c.; Rensselaer Falls, cong. s. s. 12,69; Ripley, s. s. 4; Rochester, Brick pres. s. s. 25,50; Rondout, Minnie, 2; Roxbury, s. s. 5; Rutland, s. s. 8,70; Sand Beach, Owasco Lake, "from a family," 100; "Treasures of a little girl," 1; a widowed mother for her chil. 1; Sand Lake, pres. s. s. 5; Saquoit, s. s. 5,27; Saratoga, R. D. s. s. 2; Schenectady, 2d R. D. s. s. 5; Sherburne, 1st cong. s. s. 13; Sherman, cong. s. s. 5; Shelter Island, pres. s. s. 20; Somers, pres. s. s. 24c.; Strykersville, s. s. 7,40; Syracuse, R. D. s. s. 12; 1st pres. s. s. 10; Southampton, chil. 2; Smyrna, cong. s. s. 7,44; Upperville, 51c.; Tarrytown, 2d R. D. s. s. 5; Paulding Ins. 6; Texas Valley, s. s. 1; Tompkinsville, R. D. s. s. 1; Troy, 1st pres. s. s. 40; S. N. H. 50c.; M. L. W. 50c.; J. D. W. 50c.; J. R. W. 50c.; Union, 1st pres. s. s. 16,40; Unionville, chil. of Rev. N. E. P. 1; Upper Aquebogue, cong. s. s. 7; Utica, H. L. and G. W. 2; "Miss Hattie Camp," 1; Lydia, Mary C. and Robert Boyle, 1; Westminster, pres. s. s. 30; Valatia, pres. s. s. 12; Vernon, Mt. Vernon pres. s. s. 10; Vernon Centre, s. s. 23; Wales, Weeds Hill s. s. 1,60; Watertown, 1st pres. s. s. 13; Watkins, pres. s. s. 2,30; Waverly, Mrs. L. M. B.'s s. s. 1; West Dresden, s. s. 1; West Troy, R. D. s. s. 50; West Fayette, youth's miss. soc. 20; Whitehall, s. s. miss. soc. 1st pres. ch. 26; Windham Centre, Addie P. 10c.; Williamsburg, R. D. s. s. 1,40; infant class, 5; Woodstock, s s. 63c.; Wurtsboro', s. s. 2; Yonkers, 1st pres. s. s. 25; Youngstown, pres. s. s. 20; Yorktown, s. s. 3,60.—**3,480 76.**

NEW JERSEY.—Belleville, R. D. ch. Harrison s. s. 15; Bergen, R. D. s. s. 25; do. 75; Bloomfield, Centre pres. s. s. 59; Bridgeton, 2d pres. s. s. 3; Caldwell, pres. s. s. 18,60; Chatham, Mary and Sarah Williams, 8; Chester, cong. s. s. 8; Connecticut Farms, pres. s. s. 8; Dover, pres. s. s. 15; Drakeville, s. s. 6; East Millstone, R. D. s. s. 5; M. B. W. 5; E. E. W. 5; Elizabeth, 3d pres. s. s. 12; Elizabethtown, "Ogleviz," 1; English Neighborhood, R. D. s. s. 5,50; Franklin, R. D. s. s. 30; Hackensack, 2d R. D. s. s. 10; Hoboken, pres. s. s. 5,20; R. C. and E. M. 20c.; R. D. s. s. 3,41; Jersey City, W. H. Talcott, chil. 7; C. L. F. 1; 3d R. D. youth's miss. soc. 10; miss. s. s. 2; Madison, pres. s. s. 8; Millstone, R. D. s. s. 8; Milltown, R. D. s. s. 3,30; Middletown, R. D. s. s. 1,20; Montague, chil. of Rev. D. A. Jones, 2; Morristown, pres. s. s. 17,16; Middlebush, s. s. 2; Newark, T. G. Frelinghuysen, 5; Lucie Frelinghuysen, 5; 1st cong. s. s. 7; So. Park s. s. 16,60; So. Park pres. infant s. s. 10; R. D. s. s. 15; 2d R. D. s. s. 15,50; Park pres. s. s. 15; 4 cousins, 40c.; 2d pres. s. s. 20; 1st pres. s. s. 90; J. O. P. 50c.; J. P. 50c.; F. K. P. 50c.; J. L. P. 50c.; New Brunswick, 2d pres. s. s. 5; 2d R. D. s. s. 15,90; North Bloomfield, R. D. s. s. 6,50; North Branch, s. s. 6; Orange, 2d pres. s. s. 10; Paterson, 2d R. D. s. s. 8,30; pres. s. s. 11; Perth Amboy, by Miss Julia F., 5,84; Rockaway, pres. s. s. 7; Beach Glen s. s. 3,50; Union s. s. 3,25; South Orange, pres. s. s. 12,25; Three Mile Run, s. s. 6; Troy, s. s. 3; Woodbury, pres. ch. family of T. D. J. 5.—**699 61.**

PENNSYLVANIA.—Alleghany City, pres. s. s. 9,70; miss. s. s. 3,90; Athens, pres. s. s. 4; Belle Valley, D. H. S. 60c.; Birmingham, 1st pres. s. s. 5; Bristol, pres. s. s. 10; Carbondale, pres. s. s. 30,10; Catasaugua, s. s. 21; Cochranville, R. P. A. H. 10c.; East Millcreek, s. s. 5,30; Summit, s. s. 1,80; Easton, R. D. s. s. 12; Equinunk, G. Fero, 15c.; Girard, pres. s. s. 3; Great Bend, s. s. 2; Greentownship, 2,50; Harbor Creek, pres. s. s. 10; Harrisburg, pres. s. s. 100; Hawley, pres. s. s. 4; Honesdale, pres. s. s. 12; Moorheadville, G. W. C. 30c.; Philadelphia, s. s. by D. C. McCamman, 41; a grandfather for five grand chil. 5; 1st R. D. s. s. 25; Olivet pres. s. s. 16; Northern Liberties, 1st pres. s. s. 30; Southwark, 1st pres. s. s. 10; Clinton st. pres. s. s. 65; 1st pres. fem. s. s. 8; 3d R. D. s. s. 19,26; Green Hill, R. Malin, 2,50; J. Malin, 2,50; Pittsburg, John and Neville, 60; Pottsville, 1st pres. s. s. 20; Reading, pres. s. s. 76,24; Smithfield, cong. s. s. 11; juv. miss. so. 13; Spartansburg, s. s. 4; Springfield, s. s. 3; Wattsburg, s s. 5; West Chester, G. A. B. 75c.; J. B. 51c.; Williamsport, 2d pres. s. s. 13,84; infant, 3,50; York, pres. s. s. 20.—**693 55.**

DELAWARE.—Hall's Store, Ocean pres. s. s.—**5.**

MARYLAND.—Baltimore, 5th pres. s. s. 10; Nanjemoy, chil. 1.—**11.**

DISTRICT OF COLUMBIA.—Washington, s. s. by W. P. Young, 20; 1st pres. s. s. 10.—**30.**

VIRGINIA.—Kerr's Creek, Miss Bigelow's sch. 2; Lynchburg, 2d pres. s. s. 11; Middleburg, s. s. 7,30; Moore's Ordinary, ten. chil. 2; Prince Edward C. H. by E. H. C. 1; Parkersburg, s. s. 2;

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Richmond, s. s. 4; ten chil. 1; West Liberty, the mother of a missionary, and her two grandsons, 5; Wylliesburg, Miss Wheeler's sch. 1.—**36 30.**

OHIO.—Ashtabula, 1st pres. s. s. 4; Atwater, s. s. 3,31; Aurora, s. s. 50c.; Bremen, s. s. 4; Burton, s. s. 7; Cadiz, 1st pres. s. s. 3; Canton, s. s. 6,80; Castalia, s. s. 3; Chatham, 1st cong. s. s. 16,18; Chester, J. E. B. 1; Cheviot and vic. s. s. and chil. 10; Chillicothe, 2d pres. s. s. 10.20; Circleville, s. s. 1; Cincinnati, 5th pres. ch. miss. s. s. so. rel. inq. 7,50; 8th miss. s. s. Y. M. C. un. 2; Dr. A.'s three chil. 1,20; Emily, 1; her dec'd bro. 54c.; Cleveland, Euclid st. pres. s. s. 33,28; Cleves, pres. s. s. 5; College Hill, pres. s. s. 14; E. H. H. 2,50; Conneaut, s. s. 2; Constitution, pres. s. s. 10; Edinburg, s. s. 5; Ellsworth, pres. s. s. 6,55; Franklin Mills, 1st cong. s. s. 4; Gallipolis, four brothers, 1; Georgetown, pres. s. s. 6; Granville, s. s. 19,07; chil. of mater. asso. 35c.; Greenwich, dis. s. s. 75c.; Greenville, s. s. 3; Hockingport, "Colville," s. s. 5; Jackson, C. H. pres. s. s. 3; Jersey, pres. s. s. 4,38; Kingsville, s. s. 2,42; Madison, cong. s. s. 10; Mason, pres. s. s. 5,80; Maumee City, 1st pres. s. s. 5,08; Medina, D. C. G. 1; Milan, pres. s. s. 9; Mt. Auburn, Union s. s. 7,80; Mt. Gilead, pres. s. s. 5; Mrs. L.'s infant class, 5; New Carlisle, "Olive Branch," s. s. 6,20; New Lexington, s. s. 1; Parcher's Corner, W. H. S. and L. H. W. 21c.; Portsmouth, pres. s. s. 18,05; Piqua, pres. ch. s. s. 5; Putnam, s. s. 13; Ravenna, cong. s. s. 6; Ridgeville, s. s. 2,50; Rockville, Sandy Spring, s. s. 4,10; Steubenville, J. A. M. and C. A. M. 1; Vienna, s. s. 2; Walnut Hills, Lane sem. s. s. 5; Mrs. E. Kemper's class, 6; Wayne, 1st cong. s. s. 7; Wellington, 1st cong. s. s. 5; Yellow Springs, pres. s. s. 5.
345 28.

INDIANA.—Aurora, Pres. s. s. 10; Bedford, pres. s. s. 13; Columbus, s. s. 5,23; Danville, pres. s. s. 2,08; Indianapolis, 1st pres. s. s. 12; miss. s. s. 3; Madison, miss. s. s. 5; Monticello, s. s. 3,50; Michigan City, s. s. 3; Logansport, s. s. 5; Lost Creek, Freedom s. s. 1; Newtown, s. s. 7,45; New Albany, pres. s. s. 9; North Madison, s. s. 4; Putnamville, pres. s. s. 4; Richmond, a s. s. class, 2; Rob Roy, pres. s. s. 4,55; Spencer, two little girls, 50c.; Thorntown, chil. 2; Vevay, pres. s. s. 1,20; Waveland, by J. M. C. 8; Winchester, chil. 1.
106 51.

ILLINOIS.—Albion, s. s. 4; Annavan, s. s. 5; Augusta, pres. s. s. 20; Barrington, cong. s. s. 2,51; Batavia, cong. s. s. 6; Beardstown, cong. s. s. 5; Belvidere, pres. s. s. 10; Black Oak Grove, s. s. 3,20; Bloomingdale, cong. s. s. 3,30; Brighton, pres. s. s. 6,50; Bristol, s. s. 5; Byron, s. s. 4; Carlinville, pres. s. s. 5; Columbus, pres. s. s. 2; Chatham, s. s. 10; Chicago, 2d pres. s. s. 17,25; Bethel, s. s. 11,75; 1st pres. s. s. 10; Norwegian, s. s. 1; Elysium, s. s. 6; Elgin, H. H. 1; N. H. 50c.; Friendsville, J. R. C. 20c.; Geneseo, cong. s. s. 15; Granville, 1st pres. s. s. 4,50; Griggsville, cong. s. s. 10; Knoxville, s. s. 1,50; Lamoille, cong. s. s. 5; Metamora, cong. s. s. 5; Lee Centre, cong. s. s. 8,30; Naperville, two chil. 20c.; Newark, s. s. 3; Ottawa, 1st cong. s. s. 42,08; Payson, s. s. 9; Petersburg, pres. s. s. 4; Plainfield, cong. s. s. 10; Plymouth, cong. s. s. 7,50; Port Byron, cong. s. s. 3,51; Rock Island, 2d pres. s. s. 7; Rockford, 2d pres. s. s. 10,40; 2d cong. s. s. 20; St. Charles, cong. s. s. 20; Sheffield, s. s. 7; Waltham, cong. s. s. 2,50; Waukegan, cong. s. s. 7,85; Wenona, J. E. D. 50c.; five s. s. scholars, 50c.; Winchester, pres. s. s. 2.—**345 55.**

MICHIGAN.—Adrian, s. s. and others, 2,20; Allegan, 1st pres. s. s. 14,41; Almont, W. B. O. 1; Augusta, s. s. 5; Barry, s. s. 1,50; Byron, 5 chil. of Rev. D. B. C. 50c.; Constantine and Mottville, s. s. 5,10; Deerfield, pres. s. s. 50c.; Eaton Rapids, cong. s. s. 2,42; Flint, pres. s. s. 10; Florence, s. s. scholars, 6; Hillsdale, s. s. 4; Homer, pres. s. s. 4,75; Kalamazoo, 1st pres. s. s. 30; Lansing, s. s. 3,60; Little Traverse, Indian miss. s. s. 3; Marshall, pres. s. s. 10; infant s. s. 5; Mill Point, s. s. 5; Monroe, pres. s. s. 1; North Raisinville, s. s. 2; Niles, J. E. J. 1; Pleasant Creek, s. s. 5,20; Pontiac, by Rev. A. H. F. 7; Raisinville, s. s. 10; Romeo, cong. s. s. 10; Tecumseh, "a little boy," 50c.—**148 16.**

WISCONSIN.—Appleton, 1st cong. s. s. 4,50; Berlin, s. s. 11; Caledonia Centre, two boys, 20c.; Columbus, pres. s. s. 3; Fall River, F. C. L. 10c.; Fort Atkinson, s. s. 2; Fox Lake, C. A. N. and S. E. N. 20c.; Fulton, s. s. 3,50; Geneva, s. s. 2; Janesville, s. s. 17,20; Kenosha, s. s. 8; La Crosse, s. s. 1; Lyndon, cong. s. s. 3; Menasha, s. s. 3; Milton, s. s. 8,28; Neenah, pres. s. s. 1,57; M. A. B. for 4 chil. 42c.; Platteville, cong. s. s. 8,30; Racine, pres. s. s. 23; cong. s. s. 7,65; sch. dis. No. 3 s. s. 2,35; Rosendale, cong. s. s. 7; Sheboygan, cong. s. s. 4,60; Waukan, cong. s. s. 1,95; Wautoma, s. s. 1; Waupun, 1st cong. s. s. 3,54; Wauwatosa, 1st cong. s. s. 7.—**135 36.**

IOWA.—Davenport, a reader of the Miss. Herald, 2; Dubuque, cong. s. s. 9,24; Fairfield, s. s. 5; Farmington, cong. s. s. 4; Garnaville, s. s. 2; Hillsboro', s. s. 5; Maquoketa, cong. s. s. 5; Muscatine, s. s. 30; North Davenport, Union, s. s. 5; Westfield, J. S. for grand-chil. and great grand-chil. 1.—**68 24.**

MISSOURI.—Double Branches, five chil. 1,25; Independence, B. M. P. 25c.; St. Louis, 1st cong. s. s. 5,24; inf. s. s. 10,46; Biddle Market miss. s. s. 13; H. B. 1; West Ely, pres. miss. s. s. 5.—**36 20.**

LOUISIANA.—New Orleans, H. P. P. and P. E. P. 1; Waterproof, a family, 5.—**6.**

MISSISSIPPI.—Port Gibson, pres. s. s.—**50.**

ALABAMA.—Greensboro', Pres. s. s.—**3 50.**

NORTH CAROLINA.—Salisbury, M. D. A. C. 1; T. E. C. 1.—**2.**

TENNESSEE.—Knoxville, 2d pres. s. s. 10,25; Farmington, P. R. 1; Jonesboro', juv. miss. so. pres. s. s. 36,79.—**48 04.**

KENTUCKY.—Jamestown, s. s. 3; Louisville, H. W. P. 1; Willie F. and Fanny C. 60c.—**4 60.**

ARKANSAS.—Gaines' Landing, chil. of C. McDermott.—**5.**

CALIFORNIA.—San Francisco, 1st cong. s. s. **33 60.**

MINNESOTA TERRITORY.—Bell Plain, G. S. 90c.; S. S. 10c.; Marine, C. E. and T. N. S. 3; Spring Valley, by Ira Tracy, 2,30; Stillwater, 1st pres. s. s. 2.—**8 30.**

IN FOREIGN LANDS, &c.—*Canada West.* Brantford, cong. s. s. 22; Guelph, Eramosa union s. s. 5,50; Rockwood, W. J. P. 1; Scotland, cong. s. s. 2,20; Basford, s. s. 11; Stratford, s. s. 3.—*Canada East.* Danville, s. s. 5.—*Alleghany Mission.* Indian chil. 2.—*St. Stephens, N. B.* Cong. s. s. 28.—*Tuscarora Mission.* Chil. 5.—*Choctaw Nation.* Wheelock, G. C. E. 50c.; C. D. E. 50c.; M. H. 50c.; L. G. 50c.—**86 70.**

Amount received in November,	10,710 48
Previously acknowledged,	6,684 85
Total,	**$17,395 33**

MISCELLANEOUS DONATIONS,

FOR THE "MORNING STAR."

BOSTON, Ms.—Library, fr. Miss Sarah Kingman, 150; Essex st. s. s. one chronometer, 190; medicine chest, fr. Misses Bricketts, 100; pilotage, by Geo. Williamson, 9,06; four life seats, fr. G. P. Tewksbury.

CHELSEA, Ms.—Chestnut st. s. s. miss. so. 57 sheets and 38 slips, 50; books, from W. Burroughs; H. B. Coburn, 9 galls. oil.

IPSWICH, Ms.—Quarto bible, fr. the 2d cong. s. s.

NEW YORK CITY.—A speaking-trumpet, fr. children of missionaries at Constantinople.

NORTH WRENTHAM, Ms.—17 "Scripture Manual," and 12 "Laconic Manual," from Mrs. Chas. Simmons.

ROCHESTER, N. Y.—One burgee flag, fr. the Brick pres. s. s.

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American Board of Commissioners for Foreign Missions.

Contributions to a Special Fund for raising $36,189 70, *the Excess of Expenditure over Income for the last three years.*

THE principle is fully admitted, that a religious Society ought, if possible, not to exceed its income. It is therefore proper to explain how an excess has arisen in the expenditures of the Board, and the grounds of an appeal for its liquidation. The explanation is found in the statement of the Board's receipts during the past four years, which were as follows:

Year.	Receipts.	Excess of Expenditure.
1853, . . .	$ 314,922 88	
1854, . . .	305,778 84	$ 12,042 49
1855, . . .	310,427 77	8,465 41
1856, . . .	307,318 69	15,681 80
Excess of Expenditure, . . .		$ 36,189 70

It will be seen, that the *receipts*, in each of the last three years, were less than those of the year 1853. They were less, on the whole, by some twenty-one thousand dollars, than they would have been had there been no falling off. The *expenditure* of 1853 was $310,607 59. Had there been no increase whatever in the expenditure during the past three years, still, as the receipts were, there would have been a debt, at the close of the last financial year, of $8,000. The balance of $28,000 in the actual debt, is owing to the fact, *that there was growth in the missions, but none in the receipts.* Now prosperity in the missions involves an increase of expense; and was it unreasonable, in so vast a system of missions, that there should be a yearly growth of nine thousand dollars? Had the Spirit been poured out in Syria, India, China, as it was some years since at the Sandwich Islands, and is now at several of the missionary stations, it would have been far greater; and must have been met by the churches, if they would be "workers together with Him." One thing is certain, the Prudential Committee could not have made the expenditures of the missions tally with the amount of contributions, except by a process similar to that which a parent would find it necessary to employ to prevent the growth and development of a healthy child. It is a fact, that an annual increase of $9,000 in the receipts of the Board, since 1853, would have defrayed the entire cost of the missions, and would give $346,000 for the financial year ending on the 31st of next July, which would more than meet the expenditures of the year. Such a system of missions should be allowed even more scope for development, on the most moderate calculation, as being essential to spiritual health and life.

The appropriation of $350,000 for the year 1857, involves no sudden and great expansion. It is for the civil year. The authorized expenditure for the financial year ending July 31, 1857, is $342,000. The actual expenditure of the last financial year was $330,000; for between six and seven thousand dollars were made available in the mission at Bombay through the visit of the Deputation, which were not embraced in the Treasurer's report to the Board.

Have Christians counted the cost of carrying on a successful war with heathenism, and will they pay for it? May the soldiers of the cross, who go forth in this warfare, rely on being sustained in the field? Ought the Prudential Committee to have avoided arrearages by breaking in upon the natural progress of the missions?

It is a well known fact, however, that many persons will give more cheerfully and liberally for current expenses, than for past arrearages. There are also large-hearted friends of the cause, scattered through the land, who will esteem it a privilege to aid in removing the debt, without diminishing their ordinary subscriptions. It is desirable that the debt be removed at once, as a preparation for the grand effort needful to make up for the deficiencies of past years, and bring the receipts for the annual expenses up to $350,000.

A separate account will, therefore, be opened on the cover of the Herald for the liquidation of the debt; so that all who desire to aid in its removal can do so; while

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those who prefer to contribute only towards the current expenses, will have the privilege, without any apprehension that their donations will be applied to the debt.

The following note, in accordance with the above plan, has been received:

"A gentleman of Boston will give $5,000 to the American Board of Commissioners for Foreign Missions towards liquidating the debt of the Board, hoping that others may make up the full amount; this to be given without any diminution of the annual subscription."

The subscription has been paid.

Missionary House, January, 1857.

LIST OF DONATIONS.

Boston, Ms., A friend,	$ 5,000 00
Connecticut, A friend,	1,000 00
Vermont, A friend,	500 00
A Clergyman,	500 00
Saratoga, N. Y., R. H. Walworth,	325 00
Boston, Ms., A lady,	50 00
Bradford, Pa., Rev. S. Porter,	3 00
Bridgeton, N. J., L. Q. C. Elmer,	30 00
Gorham, N. Y., L. L.	2 00
Hartford, Vt., Mr. Hazen,	1 00
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THE

Missionary Herald.

VOL. LIII. MARCH, 1857. No. 3.

CONTAINING THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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THE

MISSIONARY HERALD.

VOL. LIII. APRIL, 1857. No. 4.

American Board of Commissioners for Foreign Missions.

Micronesia Mission.

PONAPE.—(ASCENSION ISLAND.)

LETTER FROM MR. STURGES, FEBRUARY TO APRIL, 1856.

IN this communication, which covers a period of about two months, Mr. Sturges mentions various incidents connected with the missionary work on Ascension Island. Under date February 9, he says: "We are pursuing our work with much more quiet than could be expected during the excitements of shipping season. Our congregations are rather increasing, but this can hardly be the case long if the Sabbath continues to be the special reveling day for seamen on shore." On the next Monday he wrote: "Yesterday I preached to a large and attentive congregation, on the doctrine of the resurrection. I have ever found this people more willing to listen when told of Jesus and the resurrection of the body through him, than on any other subjects. They believe in the future existence of the soul, but are surprised on being told that their bodies also are to rise from the grave and live again."

Baleful Influence of Foreigners.

In the afternoon of this Sabbath, few attended the service, and Mr. Sturges had reason to suppose that sailors were in the place, not only keeping the people from hearing the word of God, but leading them on to work iniquity with greediness. He was constrained to mention a fact "too painful to think of," but which shows "what poor natives and poor missionaries have to contend with." A professedly pious captain, who, on a former visit, had shown himself a friend, whose coming was now "welcomed as a God-send," who had attended the meetings, addressed the natives, prayed in the missionary's family, and "promised all that was asked," was yet found to have abandoned himself to the licentiousness which is so fearfully prevalent, and to be, like others, "reveling as with the brutes." Well may the writer ask, "Do you wonder the missionary's heart is almost ready to break at times, not because heathenism is so bad, but because a white heart is so much worse? What can we expect of this poor people, when every word and act they hear and see, except from missionaries, is in such perfect keeping with all their lusts?"

Again, February 22, he writes: "The business of distilling native rum is carried on pretty extensively at times, and is mostly in the hands of foreigners. To-day, as I was making my accustomed tour, I passed near three brothels, two of them kept by Englishmen, and one by an American. Such places, surely, have few like them this side of the world below! On passing the door of one I looked in, and oh the sights! Beings in human form and with white skins; but all else how unlike the human species! Not one of all these stupid and sleeping ones had life and decency enough to say a word to me; but the poor natives, the mere remnant of this scathed people, how they stared and tried to hide away! Much as my heart ached at the sight, I was glad to see that any of them had

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feelings of shame. Poor creatures; they know all this is wrong, but men from Christian lands compel them!"

Ignorance—Orderly Congregations.

Feb. 29. While talking to a crowd to-day by the wayside, I urged upon them the duty of prayer. Some said they would pray; others said they could not, as they had no Bible or kava to pray over! It has so happened, that when praying, I have clasped my Bible in my hands before me, not having any table on which to place it; hence their notion of the use of the book as necessary in intercourse with God. They consider kava as the only means of communication with their spirits, and always hold a cup of this drink in their hands when addressing the object of prayer. A poor native then, who has no Bible and no kava, is shut out from this privilege.

March 15. I am very busy now, moving among the people. My heart is often cheered to see how well they remember what has been told them on former visits, and how well pleased they seem on being told some new truth. In making these visits, we usually start pretty early in the day, and take as many neighborhoods in the route as is convenient. We speak to all on the great concerns of the soul; and all seem to expect it of us.

To-day, I have been showing them how people of all lands are one, have one God, and are all to meet in another world. They have been taught that our different lands have no common foundation, that each has its own basis, or that they rest, or float, upon the sea. We can easily show them how the several little islets clustering about this main island have one common foundation, and if these have, all lands may have. And if our lands are one, then the people are one, and we are brethren. We then tell them how one God made us all, and how we should all serve him. They have been taught that different lands are like so many separate worlds; each has its own God and people, its own heaven and hell.

April 7. Our congregation at this place has been very good for the last two or three Sabbaths. True, some boys are rude, and there is whispering; but as this is sometimes in the way of inquiries about what the teacher says, we do not feel like checking it entirely. We are really beginning to enjoy our Sabbaths. We love to hear the horn sending out its gospel sounds through these verdant hills and valleys; and then, at 9 o'clock, to see the natives coming to the house recently fitted up, quite decently, for the worship of the true God. It is pleasant to see what notions this rude people have of proper conduct in the sanctuary. They know how to conduct; and most of them do conduct well. We have a small house fitted up expressly for worship. On one side of the preacher's stand is a small enclosure, forming a pew for the Nanakin's family; and on the other, a similar one for the missionary's family. The floor in front, is covered with clean mats, on which the congregation sit. We spend about one hour and a half in singing, talking, praying, &c.

When the congregation is dismissed, there is no confusion; all retire in perfect order; the males, who sit on the left side, first; then Nanakin and his family; then the females. This order of sitting and retiring is all native; they have adopted it without a word from me, and we see no reason why it may not continue. The attitude for prayer, is to bow the head; the lower the bowing, the more reverent it is considered. In most crowds, the voice of prayer would hush to perfect silence. We have not thought it best to alter the native posture of worship, they seem to do so well; and we fear if we were to change their fashions, we should hardly make them better.

Speaking of an impression that ill health might require him to leave the islands, Mr. Sturges says: "I hope such an evil will not

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soon befall me. It has ever filled my mind with gloom to think of being obliged to leave my loved work. I believe my health was never better; I can endure much fatigue, and have hardly had a sick day or hour since my house was taken from me. We hope the loss of that property has been a gain to us in many respects. Since then, we have been free to do the work for which we came here without many hinderances. We hope never to be encumbered again with many worldly goods. Nanakin is now building us a native house on the hill, in the old place. He offered to build it, though I had not said one word to him about it for a long time."

LETTER FROM MR. DOANE, APRIL 1, 1856.

New Residence—The Chief and the People.

THIS letter is of earlier date than others from Ponape, which were received some time since, and from which extracts were published in the January Herald. It presents, however, a fuller account than has before appeared of the circumstances under which Mr. Doane commenced his residence at the new station, in the Jekoits tribe.

I have completed my house and am now living in it. We moved on the twenty-seventh of last month, and thus far we have not been disturbed. Our goods have all been brought in safety. I was expecting, from the pilfering disposition of the natives, to lose many small but valuable articles, as I could not put them away securely, and they had to pass through many hands and could easily have been taken. But I am happy to say, not a thing is missing. This is not because the people of this tribe are so remarkably honest. Had they the liberty, we should soon be stripped of all we wear, as well as all we have in our house. But we are secure thus far, because God has favorably disposed the heart of the chief towards us. He promised me that nothing should be taken, and announced that he would put any one to death who should steal from me; but he has had no occasion for executing so severe a threat. Could this chief be brought under the influence of the gospel, he would make a useful man. Perhaps we shall yet see him a praying man, and an office-bearer in the church. We hope earnest prayer will be offered for his conversion.

It may be asked, what has wrought so great a change in him, that he suffers me to come and live here so peacefully? The answer is partly to be found in the fact that he thinks I may influence ships to come into this harbor. With this people, shipping time is becoming a great harvest time. Then they can get tobacco, and other "trade" in plenty. They can drive bargains too in licentiousness, and can carry on what they regard as a lawful system of pilfering from the ships. To all natives, stealing from a ship is lawful; and the more each one can get, of rope, old iron, oars, clothes, knives, axes, in short, whatever is portable, the better man is he. It will thus be seen why the chief is anxious that ships should enter this port; and as it is generally believed that missionaries have an influence to bring them, he wishes to be in the way of profiting by this influence. I too am expected to bring "trade" with me; and thus, by a little begging and some trading, and of course many presents from me, he hopes to be well provided for.

And besides all this, missionaries are rising here, and are becoming of more consequence from year to year. Though we are foreigners, we are seen to be not a little in advance of those "beach-combers" who stop here from ships. If then this chief can have a missionary near him, he will place himself on an equality with the Nanakin of the Kiti tribe, and the Ichepon of the Matalanim. Not for once have I entertained the thought, neither is it to be entertained, that I am safe here because of any moral good I may do. Far from it. This people, like all unrenewed men, dislike to be told of their sins, and they care nothing for what I say of God and eternity. All this is, apparently, like

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talking to the winds. I am heard in what I have to say, but all the natives would greatly prefer that I should drop all preaching, and turn to dealing out red cloth and knives, and drinking grog. Still, since I have been here, through the influence of this chief, we have had regular meetings on the Sabbath. Last Sabbath, we appointed a meeting in the morning, and lo, our congregation, of seventy-five or a hundred, were at the door before breakfast time! We postponed eating till after service—rejoicing so to do—that we might speak of Christ. Were it not for the influence the chief exerts, we should have none to hear us. One word from him, commanding the people to remain at home, and we should have vacant seats and dead walls to preach to. It is not a little encouraging in our first attempts, to find so large and attentive congregations as we have.

My residence here will greatly lessen the fatigue of a tour around the island. From Kiti here, occupies about one day, and it always has been trying—as wearying almost as the toil of the day—to be obliged to camp for the night in some feast-house. These inns afford no conveniences. All you have is the floor to sleep upon and the roof to shelter from wind and rain. Any other comforts you may wish, food to eat, a place to sleep, &c., you must either bring with you or go without. The trials of the brethren will therefore be somewhat lessened by finding here a Christian home.

We experience some trials. At present we are alone, twenty-five miles from our brethren, and this separation is trying in this wilderness. The habits of the natives also are trying. My house is looked upon as public property, or rather all expect to find here a home. They come to lodge, to eat, to lounge. I have been obliged to administer many rebukes; yet they seem to regard my house as like that of other foreigners, and to the house of a foreigner all can have free access.

Madura Mission.—India.

PERIACULUM.

LETTERS FROM MR. NOYES, OCTOBER 21, AND NOVEMBER 29, 1856.

In a letter from Mr. Noyes published in the Herald for February last, he mentions the organization of several small churches in different localities in his field. In a letter dated October 21, he thus speaks of these

New Churches.

I am delighted with the little churches which have lately been formed in my field. The effect of them is excellent. I administered the sacrament to each of them not many days since. The deacons passed around the cup and plate as gracefully as I ever saw deacons in America. The collections for the poor go into their hands, and they seem to be fulfilling the duties of their office faithfully. We have no pastors yet, but hope to have in due time. I have my eye on two persons whom I hope to bring forward before long as candidates for the office. We have no specific form of church organization, such as could be classed properly under any sect of Christendom; nor are we ready for ecclesiastical organization. The churches are in their infancy, and hardly know their right hand from their left in these matters. We have a majority of Presbyterians in the mission at present, and had at the time the Deputation were here, but I do not think they know who were Presbyterians and who not. We hardly know ourselves, and precious little do *most* of us care what we are called, if we be allowed the liberty to act as the New Testament and our own good sense teaches.

Call for Help.

In the letter from which the above extract is taken, Mr. Noyes says, "Do send us more men, we pray you, for we labor at present under great disadvantages in that respect. Our work cannot be managed efficiently with our present force." And his letter of November 29, is mainly devoted to a presentation of

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the necessities of the mission in this respect. Since the letter was written, two missionaries and their wives have left the United States to join the mission, but this fact will not greatly diminish the force of the statements made, as applicable to the present wants of the field. This scanty reinforcement will do but little towards filling the vacancies and occupying the new stations referred to.

Our need of missionaries is pressing. Unless we have help soon, our work *must* go backward. It has pressed so heavily upon us, so poor has been the prospect that we should obtain an adequate number of laborers, and so deeply impressed have we been with the importance of fully occupying this Madura district, cultivating more fully those parts of the field already under partial cultivation, and "breaking up the fallow ground" in those large and extensive portions of it as yet a barren waste, that it has been a serious question with us whether we ought not to invite other missionary societies to come in and take from our hands a part of the work. Of the eighteen stations into which our field is divided, only eight are now occupied, and several of these are large enough for the labors of two able bodied missionaries. Though I enjoy good health, and can endure as much as most foreigners in this country, I find it impossible to perform the labor that ought to be bestowed on my own station. I can visit each of the congregations once a month, and do something among the heathen, but multitudes of heathen villages must be left unvisited, and thousands cannot hear the preached gospel. The same is true of other stations, and if such be the fact in relation to places supplied with resident missionaries, what shall be said of the ten stations unoccupied? The mission has received no considerable reinforcement since 1846. In that year, four new missionaries arrived, and one mission family returned to the United States; so that at the commencement of 1847, there were in the field nine ordained missionaries. In 1848 the number increased to ten, and in 1849 to eleven. From 1850 the number has decreased, and at present, it is as low as it has been any time since 1845. No new missionary from the United States has been sent to us for eight years. The providence of God directed hither two brethren from the Jaffna mission—one in 1853 and the other in January of the present year—but they have scarcely made good the places of those obliged to leave. We see no prospect of relief from our present uncomfortable position for some years to come. Yet, when the wants of our field are fully understood, and the character of our work and the prospect of great results in it (if strength be afforded for efficient operations) shall have been fairly brought before the minds of candidates for the ministry, I confidently hope that many will be induced to come to our aid. This hope relieves, in a measure, the despondency which oppresses us while looking at our present state and our more immediate prospects.

Notwithstanding that we have been a feeble band, and have prosecuted our work these many years under great disadvantages, the Lord has not permitted us to 'labor in vain and spend our strength for nought.' I venture the assertion, that few missions of the Board, if any, for the past eight or ten years, can show more precious and cheering results than have been realized here. But our success has had the tendency to lead us into greater embarrassments. Converts made, and new churches formed, have devolved upon us new cares and labors. New congregations and new openings among the heathen have called for longer and more wearisome journeys, and for more strength to be expended in preaching the gospel to the ignorant. Our corps of native laborers is by no means such as is needed. The mission depended at first upon the young men of Batticotta seminary and upon other foreigners, and our seminary has not been in operation long enough to furnish us an adequate supply of men. Foreigners cannot be depended upon for our work,

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and we cannot command the funds to pay them, even if they could be obtained. Besides, in the present state of progress, an additional supply of native help by no means lessens the demand for missionaries. The larger the number of soldiers and subordinates, the more captains and generals are needed. We hope indeed that the time will come, when these also, if any are required, may be native born; but the time is not yet. Native pastors of native churches are beginning to appear among us, and we hope that the day for native evangelists and native missionaries is not far distant; but at present, and for some time to come, there should be a strong body of foreign missionaries. The stronger our force and the more efficient our operations, the sooner, humanly speaking, will the day come when the work may be given over to natives.

The churches should consider this matter well. This meagre support, this feeble mode of operation, is anything but economical. It would be called by merchants, if transferred to their mercantile concerns, *ruinous*. Oh that we could make Christians at home see, as we see, the wants of this mission field! How much is to be done here for Christ, and how little strength have we to do it! Will you not—ye whose souls have been redeemed by the blood of the Son of God—send your sons and daughters to rescue from the world of perdition these millions who, with a lie in their right hand, are wending their way thither? Will not some of those just ready to gird themselves for the "holy calling," who, like Paul and with his spirit, are inquiring, "Lord, what wilt thou have me to do?" respond to the call extended to them from this needy part of Christ's vineyard, and "come over and help us?" * * The world affords no scenery more beautiful and sublime, no clearer skies, nor purer air and water, nor richer fruits, than are found here. "Only man is vile," and only the gospel can raise him from his deep degradation.

PASUMALIE.

LETTER FROM MR. TRACY, DECEMBER 1, 1856.

The Seminary.

MR. TRACY first refers to the class formerly mentioned as having been admitted to the seminary, who were to pursue Tamil studies only. At the time of admission, this class numbered thirteen. Three others were subsequently received, and five left during the year, two on account of sickness. "The hope that some of these young men might soon be admitted to the church," he writes, "has been realized, and I have been permitted to welcome ten of them to its privileges. One other, has expressed an earnest desire to be made partaker of the same privileges, but though I have been much pleased with his earnestness, I have, for several reasons, thought best to have him wait a while longer. Another class, of smaller boys, has been admitted from the boarding schools. Two or three of these give pleasing evidence of seriousness, if they have not, as they hope, already chosen the Lord for their portion."

One young man, who had been in Mr. Taylor's employment for some years as a catechist, has been studying in the seminary for several months with a view to the pastoral office. "By his diligence in study, and his unassuming character, he has secured the esteem of all who know him here; and by his consistent and earnest piety, as well as by his knowledge of divine truth, he gives promise of much usefulness as pastor of a native church."

Of the teachers, Mr. Tracy says, "they have, as heretofore, been indefatigable in the performance of their duties. Their labors in the seminary leave them but little leisure, but what they have had, has been diligently employed, in various ways, for promoting the cause of Christ." "Attempts have been made to unsettle their minds, and turn their attention to more profitable employment in the service of government, but, I am happy to believe, without success." Five hundred and sixteen portions of Scripture, and six thousand four hundred and eighty-four tracts have been put in circulation by the students and teachers during the year. "Their subscriptions for evangelical objects have amounted to fifty-six rupees, which, though a small sum in itself, is not so when regarded in connection with their circumstances."

The special presence of the Holy Spirit has not been so manifest in the seminary as in some previous years, "but we have reason

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to believe that he has been in our midst, convicting of sin, and perfecting the work of grace in the hearts of his children."

Government Schools.

The interest excited by the action of government in regard to education has reached the seminary, and three of the boys have left to join government schools. The school in which one of these boys has become a pupil, Mr. Tracy says, "has contained about two hundred scholars; but recently the admission of a boy of the barber caste was the signal for rebellion, and about eighty of the scholars, mostly, if not entirely brahmins, left the school. Some of these soon returned and applied for re-admission; but they were informed that they could not come in until the next year, and then only on condition of paying the tuition money for the time of their absence, with a fine equal to two months' tuition fees. On these conditions they might be re-admitted to the school, but must take their place in classes below those which they left. This prompt and decided action will have a good influence, not only upon those immediately concerned, but upon many others who will thus learn that government will not tolerate caste when it interferes with their plans for the good of the people."

"The use of the Bible in these schools is strictly prohibited, and no one would be allowed to address the scholars on the subject of religion." The only influence missionaries can exert upon the pupils, is that which they exert upon the community generally. This is true, however, only of schools established and supported entirely by government. "In schools which receive grants-in-aid, no restrictions are laid on religious instruction, but so many conditions are attached to the grants, as to make it very undesirable that we should have any thing to do with them."

Ahmednuggur Mission.—India.

KHOKAR.

LETTER FROM MR. BARKER, NOVEMBER 29, 1856.

In this letter Mr. Barker gives some account of a tour which he made among the villages of his field in October, during which he saw much evidence of growing religious interest, which served to encourage him in his work and to call forth his gratitude to Him who is thus following the labors of the missionaries and their native helpers with the influences of his Holy Spirit. His letter will awaken like feelings in the reader.

He left Ahmednuggur October 17, and was absent fifteen days. He was accompanied by two assistants, Rugooba, who was long a companion of Mr. Munger on his tours, and Kassumbhai, the young Mussulman convert who, with Shahoo Dajee, united with Ramkrishnapunt's church in June last. Their first stopping place was at Shingvaz, where they met Shiveran (the deacon) and several members of the church, for religious exercises. They stopped for the night at Senda, a small village four miles from Shingvaz. The tent was well filled at evening worship, and at sunrise the next morning they met an attentive company in the mahar quarter of the village. They found the people of Senda very friendly, and not wanting in hospitality.

Religious Interest at Guhoo.

On the morning of the 18th (Saturday) we moved on to the village of Guhoo, twelve miles distant, in a north-easterly direction. There we found much to encourage our hearts. A few mahars from this place had been to Ahmednuggur to ask for books and to request the mission to send them a teacher. From this circumstance we had been led to expect much there, but our expectations were far more than realized. I reached Guhoo, on my horse, at nine o'clock, A. M., and nearly all the time until noon was spent in conversation with inquirers, while waiting under the grateful shade of a tree for my baggage. They received me with the greatest cordiality, and did everything in their power for my comfort. In the evening, the tent was filled with a company of interested hearers. When they arose to leave, at half past nine o'clock, they said they had not yet eaten their evening meal. After supper they repaired to the chowdi, and remained till midnight with the catechists, conversing on religious subjects.

The Sabbath (October 19) was a deeply interesting day. I shall not soon forget its labors and its joys. My soul did greatly rejoice in God at what we were permitted to see. At sunrise, thirty men and ten women assembled in

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the chowdi to receive instruction. An occasional question was asked, but nothing occurred to call off the attention of the people from the customary exercises of reading, singing, preaching and prayer. In the evening, a still larger company met in the same place, and such was the interest manifested, that the services were continued till a late hour.

The Spirit of God had evidently been at work among that people. I found that five or six of the most prominent men among the mahars had ceased to worship idols, and had for some time been in the habit of meeting daily in the chowdi for reading the Scriptures and prayer. One of them appears to be a young man of most lovely character. He reads very well, and his attention in time of worship was remarkably reverential. I cannot doubt that some of them have already passed from death unto life. We found at least one evidence that they were living godly lives, for they have already begun to suffer persecution. They suffer much from the pateel of the village, (a wealthy and a very wicked man,) and also from other of their own (the mahar) caste. In reply to some persons who threatened them with violence in case they persisted in forsaking their old religion, they said, "Why should we fear you, who, at best, can only injure our bodies? We ought rather to fear and obey Him who can destroy both soul and body." They are enduring their trials without a murmur, and even rejoice in tribulation. They importuned me to send them some one to instruct them and to teach their children. Two days since, a teacher went there to establish a school, and I have just received from him the names of nine men who are ready to embrace Christianity. Surely the Lord is at work there.

Kolhar and Arnbee.

On the afternoon of the 20th, we pitched our tent at Kolhar, six miles from Guhoo, on the banks of the beautiful Parah. This is a large village, (lying on both sides of the river,) and is the place of the great annual pilgrimage and hook-swinging, in honor of the goddess Bhuwanee. Here also we were received very cordially, and were importuned to send them a catechist or teacher. They said, "We are ignorant, we are in the dark, and how can we learn without an instructor? You visit us so seldom that we forget what you say before you come again." Our hearts were cheered by seeing many indications of good in this important place.

At Arnbee, six miles below Kolhar, on the Parah, we found several persons inquiring, and earnestly desirous to know the truth. We met large companies of mahars, in private houses, two successive evenings, as there was no public place of gathering. It was good to be there. Two or three persons manifested quite as much interest as any we met at Guhoo. With one consent the people urged us to come again. The Saturday following we arrived at Khokar, where we spent the Sabbath. About forty-five persons assembled in the bungalow for service, both morning and evening.

On the night of the 26th we pitched our tent at Pimpulgaum, midway between Khokar and Newase. I have never spoken to a more attentive company than we met there. The mahars presented, through their head men, an urgent request for a teacher. It was painful to feel obliged to go on our way and leave men so anxious to hear the truth.

Pleasing Indications at Newase — Yesooba.

You will rejoice to hear that there are encouraging indications in the large and wicked village of Newase. Maroti, who was for a long time teacher of the school for catechists in Ahmednuggur, moved to Newase last month and is doing a good work there. Two or three brahmans, several Mussulmans, and one sonar (gold-beater) come to him daily for instruction. The good influence of Ram-

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krishnapunt's teaching there, is very apparent. I trust God has chosen many souls to salvation in that strong hold of Satan. May he speedily bring to nought the idolatrous worship in the great temple of Mohun Raj, which stands in the centre of the town.

The last place at which we gave instruction, was the village of Pimpulgaum, in the Chanday field. The Deputation will no doubt remember seeing Yesooba, who then gave such a glowing account of his religious experience. He is a man of wonderful energy of character and of uncommon devotion to the service of his Master. All the people of his village (both high and low caste) respect him, and he is exerting a good influence over them. He is training up his family in the nurture and admonition of the Lord. We spent a delightful evening at his house, where we met nearly all the mahars of the village. It rejoices our hearts to find such burning and shining lights scattered abroad among so many villages in the great valley of the Godavery.

We returned home praising God for what we had seen during those few days, and feeling more desirous than ever before to engage in preaching to that multitudinous and rural population. It was particularly encouraging to find so good a work begun in places that had been so seldom visited, and some of which had scarcely been visited at all except by our native catechists. This is a fact that argues well for our future success. The inquirers at Guhoo and Arnbee said they had gained their knowledge of Christ chiefly at the pilgrimage at Kolhar, whither missionaries and native helpers had gone from time to time to give instruction. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Since we arrived at Khokar, (November 14,) we have received urgent requests almost daily, to visit villages in the vicinity; and from many of them I have received the names of persons who are desirous to be admitted to the church. We shall no doubt have a large accession at our next communion season. The Lord is graciously granting an abundant harvest. May he give us wisdom to instruct and guide the increasing flock!

Nestorian Mission.—Persia.

OROOMIAH.

LETTER FROM MR. COCHRAN, OCTOBER 25, 1856.

In this letter, Mr. Cochran first gives an account of a young Mohammedan who had recently been sent to the missionaries for instruction and counsel, and in whom they felt a deep interest. He came to them professing his full belief in the Christian religion and desiring baptism. Fully aware of the danger he would incur, he declared himself willing to profess Christ before the world at the cost of his life. He has been sent to Constantinople, "in the hope that, though compelled for the present to seek a refuge elsewhere, he will ere long be allowed to return and preach the gospel to his countrymen without hazard of his life." The interesting narrative will be found in the Journal of Missions for the present month.

The attempted poisoning of the family of Deacon Joseph, at Dizza Takha, in the spring of 1856, will be remembered. The little son of Deacon Joseph, who ate freely of the poisoned food, died in October, probably from the effects of the poison.

Mr. Stoddard has furnished a full account of the tour referred to below by Mr. Cochran, for which room can hardly be found at present in the pages of the Herald.

Visit to Koordistan and Amadiah.

Mr. Stoddard, Miss Fisk and myself have just returned from a tour of three weeks in the mountains of Koordistan. From Gawar we were accompanied by Mr. and Mrs. Rhea. We visited the districts of Ishtazin and Bass together. From that point Mr. Rhea and myself extended our journey to Amadiah, and joined the party on our return a week after, at Tekhoma. From Tekhoma we passed through the districts of Tâl, and up the Zab to Gawar. We were rejoiced

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that the ladies felt disposed to undertake the tour, and their successful experiment will give great encouragement to native helpers with their wives, who may be called to locate in those remote and comparatively inaccessible regions. But such tours, so fatiguing and trying to the nerves, will not probably be often repeated.

The object of our visit to Amadiah was further to explore the district in reference to the formation of our contemplated station on that side of the mountains. For a long time I have felt, in common with my brethren, the exceeding importance of commencing operations there as soon as the government should be sufficiently settled to allow it. The mass of the people are on that side, and can never advantageously be reached from this. The plain of Oroomiah is fast becoming supplied with pious helpers, and maturing for important changes of civil and ecclesiastical relations, and it seems extremely desirable that that portion of the people should share to some extent in this initiatory work, before any change shall take place which may tend to increase prejudice or bar those districts from our approach. The visit has greatly increased my own convictions of the desirableness of speedily commencing missionary operations there.

Mr. Cochran proceeds to urge many reasons for the speedy occupation of the field, offering his own services for that purpose, if the Committee approve. The mission has also passed a resolution, "strongly in favor of occupying Amadiah, or some point in that vicinity, at as early a day as practicable."

LETTER FROM MR. PERKINS, NOVEMBER 21, 1856.

Children of the Mission Professing Christ.

MR. PERKINS writes—and many will rejoice with these missionary parents as they read:

The present month was ushered in by an event deeply interesting to us, viz. the public profession of religion on the part of the three eldest children of our mission. Their names are, Henry Martyn Perkins, Harriet Munroe Stoddard, and Lucy Myers Wright. The two first are in their thirteenth year, and the last, in her twelfth. These lambs of the flock are, as we trust, fruits of the precious revival with which our mission and the Nestorians were graciously visited last winter. It is with unspeakable joy and gratitude—in some respects, I think, *peculiar*—that the missionary parent is permitted to recognize the covenant faithfulness of God, in a land of darkness. And such are the intimate and endearing relations of the different members and families of our mission, that the interest of this occasion was by no means limited to the parents of the dear children who have thus avowed the Lord to be their God. Their joy and gratitude were largely shared by our entire circle.

Some of the younger children of our mission cherish the hope, that they too are lambs of Christ's flock. Time will test the validity of their hopes. We trust that they also, at no distant day, may come with their parents to the table of the Lord. How faithful is God to fulfill his promises to his servants—nor least of all to his missionary servants.

The death of Mrs. Stevens, "the wife of our kind friend, the English consul at Tehran," is mentioned. She died of cholera.

Unfriendly Attitude of the Government.

The agent of the Persian government, in charge of the Nestorians, is becoming more troublesome to us and our helpers, not only in attempting to enforce the definite orders of his government in regard to our labors, but also in carrying out the informal instructions, (as he now avows them,) to annoy us all in his power, by stirring up our enemies, who have influence among the masses, to oppose us and worry and oppress the evangelical Nestorians in every possible way. In accordance with a suggestion from Mr. Khanikoff, Dr. Wright and Mr. Stoddard

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are starting off for Tabreez, to consult with him and see if anything can be done to induce the government to check the evil doings of its agent here, in regard to our mission. Mr. Khanikoff is personally very kindly disposed towards us; but we are not yet informed that he is authorized by his government to extend to us regular Russian protection.

It is reported that the Shah threatens to make the contest with England a *religious war*, in case the English shall enter his dominions. In such an issue, (though we trust it will not occur,) when wild fanaticism would be rife throughout the kingdom, we shall of course need all the human succor we can properly obtain, though our chief reliance must still be on the Lord.

The Schools—Cheerful Hope.

Mr. Perkins mentions that Barth's Church History and a Scripture Geography prepared by the missionaries have been printed. "We are at present printing Doddridge's Rise and Progress." Mr. Coan is referred to as having made a tour to "the Southern extremity of the field," where he has found "an open door among the scattered Nestorians of that region." A graduate of the seminary is teaching a promising school in the district of Sooldooz.

Our male seminary is unusually full, and there are more applicants for admission than can be received. The female seminary is also full, and was never more promising than now. Our village schools, being more subject to annoyance from tools of the evil agent of the government, will be likely to suffer much the present season; yet it would not be strange, if in this respect the Lord should deal far better with us than our fears. Preaching the gospel was never more extensively and vigorously prosecuted by the mission and its helpers than now, and never with more encouragement on the whole. It is due to our helpers and Nestorian friends to state, that in these dubious times, they manifest very commendable firmness in standing by the mission, and in seeking to promote the best interests of our work, even in the face of reproach, sacrifice and suffering. This severe ordeal will doubtless prove a blessing to them and the great cause.

While there is enough in our present circumstances to lead us to draw somewhat largely on the resources of faith, in regard to the future, there is still enough in our past experience of the divine goodness, nor less in the divine promises, and much also in the encouragement we have in our work, to rebuke despondency, and constrain us still to trust in the Lord. Sunshine and fair weather, we believe, will succeed the pending storm, and a brighter sunshine than has yet dawned on Persia. The time of man's necessity is God's opportunity. We will therefore hope for the best, while we try to be prepared for the worst. Indeed, if we and the churches feel and pray as we ought, may we not hope that the months before us will be a season of unprecedented blessings to this people and this land.

LETTER FROM MR. WRIGHT, DECEMBER 4, 1856.

Correspondence with the Russian Consul.

MENTION is made above, of the intended visit of Messrs. Stoddard and Wright to the Russian consul at Tabreez. This letter from Mr. Wright which is dated at Tabreez, furnishes an account of the intercourse of our brethren with Mr. Khanikoff, and more fully exhibits the present attitude of the Persian government towards the mission, and the critical position in which the schools, and indeed all the missionary operations, are now placed. It will serve to deepen the interest which has long been felt in the circumstances of this mission, and to increase the fervency of prayers offered, that all these events may be overruled for good. There is still much ground for hope that they will be thus overruled.

Mr. Stoddard and myself arrived at Tabreez the 26th ultimo. On the 28th we rode out to Nehmat Abâd, a village about ten miles from this city, where Mr. Khanikoff, the Russian consul, is at pres-

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ent residing. We were surprised to learn, that he had not applied to his government for authority to protect us, as he expected we should make a formal application to him, whenever we desired it; whereas the subject had been only brought to his attention in the course of a private correspondence. We shall of course at once make the application.

The consul was kind and cordial, and we held a full and extended consultation with him on the present state of our mission. He was ready to aid us unofficially, all in his power. On the 29th, he wrote to his Persian secretary in town, directing him to have an interview with the Kâim Makâm, the Governor of Azirbâjäm, and ascertain his disposition in relation to the course of the Persian agent in Oroomiah. On the 2d inst. we received from him the following note.

"The Kâim Makâm has given to Meerza Aly Akbar, (the consul's Persian secretary,) an *evasive* reply, saying that he did not believe the two Asker Khans (the Persian agent and the Governor of Oroomiah) would allow themselves to do any thing, not strictly in accordance with the orders from Tehran, which are, (1.) 'That the permission granted to the American missionaries to establish schools, be extended only to the province of Oroomiah, and not to that of Salmas. (2.) That the number of schools do not exceed thirty, and the number of scholars one hundred and fifty, (without indicating whether it is for each school, or for all the schools.) (3.) That these scholars be of the male sex. (4.) That the missionaries do not induce any person to a change of religion. (5.) Their scholars have no right to be sent to preach under their direction, nor to be placed in that office. (6.) That they do not give instruction to girls. (7.) That they do not teach their own language to the scholars of the country, but that they limit themselves to teach the language of the country. (8.) That there be no school any where, but in the places of the residence of the American missionaries. (9.) That it be forbidden to the people to go to their preaching. (10.) That an *Iltizâm* (written obligation) be taken from the missionaries, that they will not send preachers to any village, or other place. (11.) That girls and boys be not taught in the same schools.'

"You see that in these orders there is much ill will towards you, and also many contradictions. (1.) The number of schools is thirty, but they are to be only in the places of the residence of the missionaries, which are two. (2.) The education of girls is forbidden, but it is said that girls must not be taught with boys. (3.) It is not defined how many scholars a school may contain.

"If it meet your views, we will bring to the notice of the Kâim Makâm these contradictions, but in any case I think you will do well to confer with Meerza Aly Akbar, to whom I write to call upon you, and to concert with you as to what it is best to do. I much regret that all these delays will keep you here so long, but as to what you desire, if we arrive at any thing it is only by patience.

"P. S. I have forgotten to inform you, that the Kâim Makâm said, that if the two Asker Khans do any thing over and above the Firman, he is ready to prohibit them from it. This is not so badly devised to disembarrass himself of this affair, but in all reason this ground ought to be abandoned, for it will bring you to nothing."

The consul's secretary, who brought this note to us, stated, that the following orders were also from Tehran. '(12.) That the missionaries print no books conflicting with the existing religion of Persian subjects. (13.) That whenever teachers or preachers are employed, it be done with the knowledge and approbation of the Bishops, Mar Yoosuph and Mar Gabriel.' These Bishops, you are aware, are unprincipled, wicked men, and have been for many years bitter opposers of our work.

In addition to what the consul wrote, his secretary stated to us, that in accordance with Mr. Khanikoff's suggestion, he

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told the Kâim Makâm that it was not expedient for him to bear too hard upon us, as we might be obliged to carry our cause to Tehran, where we should undoubtedly have the assistance of the Russian Mission. The Kâim Makâm replied that he could not take the responsibility to revoke these orders; that when the Firman was sent to him two years ago, he wrote to the government, raising objections to it, and intimating that we should get up an interest in opposition to it, which would make it difficult of execution; and the response of the government was unequivocal, that the Firman must be executed. He added, that if we thought best to go to Tehran, we could of course do so.

As soon as Meerza Aly Akbar left us, we dispatched a messenger to the consul with the following queries. "1. Is there any reason to hope, that the Kâim Makâm will admit the orders of Asker Aly Khan to be suspended for the present and things to go on as in years past, or may we regard his statement to your Meerza as a final one, to which he will probably adhere? 2. What is your opinion now as to the expediency of our carrying the matter to Tehran? Is it your impression that the Russian Mission at the capital would interest themselves in our cause so far as to make an appeal to the King or Prime Minister, and to endeavor to procure a revocation of the Firman?"

"P. S. It occurs to us to ask whether it is possible that the Kâim Makâm would consent to instruct Asker Aly Khan to *suspend* the execution of the Firman till application be made at the capital? This would procure at least a delay of several months and give us a quiet winter."

The next morning we received the following note from the consul in reply. "I hasten to reply to your note of to-day, which I have just received. For the moment, I believe that which it is best to do is, 1. To return to the charge upon the Kâim Makâm, to engage him to give orders to Asker Aly Khan to let things remain as they were last year. 2. If he refuse this, to lay before him the contradictions which are in the Firman, and to request of him a *delay*, in order that these contradictions may be explained. This would be the best thing, for it is ten to one that he will not long remain here, and that his successor will not dream of executing this order before he may be influenced by your enemies. As to that which concerns Tehran, I cannot say in advance, yea, or nay. If you wish, I will write to Mr. Anitchkoff, (the Russian Minister at Tehran,) but in any case, I do not believe if one of you presented himself at Tehran our Mission would refuse him its unofficial co-operation with the Prime Minister. Confer again with Meerza Aly Akbar. I have warmly re-committed your cause to him, and you may be sure that all that is in my power shall be done."

We called immediately upon the consul's secretary and held a long conference with him; urging him, if possible, to induce the Kâim Makâm at least to give an order suspending the execution of the Firman until the question could be referred to Tehran. This he proposed to do. With an English army on the borders of the country we have every thing to hope for from delay.

Dec. 7. The messenger for Erzroom leaves to-day, and we forward our letters. Our business is as yet unfinished. We hope to obtain some order favorable to us to the authorities in Oroomiah, though not of such a nature as we could wish. It may *put off* the evil day, and in the meanwhile Providence may interpose in our behalf.

GAWAR.

LETTER FROM MR. RHEA, NOVEMBER 8, 1856.

SINCE his return from Oroomiah, (June 1,) Mr. Rhea had enjoyed, unrestricted, the privilege of laboring in the villages on the Sabbath, and with but one exception, had visited from one to three villages each Lord's

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day. The helpers also had rarely been absent from the villages. "I can only hope," he writes, "that these labors, feeble and unworthy enough, will not in the end be in vain. So far as I can see, there is no change for the better."

Preaching to Travelers.

For three months, this season, up to the time when Mrs. Rhea and myself left home to make a short tour in the mountains, I found considerable, and I trust not unprofitable, missionary employment in meeting with and preaching to the travelers who pass and repass this way for purposes of trade. I had often stood at my window and seen them from the different districts passing in large companies, and longed to sound in their ears the good news of salvation through Christ. But they were in haste and had no disposition, of their own accord, to call upon us, and receive instruction. If I invited them to our house, it would have been rude, according to the universal custom of the country, to have sent them away without placing bread before them. As this could be done with so little expense and inconvenience, and as it promised to be a hopeful department of missionary work thus to meet the mountaineers from different districts and various villages, I ventured to try the experiment, and thus far it has appeared to work well. Mr. Perkins, when visiting with us in the summer, became much interested in these mountain travelers, and strongly urged the experiment.

Many did not find time or inclination to call, while many others were glad to rest themselves and their mules, sit in the shade, eat a morsel of bread, and listen to a portion of the Scriptures, as read and explained. We had an average of about eight a day. On some days we had none, and on others as many as thirty. Not unfrequently we had a little company of thirty mountaineers from different villages seated in our yard during our evening service, listening with apparent interest to the truth, and oftentimes proposing questions which showed that they were not merely giving the hearing ear, but also the understanding heart. During the three months, we had between five and six hundred, who were guests in our house, and who heard, many for the first time, the glad tidings of salvation through Christ. The expense attending this department has been about thirty dollars. May we not hope that some, if not many, have received the word into good and honest hearts. These efforts have at least had the effect to draw the mountaineers into closer sympathy with our station, to remove many of their unfounded prejudices, and to secure for our helpers who go among them, a more cordial reception.

Southern Armenian Mission.—Turkey.

Division of the Armenian Mission.

As is generally known, it was sometime since decided to be expedient that the Armenian mission should be divided into two, the Northern and Southern. At a regular meeting of delegates, held at Aintab in November last, the Southern mission was duly organized. It embraces the following stations, viz. Aintab, Aleppo, Antioch, and Marash. Oorfa is also to be occupied as a station as soon as possible, the mission having designated Mr. Nutting to that place, with the expectation, however, that he will remain at Aintab until spring. In regard to that place, the committee on the proper supply of the field, write: "At the annual meeting of the Armenian mission in May, 1854, it was voted that Oorfa demanded two missionaries; and certainly the necessity of the place has not become less since God has blessed the feeble and interrupted labors which have been expended there to the calling out of a little church of six members, who need, and long, and beg for some one to teach them the way of God more perfectly; that they may be built up in the faith, and become to the thirty thousand of Oorfa, and the other thousands of the field of which Oorfa is the centre, what the church at Aintab, organized with about the same number in 1848, has been to the whole field of our mission—a light in the darkness—a living witness to the truth of the gospel. Every member of our mission felt, that even

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with our present number of missionaries in the field one should be designated to Oorfa, and that our brethren there should be immediately informed of such designation, that their hope, long deferred, might not be utterly extinguished. Yet, though the missionary designated was willing and desirous to proceed at once to his station, it was thought by all, that the great amount of missionary labor to be performed at Aintab, particularly the importance of carrying on the system of theological instruction, plainly required that Dr. Pratt should not remain alone through the winter."

The mission also, "in view of the many openings in the villages around Antioch, and the wants of the thousands of Armenians in Adana and its vicinity," appeal to the Prudential Committee for the immediate designation of another missionary to that portion of the field.

ANTIOCH.

LETTER FROM MR. MORGAN, DECEMBER 18, 1856.

MR. MORGAN had recently spent two months at Aintab, and with reference to the great work which has been accomplished there he remarks: "It is useless to attempt to describe the emotions we feel on entering that church and looking about on that great congregation. To see them unite in the services of the sanctuary with so much fervor, and at times tenderness, is, I am sure, one of the most gratifying sights to the Christian in the whole East."

The Work at Kessab and Vicinity.

When Mr. Morgan wrote he had just returned from a visit of a few days at Kessab, where he found many things of an encouraging and some of a trying character. He writes:

I am sorry to be obliged to say, that our hopes of a change in the feelings of the pastor's wife were not well founded. She did appear well for a time, but if the Spirit was really striving with her, she grieved him away and became worse than before. After giving her husband all the trouble possible, she determined to return to Aintab. The pastor is in many respects left in an uncomfortable condition, yet on the whole he is, I think, able to give himself more quietly to his work than before; but, of course, as there is no hope of or wish for his wife's return, we cannot expect that the relation so happily instituted between Polat and the Kessab brethren, will be a permanent one, as he cannot be a long time separated from his children. This we all deeply regret. He seems to be just the man needed in that church. He is a strong man, with a strong propensity to lead, and generally leads in the right direction, so that any erratic tendencies among the people are checked; and he is very useful and acceptable to the church and congregation. I have strong hope, that if he were to remain, both he and the people would soon get into the spirit of the peculiar relation of pastor and flock. But if God closes up the way, we ought to be very thankful for an unmistakable expression of his will, however great our disappointment may be.

The congregation there is up to its highest number, and seems to be pervaded by a deep interest in spiritual things. I could not but notice the thoughtful, solemn expression upon the faces of many as they walked out of church after the service. The pastor tells me that this has been the case for some weeks. The school is in a most gratifying condition, numbering about eighty pupils. The teacher, a young man from Killis, gives great satisfaction. There are several young men of families attending regularly, and pursuing their studies with great zeal, who seem to be actuated not so much by a desire to acquire knowledge, as to gain something that they can use for the spread of the gospel. They expressed great thankfulness that they were enjoying such privileges, and begged, with earnestness, an interest in my prayers.

But better than this school, in my estimation, is the movement among the women. There are more than eighty of them now learning to read. The priest, Margos, goes about from house to house giving them their lessons, and they are taking hold of study with great

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zeal. Some of the boys of the school are also engaged in this work. I look on this as a most encouraging fact, for if we can elevate the wives and mothers, if necessary we could afford to let all others go. May God bless this work.

The wife of the native helper who labors at Ekiz Olook, conducts a weekly prayer meeting for the females, which is well attended. This meeting has often been attended by Armenian women, who wonder what a woman has to do with prayer. The work in the hamlets around Kessab is going on encouragingly. Several women at Ekiz Olook have commenced to read. The school is flourishing. The native helper resides permanently at Kessab, but goes to E. O. Wednesday morning and returns Thursday afternoon, goes again Saturday afternoon, returning Monday. He found this arrangement hard at first, but he is now getting used to it and is happy in it. His family remains mostly in Kessab for the sake of the work there. A teacher takes care of the school. Beyond, that is south of Ekiz Olook, is a small village of twelve or more houses, called in Turkish, Bagcheghaz, where the gospel is now preached regularly, and several persons declare themselves openly Protestants. At another small hamlet in that direction, occasional labor is expended. At the little clump of houses near the road to Antioch, about half an hour this side of Kessab, I have engaged a good old man to labor this winter. He will teach the children and as many of the men and women as can be induced to attend his instructions out of the Scriptures.

At Antioch, Mr. Morgan says, there is nothing of special interest. He hopes soon to open a small book-store, in the charge of the native helper. From Bitias accounts are encouraging. "Tarsus, which I was obliged to deprive of its preacher last summer, is now again asking for a laborer." Reference is again made, as in a former letter, to the wide field around Antioch, the great amount of labor and care which devolves upon the missionary, and his urgent need of an associate.

Northern Armenian Mission.—Turkey.

CONSTANTINOPLE.

LETTER FROM MR. GOODELL, DECEMBER 27, 1856.

THIS brief letter from Mr. Goodell mentions various incidents connected with the missionary work at Constantinople which will be noticed with interest. A paragraph in which he speaks of the abundant reason they have to be grateful "for the great magna charta which secures liberty of conscience for all who dwell under the shadow of the Ottoman Porte," and of the advantages they derive from it, has already appeared in the Journal of Missions.

Nestorians at Constantinople.

Some weeks before the date of the letter, several Nestorians were found at Constantinople needing assistance. "Among them was John, the famous preacher at Geog Tapa." He was taken on the Sabbath "to see the great congregation and hear the Turkish preaching," and Mr. Goodell writes:

The native brethren and sisters at Hass keuy became much interested in him, and with great alacrity contributed to his relief and to that of his fellow sufferers. They listened with great apparent delight to his account of the work of God among the Nestorians; and he appeared to be much encouraged by what he saw of the reformation here, in the organization of evangelical churches,—a phase of the work which was entirely new to him. To see converted Turks, and to hear a real live Turk publicly and with great earnestness preach the glorious gospel, made John's very face to shine, and he verily thought "that the kingdom of God should immediately appear." While he was here, he found some thirty or forty of his countrymen living in various khans in the city, all of whom were rejoiced to learn from him, that they could change their civil relation from the Armenian to the Protestant community, and could attend a church the services of which they could understand, and which were much more in accordance with the sim-

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plicity of their own worship, than the Armenian ritual. Since his return to Persia, some thirty more Nestorians have been found at the arsenal, all of whom seem grateful for the privilege of attending our Turkish services on the Sabbath.

We have now Turkish preaching at four different places every Sabbath day. Two Mussulmans, of some distinction, were recently baptized at Bebek. One of them was from the ancient Philippi, and, strange to say, his young wife and her mother have recently joined him. I have more or less of the Mussulman population of the city to hear me nearly every Sabbath.

Progress—Additions to the Church.

Our place of worship in Constantinople is already quite too small, and we are now enlarging it to its utmost capacity. We are also engaged in securing a place of worship at Samatia, and another at Balat, both of which places are within the walls of the city itself, and at each of which there is already a nucleus for a church organization; for some of our brethren and sisters "were born there," and are still living there. Mr. Pettibone will probably reside in one of the places, and Mr. Trowbridge in the other. It is our intention to occupy, as soon as possible, all the principal posts in Constantinople, and summon the whole city to fall down and worship the Lamb. Spare not to send us your very best men.

Two women were added to the church in Hasskeuy last Sabbath, both of whom were awakened by the Holy Spirit about a year ago. Thirteen individuals have been added to this church during the year 1856, four of whom were from the female boarding school. Others from this school joined the church in Constantinople, or in Pera.

New Movement by a Bishop.

About two months ago, the bishop of Hasskeuy commenced a Turkish service in the Armenian church here, precisely at the hour of my service. As the Armenians at the capital, both preacher and hearer, understand Armenian much better than Turkish, it is difficult to see what the object could be, except to prevent people from coming to our chapel. It was said, that he preached evangelically; and that on one Sabbath, he preached not only at the same hour, but from the same text I did, and moreover divided his subject precisely in the same way. As I preached the same sermon on the previous Sabbath in Constantinople, it is supposed he must have had a reporter there to take notes; for my treatment of the subject was not such as an Armenian bishop would naturally fall upon. But, however this may be, "Christ is preached; and I therein do rejoice, yea, and will rejoice."

LETTER FROM MR. BLISS, JANUARY 16, 1857.

Progress at Marsovan and Baghchejuk.

MR. BLISS naturally feels a deep interest in Marsovan, his former station, and in the commencement of his letter mentions some facts respecting that place which had recently come to his knowledge. He then speaks of a visit to Baghchejuk and of the good work of grace which is going forward there

The last report of the Marsovan station spoke of a promising religious movement outside the ranks of the Protestants. The result of that movement was just what might have been expected. It spread quite extensively till it came to the test of rather sharp persecution; but when ecclesiastical rulers began to summon the followers of the new doctrines into their dread presence, and to command them to give up their books under penalty of being disowned by their parents and being dismissed from employment by which they earned their bread; and when these threats, in a number of cases, were put in execution, one portion of the newly awakened turned back, while another portion were led to take a more open and decided stand on

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the side of the truth. The result was the addition of thirteen names to the Protestant roll. Most of them are heads of families, substantial men, intelligent mechanics. The whole aspect of the work in Marsovan is promising. So many and pressing are the calls for labor there, that we have recently, in answer to Baron Hohannes' earnest entreaty, sent on a native brother from this place, to help him in the work. The place of worship now in use, though one of the largest rooms in all Marsovan, is quite too strait for the audience. They much need a church edifice.

I have lately returned from a visit to Baghchejuk. The scenes witnessed there—religious conversation on every man's tongue; frequent meetings characterized by most earnest and solemn attention; and new cases of religious awakening and conversion reported from time to time—strongly remind one of an American revival. The coffee shops, those notorious haunts of the careless and the worthless, are turned into bethels. Even there the word of God is publicly read, and the voice of prayer is heard. All this is in a place where but yesterday, as it seems to us, no man dared, by word or sign, to intimate any fellowship with Protestant doctrine or Protestant men; and where the few whose hearts God had touched, were obliged to go out into the forests, on the mountain's side, to hold communion with each other and with the Master, in social prayer; and were followed even then by enemies armed, and determined (as has since been confessed) to put them to death if they were found. Some of these men now preach the gospel which they once sought to destroy. Such evidences of the power of the divine Word and Spirit may well put fresh courage into our hearts, if at any time they become faint.

SMYRNA.

LETTER FROM MR. DODD, JANUARY 7, 1857.

THREE new members had just been received to the church at Smyrna, and Mr. Dodd communicates some interesting particulars respecting the individuals. Two were Armenians,—one an old man of sixty, the other a young married man, named Hagob, "of quite a respectable family and engaged in a profitable business." To him, since he joined the Protestant community, several months since, "the truth has seemed to be as cold water to a thirsty soul. He has seemed to receive it as fast as he heard it, his heart being opened, as was Lydia's, from the first. He is likely to be a strong and useful Christian."

An Albanian Convert.

Of the third individual, who seems to give promise of much usefulness, Mr. Dodd writes:

He is an Albanian by birth, named Christophor, and we hope the Lord has called him to be useful in his vineyard. He was born and brought up on the shores of the Adriatic, in the ancient Illyricum. At the age of sixteen, he went to the university at Athens, where he spent six years, after which he was nearly ten years in government employment at Trieste, whence he came hither nine months ago. He was brought up in the Greek faith; but while at Athens, his education not agreeing well with belief in such superstitions, and knowing nothing more reasonable, he became an infidel, a deist, and so remained during his academical course. While at Trieste, however, his conscience did not let him rest. His soul was feeling after something better than cold theism. He began first to read Greek theological writers, hoping to find some reason for their faith, but could not. The books were filled with abstractions. He then turned to Roman Catholic writers, and searched them, but found them still more unsatisfactory. At last, after years of melancholy, he found Protestant books, and reading them, began to hope that he had secured some food for his hungry soul. When he came here, he was pretty well satisfied as to the authority of revelation and the truth of Protestant doctrines, and soon after deliberately and seriously determined to adopt the

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Protestant faith. This was before seeing the face of a missionary, or conversing with an evangelical Christian. He soon came to see Mr. Ladd, had many conversations with him, began to attend our service, and after several months, desired to make a public profession of his faith and be admitted to the ordinances of Christ's house. After some delay, and a full examination, being well satisfied of his piety, we received him last Sabbath.

For several months he has expressed a strong interest in the salvation of his people, the Albanians; desiring missionaries to be sent to them, and expressing a readiness to accompany them in any capacity in which he could be useful, though he is now profitably and honorably employed in the Austrian consulate here. These missionary desires have seemed to grow upon him, affording no little evidence that it is the call of God. They have lately taken the definite form of a desire to prepare himself to translate the Scriptures for the Albanians. There is no version in the ordinary language of that people, and yet they are much like the Bulgarians in their desire to hear the word of God for themselves. Christophor is perhaps peculiarly adapted to such a work. Having a good university education, by which a naturally strong mind has been trained to habits of study, which habits he has kept up since, the addition of a theological course would prepare him for great usefulness in that or some other department. After correspondence with the Constantinople station, it has been determined to send him to that place to pursue theological studies.

Syria Mission.

BEIRUT.

DEATH OF REV. ELI SMITH.

THE readers of the Herald have already learned that Mr. Smith, of Beirût, whose health had long been feeble, has been called away from his very valuable labors, as a missionary of the cross and a translator of the Bible for the millions who use the Arabic language, to higher joys and higher service. The mission mourns; the Christian community of the world is afflicted; for not only has a good man been removed from earth, but a work which seemed, to human view, of the utmost importance, is interrupted; a translator of God's word, whose place it will be by no means easy to supply, has been removed in the midst of his labors, and when many were looking with the deepest interest for the completion of his most valuable work. But God himself has taken him, and he makes no mistakes. Over all the interests of his word and his work on earth he watches, and for all he will provide.

Letter from Mr. Ford.

It is remarkable that no extended communication in regard to Mr. Smith's sickness and death has been received at the Missionary House from the Syria mission. Some notice of his life and labors, and a letter from Mr. Dwight, of Constantinople, respecting him, will be found in the Journal of Missions for this month. Mr. Ford, of Beirût, in a line dated January 24, accompanying the annual report of the station, says:

We must allude to the great change which has taken place since the date of the report, whereby we are bereaved of the chief pillar in our station, not to say in our mission. We are sorely smitten; but it is the Lord, and we know that all is right. In making this great breach, God is assuredly calling upon the church and the Board to come up to his help by sending forth new laborers. Mr. Smith filled, substantially, the place of two men, one a translator and editor, one a preacher and general missionary; and his place cannot be made good in the mission even by two, were they sent. We seem likely to be much straitened for some time to come. We have no doubt the Committee are fully alive to the wants of the field and the work, nor do they need an appeal from us; but we cannot do less than refer to this, now more imperative necessity, which must make itself felt far and wide.

We are not without evidence that this solemn providence has impressed many minds in our community, and recalled

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the instructions and example of our brother, vividly to their recollection. This is doubtless one of the many small and silent influences whose aggregate effect is seen when one and another comes out on the Lord's side. But how often are we reminded, that much as we need men, we have far more need of the Holy Spirit, to visit our stations, our families and our hearts.

Letter from Mr. Wilson to Dr. Robinson.

On the 12th of January, Mr. Wilson, of this mission, wrote to Dr. Robinson, of New York:

Mine is the melancholy pleasure of fulfilling a promise made to our common friend and brother, Eli Smith, but two days before he died, to write to you. You have not been ignorant of the state of his health during the year now past, and of the expedients he adopted to regain his strength and vigor. On the last day of the old year, I was requested to come to Beirût, from Abeih, to aid in taking care of our afflicted brother. I came the next day, and found him confined to his bed, unable, indeed, to turn himself without aid. From that time till the hour of his death — yesterday morning, a few minutes past nine o'clock—I was scarcely away from his bedside. From the time of my coming, his decline was gradual, though there were seasons when he could hardly be persuaded that he was not decidedly better. On the second instant, he was told that neither his physician nor his other missionary brethren had, longer, any hope of his recovery. He received the intelligence with composure, yet with evident feeling. His family were called in, and though it was late at night, he spent an hour and a half with them, delivering what we may properly call his dying charge. His "dear wife and those sweet, sweet children" he commended to the great Shepherd of Israel, and invoked the choicest of blessings upon the head of each. The next day, which was Saturday, he had fuller opportunity to speak to his brethren and family, and left but little to say to them afterwards. He had prayed that he might be spared to finish the translation of the Scriptures into the Arabic tongue, and when he had asked his brethren to pray for him, it was that he might complete that work; and I may here say, that his desire to live was more with reference to that work than to the welfare of his family. He often said, that he could submit to the will of God concerning him; yet even this submission was, till within a day or two of his death, accompanied with "*a strong desire*" to recover and finish the work which he had begun. He forbade the publication of the translation in his name and as his work, with the exception of Genesis and Exodus and the first twelve chapters of Matthew, all of which are now printed. He did not regard the other portions of what he had translated as finished, and said that to publish them in their present state, would be doing injustice to God's word as well as to himself. The portion in print he regarded but as a specimen of what the whole work would have been, had God prolonged his life and given him strength to finish it.

He remarked, that it was possible some of his friends might wish to publish a memoir of his life and labors; but he said such works had become very abundant of late, and that he did not leave materials for a memoir. He had never kept a journal, and was very decided in his opinion that no attempt of this kind should be made. In case, however, any one of his friends should prepare such a work for the press, he would insist that the manuscript should be subject to the revision of Dr. Anderson. He made no disposal of his library, but made suggestions to his wife in reference to the training of his children, &c., which no doubt will be religiously carried out.

On Friday, the 9th inst., but two days before his death, the steamer came, which he had supposed would bring a box from his friends and copies of your "Researches." He had set his heart upon

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the pleasure of looking upon those volumes; and while speaking upon the subject, he said to me, "You will please write to Dr. Robinson after my decease, and tell him how much pleasure I have derived from my companionship with him, and how much I have been the gainer from our association for a common object. Tell him I have ever regarded him as one of my most valued of earthly friends; and do not forget to say that I am *entirely* satisfied with his treatment of me, in the new edition of the Researches. I could have asked nothing more honorable. Congratulate him on the completion of that noble and important work, and express to him my hope that he will give his remaining strength to the work of providing a commentary upon a book or books of the sacred Scriptures. But this is for him to decide."

Dr. Smith suffered but little, which is the more wonderful as Dr. Van Dyck, on a post mortem examination, took from the lower part of his stomach a cancer which had reached its active state, as large, or nearly as large, as the egg of a goose. The neighboring parts of the intestines had become, in consequence, so much disordered, that almost no nourishment could pass into the circulation from his stomach, and his death at this time seems to have been from his dropsy and the want of sustenance. Yet his appetite continued good to the last, and his stomach digested well. But he has gone. God hath again smitten our mission. May we be sanctified by the affliction.

REPORT OF ABEIH STATION FOR 1856.

THE report notices the return of Mrs. Whiting to the United States on account of the death of her husband, by which there "has ceased from among us a family known and loved in Syria for the last twenty-five years." The place thus made vacant has been supplied by the arrival of Mr. and Mrs. Bliss, but Mr. Bliss's attention must of course be given in great measure, at present, to the acquisition of the language. The year, it is stated, "has been one of mercy to us as individuals and as families, and of prosperity in our labors. There has been no death, no serious illness, no accident, no political commotion. Our strength has been reinforced, bodily and numerically; our families have been contented and happy; our field open and opening wider; the work to be done abundant; and more than all, the good Spirit has descended, not indeed in large, visible manifestations, but gently, and yet in almighty power, for souls have, we trust, been converted."

Schools—Seminary.

In consequence of a re-arrangement of our field on Lebanon, several of the common schools, which were formerly under our charge, have been transferred to the care of other brethren. We have had but two, both at Abeih, one for boys, the other for girls. The latter, which was taught by Sada, one of the girls educated by Mrs. Whiting, has recently been suspended, and the teacher transferred to Tripoli, to take charge of a school for girls at that station. Our boys' school has been prospered, the average number of pupils having been forty.

In the seminary there are twenty pupils, most of whom give good promise of usefulness. One pious young man has been obliged to leave on account of the death of a brother, for whose family this young man must now provide. The year has been one of more than usual religious interest in this institution. The usual thorough course of biblical instruction has been still pursued.

Our pupils are gathered from a wide range of country, and as usual are from different sects. It is pleasing to see how the simple study of the Bible brings them all to a substantial agreement in religious opinions, and to a unanimity in rejecting all schemes of men as a sufficient rule of faith and duty.

Of open opposition we have had but little. One youth, who was on his way to Abeih to join the seminary, was forcibly taken by night in the village where he slept, by the emissaries of a Maronite bishop, and carried to a neighboring convent, on the pretence that the boy

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was acting without his father's consent. Several of his relatives have recently become Protestants in Hasbeiya, and we hope that the youth will yet find his way open to return to us.

Church—Preaching—Congregations.

Our little church has been increased from sixteen to twenty-two members. It has doubled within the last eighteen months. Additions have been made at each of the four communion seasons during the year, and we have good hope that they are of those who shall be saved. We think that, in general, they manifest a more than usual degree of simplicity in their Christian character. Two, admitted at our last communion, are pupils in the seminary; young men who give promise of much usefulness. Their declared aim is to fit themselves to become religious teachers of their countrymen, and we have confidence that such will be the result. When more years and more experience are added, we hope that they will become useful pastors of rural congregations. The year has been one of much harmony in the church, though (for the first time in its history) we have been compelled to resort to discipline in the case of two of its members.

Our Sabbath services have been maintained as usual in the chapel—an expository exercise at nine o'clock, A. M., preaching at ten, and a second service at two, P. M., similar to the one held at nine. The first of these two expository services is usually conducted by M. Ruzzuk, the second teacher in the seminary. At our regular preaching service the congregation averages from sixty-five to seventy. It is made up of the seminary students, and young men from Abeih and other villages. Of females, we usually have not more than eight or ten present. The attention to preaching becomes, we think, increasingly devout. A considerable number of the hearers, especially of the students, take regular notes. We had occasion lately to see an abstract made by one of the youth in the seminary, and were surprised at its accuracy. The heads of the discourse, and the inferences, were correctly stated, and much of the filling up was added.

Our public worship is conducted in all respects as in the United States. Singing has been successfully introduced; and though this part of worship is not performed with all the skill and taste of practical choirs at home, yet we may venture to say, that there are those who indeed sing with the spirit and with the understanding.

At Aramon, an out-station, about an hour distant from Abeih, religious service is usually held on the Sabbath, conducted chiefly by M. Araman, the first teacher in the seminary. The congregation sometimes reaches to thirty, though oftener the number is from fifteen to twenty-five. There are two church members in the village, and a considerable number of enlightened persons. One among these is a Greek priest, who has given up all connection with the old church, and is known as a Protestant. Another is a Druze, who exhibits a spirit of uncommon perseverance in the cause, is evidently convinced of the truth, and may perhaps have passed from death to life, though we wait for more decisive evidence of a saving change. He has endured no little opposition, and has been often threatened by his old associates; and yet avows his readiness to receive baptism, and thus publicly proclaim his attachment to Christ, and his hope of salvation in him alone.

We have been essentially aided during a part of the year in preaching, both at Abeih and at Aramon, by Mr. Wilson, who was compelled by the illness of his wife, to leave, for a time, his station at Homs.

Reports from several other stations of this mission have been received, but cannot be published in this number of the Herald for want of room.

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Greece.

LETTERS FROM MR. KING, DEC. 31, 1856, AND JAN. 28, 1857.

THE first of these letters from Mr. King is designed as a summary report of his labors during the year, and furnishes, in many respects, a very gratifying account of the work in which he is engaged, its results and its promise.

Use of the Press.

I have this day finished correcting the translation of the fifth volume of the collection of the American Tract Society's publications in modern Greek. This volume contains upwards of six hundred pages 8vo., and the correction of the translation has cost me a great deal of labor. The first volume, of four hundred and thirty pages, I printed in 1853. The second volume, of five hundred and eighty-seven pages, in 1854. The third volume, of four hundred and ninety-eight pages, also in 1854. The fourth volume, of four hundred and thirty-five pages, in 1855. The fifth, as above mentioned, of six hundred and forty-eight pages, is just finished; making in all upwards of two thousand five hundred pages which I have printed during the last four years. This work I had a great desire to accomplish as soon as possible, because I felt that no other one would do it, and that, should I be taken away by death, many of the American Tract Society's publications would remain useless, on account of the style in which they were formerly printed. Some of the translations too were very incorrect, and almost all needed a thorough revision, in order to make them truly useful and acceptable to this people. Now that they are put in an eligible and permanent form, I trust they will be useful long after my head shall have been laid in the grave.

There are other publications of the same Society, which need correction, the old editions of which are exhausted. To the printing of some of these I intend to proceed, should God spare my life, the ensuing year. One of these, which I consider very important, is Alleine's Alarm to the Unconverted. I wish also to publish, as soon as possible, a third edition of the "Prayers of the Saints," in Modern Greek, as the first and second editions of that work are out of print. This work, which I first published several years ago, consists of the greater part of the prayers contained in the Old and New Testaments, together with those passages which relate to prayer, the manner in which it should be offered, through whose mediation, &c.

Of portions of the Scriptures, school-books, and religious tracts, Mr. King had distributed during the year, not far from half a million of pages.

Preaching—Theological Class.

I must speak of my preaching in Greek on the Lord's day. This I have continued through the year, with no interruption except once or twice by illness. The audience has averaged about fifty. Many of the hearers are students and men of intelligence, and in general, listen to what is said with great attention. After the service, my daughter has had a class of Sabbath-school scholars, consisting of girls from five or six to eighteen or twenty years of age. The number has varied from ten or twelve to eighteen or twenty.

The third thing to mention is my theological class, consisting of six young men, (a part of the time there were more,) all Greeks, who, I trust, will one day be, in one way or another, useful to their nation; and most of them, if not all, by preaching the gospel in its purity. Those who commenced their course with me, a little more than a year and a half ago, have carefully examined most subjects which usually come under consideration in dogmatic theology, and also the important subject of the proper mode of interpreting the sacred Scriptures. To aid them in this, I wrote a little work in modern Greek, with a view to combat, at the outset, an idea so prevalent among

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many, that everything written in the word of God, is veiled and mysterious, and can be understood only by a few, whose minds have been enlightened (darkened?) by a study of the fathers!

Intercourse with the People.

My general intercourse with the people here has been very satisfactory to me, and scarcely any thing has transpired to give me trouble in my missionary work. Various persons, who are distinguished for their learning and the position they hold in society, have expressed to me in private, their belief that I hold the truth as it is in the word of God, and the expectation that the Greeks will, one day, return to the simplicity of the gospel, and take the word of God only as their rule of faith and practice. One of these is a distinguished priest, who said to me that he did not dare express his sentiments publicly.

A Greek of distinction from Thessaly, who, I am told, has great influence in the region where he dwells, called on me only a few weeks since, for the purpose, as he said, of expressing to me his friendly feelings (though an entire stranger) and saying that he did not participate in the views of those who had been opposing me in my work. The second time I saw him, I was ill in bed, but had conversation with him sufficient to learn that he has abjured almost all the errors of his church, and that he considers the word of God as the grand and only rule of faith and practice. He is the head of a family, and from his position in society, I think it not improbable that we shall hereafter hear something of his influence exerted on those around him. His wife, I believe, agrees with him in his religious views.

Disturbed State of the Country.

The state of the country seems to be always unsettled. And though it is published to the world in some of the Greek newspapers, that robbery is put down, still it exists to an alarming degree. We have just learned, that a band of robbers entered a village near Livadìa and took three men, one of whom they butchered, the legs and arms of another they broke, and cut off the nose and ears of the third. Not long since, they took some fifteen persons, most of whom they mutilated by digging out their eyes, breaking their legs, &c. And though we are now quiet at Athens, it will be nothing strange should the robbers take it into their heads to pay us a visit, as they did last summer.

Within ten days past, eleven robbers have been beheaded, six here and five at a place not far distant. Among them were two brothers. The father came to take leave of them on the morning of the execution, smoking a cigar, as I was told, and with the greatest indifference; and those who were to be beheaded expressed not the least compunction, or sign of repentance for the evil deeds they had committed. Their utter hardness of heart and indifference attracted the attention of the Greeks themselves, and was noticed in one of the principal papers in this city. Yet these hardened robbers were all of them young men from eighteen to thirty years of age. One of them had butchered two girls whom they had taken, and for whom a ransom was not sent. When it was proposed to kill them because the ransom was not furnished, one of the robbers seemed disposed to let them go. Another said, No. The first had a few figs in his hand, and the other said, 'Give me those figs, and I will kill them,' and on receiving the figs he butchered them both! When these things are to cease in Greece, I do not know. I know, however, that the only means to prevent such evils, in all parts of the world, is the preaching of the gospel.

I do not know exactly how many robbers (all of them murderers) have been beheaded during the year, but I should think seventy or eighty, perhaps well nigh a hundred, including those who were destroyed by the government troops.

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Movement among the Greeks at Cassandra.

Mr. King refers to a movement of much interest at Cassandra, in Macedonia, where several heads of Greek families have openly proclaimed themselves Protestants. The movement, he says, "has been noticed by the Greek Patriarch at Constantinople, and called forth an Encyclical Letter to the churches, to prevent the spread of such an evil. It has been noticed in a Greek newspaper at Smyrna, and by one of the principal newspapers in this city, and also in the 'Spectateur de l'Orient,' a periodical printed in French, and conducted by some of the most distinguished Greeks in Athens." This movement has frequently been mentioned, with much interest, by missionaries from the Church of Scotland to the Jews at Salonica. Cassandra is a district lying to the west of Salonica, and the Greeks who are thus interested in the truth have been visited by Mr. Marcussohn and other laborers among the Jews at the latter place; and now the Committee of the Church of Scotland have agreed to engage Dr. Paionides, a pious young Greek, to reside at Cassandra as one of their lay missionaries.

Writing again, January 28, Dr. King sends the translation of a very interesting letter, written by eight young men at Athens to their Christian brethren in Cassandra, which will perhaps be published in the May number of the Journal of Missions. He then mentions the following

Pleasing Incidents.

Yesterday morning, a Greek female called, and told me that her husband, who is an Italian Roman Catholic, wished to become Protestant; and she added that she herself did not believe in various superstitions held by her own church. In the course of the day, two students in the University called on me, separately, and expressed their persuasion that my religious views were correct. One of them is from Macedonia, and the other from Epirus. The one from Macedonia, who is, as I should judge, near thirty years of age, said that he had read my Exposition of an Apostolical Church, and that it had made a very great impression on him; and last Sabbath he came to my Greek service.

The other, from Epirus, perhaps twenty-five years of age, appears to be a very interesting young man, and has nearly finished his course as a medical student in the University here. Till quite lately, he has been, as he confessed to me and as I learned from others, opposed to me. Last Sabbath he attended my Greek service, and afterwards expressed his approbation of what he had heard, and asked for a private interview with me, which I granted him yesterday. After a good deal of conversation, I gave him my "Farewell Letter," my "Exposition," "Rites of an Apostolical Church," and some other books, to read and examine carefully, so that he may know precisely my views on the subject of religion. His strongholds of prejudice against the truth seem to be broken down.

A Greek priest has also attended my Greek service for two or three Sabbaths past, and last Sabbath, after service, he stopped and I had a long conversation with him. He spoke in such a manner, I was almost tempted to say to him that I thought him not far from the kingdom of heaven. He declared his full belief that the Bible is the only rule of faith and practice, that all acts of Councils are to be tried by this word, and that only such things as are in conformity with it, are to be received.

Recent Intelligence.

SANDWICH ISLANDS.—Mr. Bond, of Kohala, writes, Jan. 6, sending for the 'Morning Star' "fifty dollars from our Sabbath school, and twenty dollars from our domestic Sabbath school;" and one hundred dollars as his own donation towards paying off the debt of the Board. He writes: "Last Sabbath was our season for observing the communion. It had been preceded, as usual, by a tour, meetings with inquirers, with members under censure, and with the church for business, &c. The first day of the year, also, was observed in our house of worship as a day of fasting and prayer. There was a goodly attendance, but no extraordinary divine influences were vouchsafed us. The Sabbath was a day of much interest. Our house was crowded with

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the members of the church, yet all was still and serious. Thirty-one were received from the world to our fellowship, most of whom appeared to me more than usually hopeful. These were selected from more than a hundred inquirers, whose names have been on my list for many months."

CANTON.—Mr. and Mrs. Bonney arrived at Hongkong on the 1st of December. On the 13th of that month he wrote that he had rented rooms at Macao, to which place other missionaries had repaired from Canton, for "the present distress." The English Admiral, Sir M. Seymour, had very kindly offered the services of a war steamer for the safe removal of the goods of the missionaries from Canton, which offer had been gratefully accepted. Mr. Vrooman, in a letter dated December 9, expresses the confident expectation that the existing difficulties in China, with the rebels as well as with the English and Americans, are to be overruled for the furtherance of the missionary work.

FUH-CHAU.—Mr. Doolittle writes, October 15, 1856, that the number of pupils in his school is twenty-three day scholars and fifteen boarders.

You will be glad to hear, that several of the older pupils, who have been members of the school the longest, express a personal interest in the truths they learn. Five of them, from 16 to 22 years of age, say they desire to be the disciples of Jesus. They are known to be in the practice of praying with their room-mates, and some of them, I have ascertained, retire in the evening to a certain place for private prayer. Their conduct, so far as I am able myself to discern, or can learn from others, is consistent and commendable. One or two have expressed their desire to become such as their teacher is, (who was baptized last April,) i. e. one who explains our books, and exhorts men to believe in Jesus. How deep and sincere their feelings are, I am not able to affirm; time must determine. I hope and rejoice, though with trembling. It is a source of devout thanksgiving to God, that these young men feel so free to avow their personal interest in the despised religion of Jesus, and pray daily to him for salvation. May the Holy Spirit lead them in the way of life.

MADURA.—Two letters, very brief but of great interest, have been received from Mr. Rendall. The first, dated December 24, relates to the Seminary at Pasumalie. The examination had just taken place, and Mr. Rendall, as one of the Seminary Committee, communicates a few thoughts, as they struck him during that examination, which will awaken in many who read, cheerful hope and fervent gratitude. He writes as follows:

1. *The class studying Tamil only.*—This class have been studying only one term in the Seminary, and I was struck with the proficiency they have already made in the study of the Scriptures and theology. If they are permitted to remain three years from the time of entering the Seminary, I doubt not that they will obtain sufficient knowledge to make very useful catechists in many parts of our field. After gaining practical experience in the work, some of them, without doubt, may become pastors of churches.

2. *The first class.*—As I have no time to speak of each class in order, I will say a word about the first class as an illustration of all the others. The examination of this class in the Bible, theology, moral science, sermonizing, and the duties of pastors, was in the Tamil language. Indeed the English was not used at all, excepting to a small extent in the higher mathematics. Although the text-books in moral science and in theology were in English, the instruction had been imparted by the teachers in Tamil, and the pupils showed that they thoroughly understood the subject by giving their thoughts in their own tongue. I was exceedingly interested in the thorough course taken by the class in sermonizing, and in the various duties pertaining to pastors and teachers in the church. The principal had prepared a course of lectures on these subjects, and given them to the class in Tamil, and all had evidently taken a deep interest in them. These, as practical subjects and bearing on our work, are of the greatest importance; and I was exceedingly pleased to notice the attainments made by the young men in these studies.

3. *The candidate for the pastoral office studying at the Seminary.*—This candidate is from Mandahasalie, and has been studying since last July. His Bible studies were in connection with one of the lower classes; his studies in theology, sermonizing, and on the duties of the pastoral office, in connection with the first class. In all respects he did credit to himself, showing that he had been studious and thoughtful. The education, mental discipline and knowledge he has acquired, by coming to the Seminary for a short time, will be a lasting benefit to him, and a great assistance when called upon to take upon himself the responsible duties of a pastor.

I am so pleased with this first experiment, that I shall hope to see a respectable class selected from catechists who are tried, faithful men, enter our Seminary in 1857, that they may become fitted, by the blessing of God, to be pastors of the little churches already organized at our several stations.

You will perceive that our Seminary is thus becoming more and more adapted to the wants of our field, and as such I hope, in the good providence of God, it will prove a blessing to our mission, to our churches, and to all our people.

The second letter, dated January 6, 1857, has reference to the churches and the general interests of the mission, and is even more encouraging than the one above.

Since I last wrote, Mr. H. Zilva has received twelve adults to the church under his care at Carisacoolum. Mr. Winfred also, at a communion season Sabbath before last, received two persons to the church at Mallankinarû. You will greatly rejoice to hear of

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accessions to the churches under the care of these worthy native pastors, and I doubt not pray that they may be more and more blessed in their labors. Both of these churches have had large accessions during the year.

I have just received the statistics of our mission for 1856, and I am sure you will bless the Lord for the prosperity we have enjoyed. The number now connected with our congregations is five thousand two hundred and seventy-nine, nearly two hundred more than in 1855.

In connection with ten of our stations, we have twenty-three churches and eight hundred and four church members. One hundred and seventy-one persons have joined the churches, on profession of faith, during the year. This is a larger number than we have received during any previous year, and we thank the Lord and take courage. But it is painful to see, that while the field is lying open to us, six of our stations are unoccupied by any missionary, and four others are in charge of brethren who should be altogether free to promote the work in their own fields.

AHMEDNUGGUR.—Mr. Ballantine, in a letter dated Bombay, January 16, announces the safe arrival at that place of the missionary company who sailed from Boston on the 18th of August last, to join the Mahratta missions; consisting of Rev. Messrs. Fairbank, Wood, Dean, and Harding, with their wives. They reached Bombay on the 12th of January. The formation of another church in the Ahmednuggur field is mentioned.

On Saturday, the 29th of November, I had the privilege of forming a church at Lonee, eighteen miles west of Ahmednuggur. Six members were set off from the first church in Ahmednuggur to form it, and on the Sabbath, November 30, another man was admitted by baptism, and the sacrament was administered. It was an interesting occasion. Yesooba, formerly stationed at Khokar, has charge of the new church.

The Ahmednuggur mission was formed in December, 1831, and of course has now been in operation twenty-five years, just a quarter of a century. It now embraces seven native churches—"the seven churches in Asia"—with a hundred and eighty-nine native communicants and more than two hundred baptized children.

SATARA.—In a letter dated January 14, Mr. Munger speaks of the state of things in his field as not promising at present. He has had a sore trial in the case of one of his native helpers, who had been subjected to discipline, and was suspended from the church. He writes: "I am greatly grieved by these things. I cannot see that the truth is making progress. Sometimes I feel much encouraged, and at others I am quite discouraged. The great obstacle to progress is the indisposition of the people to think. They will not think. They sometimes seem to listen, and look as if they were giving fixed attention; but scarcely a thought, though reiterated fifty times, will find a way into their minds. The mind is pre-occupied; the heart is satisfied. I speak of the mass. Some do think, and break away from Hindooism. I more believe in preaching rather than teaching, if we can get hearers; but it is evident that strong measures are employed here to prevent the people from attending the places of preaching. They are afraid of the truth. The great want is that state of mind in regard to the truth, which only the Spirit of God can produce—a feeling of sinfulness."

ARMENIANS.—Mr. Nutting wrote from Aintab, January 24. He had just returned from a visit to Oorfa, which is to be his station, and gives his impressions as to the progress of the work of the Lord in that place. The increase of the congregation has been very little since he was there in May, 1854. The largest attendance during his visit, of three weeks, was thirty-four, exclusive of non-residents. "Yet," he says, "it is an increase, and not a decrease; and considering the kind and amount of gospel preaching performed there during the time, and the fact that more than two-thirds of those enumerated as among our hearers in 1854 were the same year compelled by persecution to flee to Aintab and other places where they still remain, it is a larger increase than could have been expected." Native brethren from Aintab have been laboring there. "These laborers, however, have been 'unlearned and ignorant men' as to human learning, and during all the time, the little handful of Protestants have been upbraided with their being 'headless,' i. e. without a regularly instructed preacher." For more than two and a half years, "the only missionary visit was that of Dr. Pratt, who spent two Sabbaths there in December, 1855, and organized a church of six members. Of these church members, there is much reason to fear that the one female member is not a child of God; but much intercourse with the others made me feel that there is good reason to judge them members of the true, invisible church. Four of the five male members were not even nominal Protestants in 1854." "Three members of the Aintab church, natives and residents of Oorfa until persecution drove them away, are this day on their return to their native city to reside, with the idea that their influence is more needed there than here. There is reason to hope that they will add much to the efficacy of the little church there." "Thus the church at Oorfa now consists of nine members, concerning the Christian character

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of eight of whom we have no reason to doubt; and there is at least one other man who will probably be received at the next communion. This, then, is sufficient evidence that God has been carrying on his work in the place where 'before he preached the gospel to Abraham,' and that he still has purposes of mercy to its thirty thousand inhabitants, and the other thousands in the Oorfa pashalic, who, through their word, shall believe on him. There is now much more inquiry, and searching the Scriptures to see whether these things are so, among the Armenians and Syrians of the place, than in 1854."

For nine months, the Bible had been read to the people in one of the Syrian churches of the place, in their own language; and within that time, it had also been introduced, in the spoken language, into the Armenian school. Before he left, Mr. Nutting "thought it best to hire a room in the custom-house khan, owned by the Governor of the city, for a book magazine. There, in place of spending his time in the school, C. will henceforth be found one-half of each day, ready to converse with any who may call, and sell them the Bible and other religious books, in Armenian, Armeno and Arabo-Turkish, Arabic and Koordish."

ZULUS.—A letter from Mr. Ireland, dated September 19, states that six infants had been baptized, and four persons had been added to the church at his station (Ifumi) by profession, within the previous nine months, making the number of church members in good standing thirty-one.

Mr. A. Grout writes, September 12, a letter suggested by his having heard that some consider the Zulu mission a failure. The remarks on this subject, in the mission letter, which was published in the Herald for January last, render it perhaps unnecessary to publish this letter from Mr. Grout. He is pained, as are the other missionaries, by the thought that such a false impression may have gone abroad, and fears that Christians in the United States have been thus led in great measure to cease praying for them, and for the people in their field, and that, in the same way, candidates for the missionary work have been led to turn away from their appeals for help. He earnestly protests against any such impression, for which there is no foundation, and says: "Whatever else may be thought or done, two things are quite important in reference to us and our work; 1st, that the churches at home pray particularly and earnestly for us; and 2d, that they never pain our hearts by asking if we have failed, simply because they may not hear from us all that is desirable.

In regard to reinforcements he writes: "I know loud calls have been made from other fields, yet what call can be louder than real, pressing need? To say nothing of other places, two of our stations, where churches had been formed, have long been destitute; and at one, I think the wild boar hath completely trodden down the vine and rooted it up. At the other, a few remain firm, even without a shepherd. Humanly speaking, we have lost immensely by the want of men. How long, O, how long, shall this want continue to feed on our vitals? Shall it go on till the churches utterly forget us, and lose the last particle of sympathy for us? If Africa was long forgotten and left to destruction, when she had no missionaries, shall she now, with her missionaries, be utterly forgotten? I am afraid the rocks of these mountains will soon begin to cry out against you, if not the rocks of these black hearts."

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Ripley, Pres ch. 19 00
Westfield, do. 77 59—115 59
Geneva and vic. G. P. Mowry, Agent.
Geneva, W. H. S. 3 00
Lockport, C. Hill, 20 00
Milo, Mrs. H. A. 10 00
Ovid, Pres. ch. 41 68
Youngstown, Pres. ch. 10 00
Newark Valley, Rev. Mr. Ford, 50 00—134 68
Monroe co. and vic. E. Ely, Agent.
Clarkson, Cong. ch. 18 85
Nunda, Pres. ch. and cong. 55 00
Rochester, Brick pres. ch. 143; mon. fem. prayer meeting, 7; Washington st. pres. ch. m. c. 150; 300 00—373 85
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. J. C. Baldwin, 250; S. H. Provost, 30; Mrs. D. B. S. 100; Miss Mary Bronson, 100; H. M. SCHIEFFELIN, wh. and prev. dona. cons. him and Mrs. SARAH SCHIEFFELIN H. M. 105; S. B. Chittenden, 200; Mrs. Geo. Ireland, 20; W. M. Halsted, 100; Geo. Carpenter, 50; Brick pres. ch. 323,50; Brooklyn, 2d pres. ch. 150; Westminster, pres. ch. 167,16; 1,919 42
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Gouverneur, Pres. ch. and so. m. c. 27,18; com. funds, 10; Mrs. E. D. 13; G. R. 12; W. R. 10; J. R. 5; indiv. 9,82; E. Wright, wh. and prev. dona. cons. CHARLES MCCARTHY an H. M. 38; 125 00

3,274 48

Albany, 1st cong. ch. and so. 163,51; Mr. Baldwin for Gaboon m. 4,84; 168 35
Ashland, Pres. ch. m. c. 30 00
Angelica, L. Hull, 10 00
Bethel, Rev. L. B. 1 00
Catskill, R. D. ch. 102 00
Carroll, Cong. ch. 19 00
East Wilson, H. H. 3 00
Fairport, Cong. ch. and so. 11 00
Fort Covington, 1st pres. ch. 20 00
Franklinville, Pres. ch. 56 00
Gilbertsville, Mrs. Dr. Bates, 2,50; R. E. 1; 3 50
Glen's Falls, Pres. ch. 75,65; Mrs. C. E. J. Rosekrans, 40; m. c. 25; L. B. Barnes, 25; which and prev. dona. cons. Mrs. C. E. J. ROSEKRANS & LINUS B. BARNES H. M. 165 65
Harpersfield, Mrs. L. H. 4 00
Jamestown, 1st cong. ch. and so. 10 00
Junius, Pres. ch. and so. 12 41
Kingsboro', W. J. Heacock, to cons. Miss LELION HEACOCK an H. M. 100; H. Smith, 10,28: 110 28
Malone, Cong. ch. and so. (of wh. to cons. Mrs. HARRIET B. HERRICK and Mrs. NANCY KASSON, H. M. 200:) 231,13; m. c. 46; juv. miss. so. 17,87; 295 00
Mayville, A friend, 10 00
Monticello, J. P. J. 5 00
Mount Morris, Pres. ch. and so. 79,51; m. c. 32,61; 112 12
Naples, m. c. 2 40
Northville, A friend, 5 00
Poughkeepsie, G. B. C. 30 00
Salem, Baptist s. s. for Tamil m. 1 00
South Amenia, Pres. ch. 68 56
Troy, 2d pres. ch. m. c. 69 00 1,321 27

4,595 75
Legacies.—Gilboa, Rev. William Salisbury, (prev. rec'd, 100;) 14 00

4,609 75

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Bergen Point, R. D. ch. 14 56
Blawenburgh, do. m. c. 50 00
New Brunswick, Miss. s. s. for Mr. Talmage, Amoy, 10 00
Schraalenburgh, R. D. ch. 17 00—91 56
Bloomfield, Montgomery dis. sch. 10 00
Newark, H. A. 20; South park pres. ch. and so. 151,50; 2d pres. ch. 131,45; young people's miss. so. 62,93; 6th pres. ch. 47; 412 88

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Rahway, T. Morris, 10 00
Trenton, 3d pres. ch. 26 00
W. Bloomfield, Pres. ch. 51 12—510 00

601 56

PENNSYLVANIA.

Board of Foreign Miss. Ref. Dutch. ch. C. S. Little, Tr.
Philadelphia, R. D. ch. 100; Scudder miss. so. for Arcot m. 130; 230 00
Harrisburg, Rev. J. C. for a Chinese convert at Fuh-chau, 20 00
Manayunk, 1st pres. ch. m. c. 8 20
Mt. Pleasant, Pres. ch. 50 00
Philadelphia, 1st do. P. 25; fem. s. s. 25; A. White, 100; G. W. Toland, 25; A. R. Perkins, 50; W. L. Hildeburn, 25; Indep. pres. ch. Mrs. Chambers, 25; Calvary, pres. ch. m. c. 45,39; Union m. c. 90,89; K. M. Linnard, 30; I. 1. Baker, 20; Arch st. pres. ch. 5; 466 28
Springville, m. c. 2 00
Troy, S. W. P. 10 00
Wattsburgh, Pres. ch. 5 00
Wellsboro', do. 20 00—581 48

811 48

DELAWARE.

Newark, W. A. C. 10 00
St. George's, Pres. ch. 45 00
Wilmington, Hanover st. ch. m. c. 66,75; fem. miss. so. wh. and prev. dona. cons. JAMES T. BIRD an H. M. 37,50; 104 25—159 25

DISTRICT OF COLUMBIA

Washington, 1st pres. ch. miss. asso. 323 55

VIRGINIA.

Mitchell's Station, W. S. 10 00

OHIO.

Columbus, Pres. ch. 15 00
Harmer, E. M. H. 1 00
Logan, E. T. R. 2 00
Nelson, C. C. F. 2 00—20 00

INDIANA.

Bethany, Mrs. M. S. 4 00
Gosport, Mrs. W. 1; Mr. F. 50c.; Mrs. K. 50c.; 2 00
Spencer, Mrs. A. 2 00
Vandalia, Pres. ch. 7; Mr. and Mrs. T. S. M. 10; 17 00—25 00

ILLINOIS.

Brighton, A family, 20 00
Chicago, 2d pres. ch. 650; ded. disc. 7,50; 642 50
Danville, Pres. ch. 22; Miss C. Palmer, 10; 32 00
Joliett, 1st cong. ch. 10 00
Mendon, Cong. ch. and so. 22,78; s. s. for ed. in Madura, 8; 30 78
Moline, Ch. and so. 26 00
Quincy, 1st cong. ch. 44 00
Rockford, La. miss. so. (of wh. for Mrs. Bridgman's sch. at Shanghai, 25;) 53,55; 2d cong. ch. (of wh. fr. T. D. Robertson to cons. WILLIAM T. ROBERTSON an H. M. 100;) 388,28; 441 83
Rock Island, F. H. Boyden, wh. cons. WYATT BOYDEN, of Sheffield, an H. M. 100 00-1,347 11

MICHIGAN.

Adrian, 1st pres. ch. 70 00
Allegan, Pres. ch. m. c. 10 00
Jonesville, s. s. for ed. in Madura, 8,87; S. B. V. 1; 9 87
Lapeer, Pres. and cong. chs. 23 00
London, Rev. W. H. 2 75
South Haven, m. c. 1 00—116 62

WISCONSIN.

Appleton, Cong. ch. m. c. 10 00
Delavan, do. 14 50
Fulton, do. 10 00
Milwaukie, Plymouth ch. and so. 110 91
Platteville, Cong. ch. m. c. 50 00
Racine, Pres. ch. 63 00
Summit, 1st do. m. c. 34 50—292 91

IOWA.

Denmark, s. s. for Mr. Sturges, Micronesia m. 4 00
Dubuque, 2d pres. church, 34; J. W. Smith, 13; 47 00
Tipton, Rev. M. K. Cross, 10; C. W. Brundage, 10; S. D. 5; Mrs. M. C. 50c.; A. J. G. 50c.; ded. disc. 50c.; 25 50—76 50

MISSOURI.

La Grange, Mrs. E. W. 5 00

KENTUCKY.

Bowling Green, Miss T. L. Pierce, 13 50

TENNESSEE.

Blountville, J. N. R. 2; R. K. 1; 3 00
Bristol, Rev. J. A. R. 3 00
Dover, H. E. R. 4 75
Kingsport, J. Lynn, 10 00—20 75

GEORGIA.

Burnt Fort, H. N. B. 2 00

FLORIDA.

Fort Myers, S. Loomis, 7 00

MINNESOTA TERRITORY.

Excelsior, Cong. ch. m. c. 1 80
St. Anthony, 1st do. 20 00

21 80

IN FOREIGN LANDS, &c.

Aintab, by Rev. A. T. Pratt, 11 91
Choctaw na. Bennington, ch. 22,35; Goodwater, Miss M. E. Denny, for a child in Mr. Bushnell's sch. Gaboon, 16; Mt. Pleasant ch. 40,74; Six Town, ch. 10,65; 89 74
Chickasaw, Ch. 15 20
Dakota, Rev. S. W. Pond, 10 00
Kohala, Sandw. Isls. A friend, to cons. Mrs. LUCY D. GILMAN, of Hallowell, Me. an H. M. 100 00
Montreal, Can. Jacob De Witt, to cons. Mrs. ELIZABETH S. MCLEOD an H. M. 100 00
St. Andrews, C. E. Pres. ch. 35 00

361 85

Donations received in February,	23,940 72
Legacies,	64 00
	$24,004 72
☞ TOTAL from August 1st to February 28th,	$154,110 39

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

Amount received in February, included in the above sum, $411 99

DONATIONS IN CLOTHING, &c.

Boston, Ms. Clothes line hooks, fr. a friend.
New York City, 12 sets "Researches in Palestine," (3 vols. and atlas,) and 13 copies "Later Researches in Palestine," with atlas, 100 00

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DONATIONS FOR THE MISSIONARY PACKET.

RECEIVED IN JANUARY.

MAINE.—Calais, Centre s. s. 30; Camden, cong. s. s. 17; Hallowell, cong. s. s. 26; Machias, s. s. 3,51; Paris, chil. 50c.; Portland, High st. s. s. 40; 2d par. s. s. 50; Wilton, s. s. 50c.—**107 51.**

NEW HAMPSHIRE.—Bath, s. s. 40c.; Concord, West par. cong. s. s. 8,55; East Jaffrey, chil. 2; Exeter, Miss E. G. 30c.; M. J. O. 1; Hampton, cong. s. s. 8,40; Loudon, C. C. W. 1; Mont Vernon, George S. 1; Nashua, Olive st. s. s. Juv. sew. circle, 23; North Hampton, cong. s. s. 25; Raymond, cong. s. s. 7,10; Windham, s. s. 11,56.—**89 31.**

VERMONT.—Ascutneyville, s. s. 2; Coventry, m. c. 3; Orwell, s. s. 13; Vergennes, cong. s. s. 1; West Charleston and Holland, small chil. 3.—**22.**

MASSACHUSETTS.—Acton, cong. s. s. 8,60; Boston, Park street s. s. 51,72; Nellie Haynes, 10c.; Boylston, children, by Rev. J. G. B. 21,80; Burlington, s. s. 6,03; Byfield, s. s. 7,52; Cambridgeport, 1st cong. s. s. 50,60; Cambridge, C. L. S. 10c.; Chatham, cong. s. s. 7,27; Chelsea, Plymouth cong. s. s. 5,60; Dedham, 1st cong. s. s. 16; a friend, 1; Fall River, Central s. s. 50; Gardner, 1st cong. s. s. 13; Georgetown, cong. s. s. 4; Great Barrington, cong. s. s. 20,40; Groton, Union ch. and so. s. s. 1,60; Greenwich, s. s. 8; Greenfield, chil. by C. C. Carpenter, 10; Harwich Port, Pilgrim ch. s. s. 4,70; Heath, Rev. E. B. E. for chil. 1; Lawrence, S. D. 1,50; Lowell, Kirk st. s. s. 14,64; Appleton st. s. s. 3; Marshfield, 2d Trin. s. s. 7; Melrose, Ortho. cong. s. s. 7; Mendon, cong. s. s. 10; Methuen, cong. s. s. 1,70; Newton Lower Falls, A. M. H. and M. O. H. 20c.; Newburyport, s. s. 1; Northampton, 1st par. s. s. 3,50; North Andover, Trin. cong. s. s. 1; North Scituate, s. s. 20c.; North Wrentham, s. s. 4,20; Paxton, cong. s. s. 1; Quincy, evan. cong. s. s. 15,10; Reading, cong. s. s. 25; Rowley, Mr. Pike's s. s. 5,84; Rutland, s. s. 3; Shrewsbury, s. s. 1,60; South Dedham, cong. s. s. 4,30; South Hadley, M. J. T. 10c.; Stockbridge, s. s. 50c.; Sunderland, cong. s. s. 6; Sutton, cong. s. s. 9; Taunton, Trin. cong. s. s. 24,57; Waltham, ortho. cong. s. s. 25; Wayland, Grace F. and F. T. F. 2; West Newbury, 2d cong. s. s. 1,35; West Boxford, s. s. 3; Unknown, Sarah and her mother, 1,20; three chil. 30c.—**472 84.**

CONNECTICUT.—Cromwell, s. s. 35c.; Darien, cong. s. s. 1; East Hampton, chil. 2; East Windsor, 2; Fairfield, s. s. 10; Hadlyme, s. s. 51c.; Hartford, South ch. s. s. 24; Ledyard, cong. s. s. 2; Mansfield, s. s. 4; Moosop, Central Village s. s. 6,60; New Haven, sundries, 90c.; Norwich, 1st so. s. s. 1; North Haven, Centre cong. s. s. 6; North Stamford, cong. s. s. 4; North Woodstock, s. s. 4,80; Orange, s. s. 36,53; Preston, 1st so. s. s. 6; Redding, T. M. A. 70c.; Roxbury, s. s. 15; Salisbury, O. Jewell, 1; Southington, s. s. 8; Stanwich, s. s. penny miss. so. 3,12; Thompson, cong. s. s. 1,12; Watertown, cong. s. s. 18.—**158 63.**

NEW YORK.—Brockport, s. s. 6,50; L. R. 4; Brooklyn, Middle R. D. s. s. 11,70; East R. D. s. s. 18,50; Mount Prospect miss. s. s. 51c.; 3d pres. s. s. 1; Cohoes, pres. s. s. 8; Evans Centre station, chil. of C. T. Carrier, 1; Elmira, pres. s. s. 2; Fredonia, Baptist s. s. 1,75; Methodist brethren, 75c.; Galway, 1st pres. s. s. 4; Geneva, R. D. s. s. 7; Hornellsville, Rev. H. P. for chil. 2; Heuvelton, cong. s. s. 6,27; Irvington, pres. s. s. 10; Johnstown, pres. s. s. 6; Madrid, chil. 16c.; Morrisania, cong. s. s. 80c.; Nichols, s. s. 50c.; New York city, 5th av. South R. D. s. s. 2; chil. of J. N. Olcot, 1; Centre st. miss. sch. 2; A. L., H. L., R. M., and Z. L. Edward, 2; E. and H. Spencer, 1; Mercer st. s. s. 3,30; Bethesda Baptist miss. s. s. 10,52; 10th st. pres. s. s. 100; Spring st. pres. s. s. 20,86; A. E. V. M. 18c.; North Granville, pres. s. s. 10; Owego, cong. s. s. 10; Potsdam, pres. s. s. 7,50; Portville, pres. s. s. 2,69; Peeksville, Infant s. s. pres. ch. 1,48; Rocky Point, s. s. 5,30; Ridgebury, Juv. miss. so. 15; Roxbury, pres. s. s. 2,30; Sag Harbor, pres. s. s. 23; Sand Lake, s. s. 60c.; Southampton, pres. s. s. 20; Shelter Island, s. s. 2,13; Suspension Bridge, s. s. 2; Tarrytown, 2d R. D. s. s. 8; Triangle, s. s. 1; West Farms, Mrs. E. W. 1; Wolcott, s. s. 6; West Utrecht, 2; Yonkers, pres. s. s. 5,63.—**360 93**

NEW JERSEY.—Bloomfield, s. s. 1; Bound Brook, 1st R. D. s. s. 14,24; Deckertown, T. A. W. and E. A. P. 1; Harlingen, R. D. s. s. 20,40; Hoboken, 1st pres. s. s. 3,70; Jersey City, s. s. 7; Morristown, J. D. C. 1; Middletown, R. D. s. s. 1; Millstone, R. D. s. s. 2,60; Newark, 2d pres. s. s. 7; 6th pres. do. 5,10; R. H. 1; Orange, 1st pres. s. s. 2,50; Perth Amboy, Miss J. Felton, 3; Princeton, Queenston miss. sch. 3; Schraalenburgh, R. D. s. s. 85c.—**74 39**

PENNSYLVANIA.—Muncy, s. s. 16,40; Philadelphia, G. M. P. 10c.; Green Hill s. s. 6; Pittsburgh, Wm. S. P. B. 1; Scranton, Welsh cong. s. s. 2,80; Summit Hill, Welsh cong. s. s. 25; West Chester, by Miss A. R. 5; Williamsport, O. S. pres. s. s. 3.—**59 30**

DELAWARE.—Wilmington, Central pres. s. s.—**25**

DISTRICT OF COLUMBIA.—Washington, A. C. W. 3; W. T. Y. 90c.—**3 90**

OHIO.—Cincinnati, Charles Farnum, 20c.; 8th pres. s. s. 2; German pres. s. s. 2; Columbus, 1st cong. s. s. 8; Cumberland, s. s. 8,45; East Orange, s. s. 1; Homer, 1st pres. s. s. 14,60; Ironton, pres. s. s. 9; Jackson, four chil. 1; Marietta, Maggie Orr, dec'd, 1; Medina, 1st cong. s. s. 2; Montgomery X Roads, chil. per Rev. N. L. F. 1; New Richmond, pres. s. s. 2; Portsmouth, pres. s. s. 3; Patascula, South Fork s. s. 2; Putnam, pres. s. s. 5; Streetsborough, s. s. 3; Troy, pres. s. s. 3; Union, O. S. pres. s. s. chil. miss. box, 17,25; Wellington, 1st cong. s. s. 2,69; Yellow Springs, a boy, 10c.; Youngstown, pres. s. s. 13,40.—**101 69**

INDIANA.—Indianapolis, 4th pres. s. s.—**8**

ILLINOIS.—Augusta, Pres. s. s. 2,50; Chicago, Edwards ch. s. s. 11,52; Crystal Lake, cong. s. s. 5; Danville, pres. s. s. 10; Geneva, cong. s. s. 5; Freeport, pres. s. s. 16,50; Northville, 1st pres. s. s. 4; Pittsfield, cong. s. s. 4,98; Springfield, chil. of Mrs. W. 3; Waltham, pres. s. s. 72c.; Warsaw, s. s. 6,25.—**69 47**

MICHIGAN.—Armada, Cong. s. s. 3; Detroit, pres. cong. and miss. s. s. by J. S. F. 36,26; Grand Haven, M. Van den B. and P. Van den B. Jr., 2,50; Lower Saginaw, pres. s. s. 4; Stony Creek, pres. s. s. 4,13; White Lake, per J. S. F. 2,50.—**52 39**

WISCONSIN.—Manitowoc, s. s. 2,50; Milwaukie, a miss. sch. 4; Monticello, pres. s. s. 3,10; Neenah, s. s. 2; Raymond, T. M. E. and J. Loomis, 30c.; Shullsburg, cong. s. s. 5,50; Whitewater, by T. Kinney, 3.—**20 40**

IOWA.—Cedar Rapids, 1st pres. s. s. 3; Denmark, s. s. 21,90; Knoxville, L. E. and M. A. F 30c.; Le Claire, cong. s. s. 1,80.—**27**

MISSOURI.—Cape Girardeau, a little sch. by Mrs. M. E. P. 4; Troy, chil. of s. s. 1,10; Springfield, nine chil. 2,10.—**7 20**

TENNESSEE.—Athens, ten little boys, 1; Greenville, s. s. 7.—**8**

KENTUCKY.—Newport, 2d pres. s. s.—**2 25**

LOUISIANA.—New Orleans, 4th pres. s. s.—**16**

CALIFORNIA.—San Francisco, Geary st. s. s.—**21 48**

NEBRASKA TERRITORY.—Fontenelle, W. J. and M. Francis.—**1**

FOREIGN LANDS, &c.—*Arabkir, Turkey.* Ellen Richardson, 1.—*Athens, Greece.* Wm. C. King, 2.—*Berlin, Prussia.* F. A. Dodge, 5.—*Dakota Miss.* Coll. by G. A. Robertson, 7,80.—*Jaffna, Ceylon.* Chil. of miss'y, 2,50.—*London, Eng.* Ray Dodge, 3.—*Park Hill, Cher. Miss.* Fem. Sem'y, 3; M. A. Reese, 1; per. Rev. S. A. W. 1.—*Pine Ridge, Cherokee Na.* A. and E. Dwight, 1,50.—*Syria.* Mr. Calhoun's chil. 3; Mr. Hurter's chil. 1; Mr. Calhoun, 1.—*Trebizond, Turkey.* Two miss'y chil. 20c.—*Van Buren, Choctaw Na.* Ten chil. 1.—**34**

Amount received in January,	1,802 69
Previously acknowledged,	24,778 48
Total,	**$26,581 17**

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Contributions to a Special Fund for raising $36,189 70, the Excess of Expenditure of the American Board over Income for the last three years.

THE principle is fully admitted, that a religious Society ought, if possible, not to exceed its income. The explanation how an excess has arisen in the expenditures of the Board, is found in the statement of receipts during the past four years:

Year.	Receipts.	Excess of Expenditure.
1853,	$ 314,922 88	
1854,	305,778 84	$ 12,042 49
1855,	310,427 77	8,465 41
1856,	307,318 69	15,681 80
Excess of Expenditure,		$ 36,189 70

The *receipts*, in each of the last three years, were less than in the year 1853; and less, on the whole, by some twenty thousand dollars, than if there had been no falling off. With no increase in the expenditure of the past three years, there would still have been a debt of $8,000; and $28,000 of the debt results from there having been a *growth in the missions, but none in the receipts.* In so vast a system of missions, should there not be a yearly growth of nine thousand dollars? Had the Spirit been poured out in Syria, India, China, as once at the Sandwich Islands, the growth and the consequent expense would have been far greater. We must pray less, or give more. The Prudential Committee could not have made the expenditures of the missions tally with the amount of contributions, except by a process similar to that which parents would find it necessary to employ to prevent the growth of their children. An annual increase of $9,000 in the receipts of the Board, would defray the cost of the missions. Such a scope for development is essential to spiritual health.

The appropriation of $350,000 for the year 1857, involved no sudden and great expansion. Many give for current expenses more cheerfully, than for arrearages. But there are also large-hearted friends, who will gladly aid in removing the debt, without diminishing their ordinary subscriptions. They will see, too, the great importance of its being at once removed.

A separate account is opened on the cover of the Herald for the liquidation of the debt; so that all who desire to assist in its removal can do so; while those who prefer to contribute only towards the current expenses, will have no apprehension that their donations will be applied to the debt.

The following note has been received, and the money paid:—"A gentleman of Boston will give $5,000 to the American Board of Commissioners for Foreign Missions towards liquidating the debt of the Board, hoping that others may make up the full amount; this to be given without any diminution of the annual subscription."

Missionary House, March, 1857.

LIST OF DONATIONS.

Boston, Ms., A friend,	$ 5,000 00
Connecticut, A friend,	1,000 00
Vermont, A friend,	500 00
A Clergyman,	500 00
Saratoga, N. Y., R. H. Walworth,	325 00
Boston, Ms., A lady,	50 00
Dorchester, Ms., James Clap,	50 00
East Hampton, Ms., Samuel Williston,	200 00
New York city, C. B. Conant,	200 00
Woodburn, Ill., Cong. ch.	53 00
Albany, N. Y., A friend,	50 00
A Bookseller,	500 00
Boston, Ms., Abner Kingman, 500; Joseph S. Ropes, 100; a lady of Essex st. ch. 50;	650 00
Champlain, N. Y., 1st pres. ch.	85 00
Choctaw na., A missionary,	100 00
Dorchester, Ms., Mrs. R. Blake,	50 00
Fitzwilliam, N. H., Dexter Whittemore,	100 00
Knox Corners, N. Y., John J. Knox,	100 00
Newark, N. J., William Myer,	50 00
Westernville, N. Y., Pres. ch. 50; Miss S. W. B. 50;	100 00
Under $50, prev. acknowledged,	472 03
Since received:	
Bangor, Me., Soc. of Inq. Theo. Seminary, 35,25; a friend, 2;	37 25
Bath, Me., A friend,	500 00
Bennington, Vt., 2d cong. ch.	50 00
Boston, Ms., A friend,	10 00
Brooklyn, N. Y., E. H. Babcock,	5 00
Cazenovia, N. Y., G. S. Boardman,	50 00
Chelsea, Ms., F. F. C. 5; a friend, 5;	10 00
Columbus, Ohio, Rev. A. Smyth, 5; T. S. Baldwin, 5; F. C. Sessions, 5; Dr. J. W. Hamilton, 3; E. L. Goodwin, 2;	20 00
Concord, Ms., Mrs. R. P. D.	100 00
Conway, Ms., Four indiv.	35 00
Conway, N. H., Cong. ch.	5 00
Cromwell, Ct., R. B. S.	1 00
East Hawley, Ms., H. Seymour,	5 00
Freeport, Me., L. Conklin,	6 00
Fall River, Ms., Dr. Nathan Durfee,	515 00
Farmington, Ct., E. L. Hart,	5 00
Hardwick, Vt., Miss U. Stevens,	30 00
Hinesburgh, Vt., Indiv.	15 00
Ipswich, Ms., A friend, (of 1st cong. ch.)	100 00
Hanover, Mich., Miss Eliza Page,	12 00
Indiana, K.	10 00
Marblehead, A friend,	20 00
Franklinville, N. Y.	5 00
Massachusetts, A friend,	100 00
Middlefield, Ms., Rev. M. Harrington,	5 00
Monroe, Mich., Geo. W. Bruckner,	2 00
Monson, Ms., J. R. Flynt,	20 00
Naugatuck, Ct., A friend,	5 00
New York City, William E. Dodge, 1,000; Jas. C. Holden, 30; W. M. Halsted, 150; Miss I. Johnson, 10;	1,190 00
Pine Ridge, Choc. Na., A friend,	10 00
Philadelphia, Pa., A medical student, 10; W. L. Hildeburn, 10;	20 00
Roxbury, Ms., A friend,	50 00
Scotland, Ct., Rev. T. Tallman,	7 00
Shoreham, Vt., Levi O. Brichard,	10 00
South Hadley Falls, Ms., A friend,	10 00
Springfield, Ms., Chas. Merriam,	500 00
St. Johnsbury, Vt., H. F.	100 00
Tuscaloosa, Ala., "Two friends,"	100 00
Unknown, 1; C. 50;	51 00
Ware, Ms., O. Sage, 100; Abner Hitchcock, 10;	110 00
	$13,971 28

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RECEIPTS OF THE AMERICAN BOARD.

THE receipts of each period of four years are given; the increase in those periods respectively; the average annual receipts for each of the periods; and the increase (decrease in one instance) in the average annual receipts of each period.

Periods of 4 years.	Receipts.	Increase.	Av. Ann. Receipts.	Increase.
1812 to 1815,	$ 46,732 13		11,683	10,684
1816 to 1819,	114,698 01	67,966	28,674	16,991
1820 to 1823,	202,151 21	87,413	50,537	21,863
1824 to 1827,	253,157 90	51.006	63,289	12,752
1828 to 1831,	392,891 36	39,734	98,222	34,933
1832 to 1835,	592,148 18	199,257	148,037	49,815
1836 to 1839,	908,649 50	316,501	227,162	79,125
1840 to 1843,	1,039.531 30	130,882	259,882	32,720
1844 to 1847,	964,983 64	*74,547	241,245	*18,637
1848 to 1851,	1,072.526 22	107,543	268,131	26,886
1852 to 1855,	1,232,862 19	160,335	308,213	40,082

* Less than in the preceding period.

MISSIONARY PHYSICIANS.

Missionary Physicians are needed at Gawar, among the Mountain Nestorians; in the central parts of the Armenian field; in the Madura mission of Southern India; in the Zulu mission of Southern Africa; in the Fuh-chau mission in China; and in the Micronesia mission. Physicians of unquestioned piety, sound health, a love for their profession, and a love for souls, are greatly needed in the abovenamed missions under the care of the American Board. Cannot the over-crowded profession furnish the men?

ANNUAL REPORTS OF THE BOARD.

WANTED, for use at the Missionary House in making up sets, the Annual Reports of the American Board of Commissioners for Foreign Missions, for the years 1822, 1823, 1824, 1825, 1826, 1828, 1829, and 1831. For most of these years there are no copies on hand, and friends who may have any of them to spare, will confer a great favor by sending them to the Secretaries, Missionary House, Pemberton Square, Boston; or to the Missionary Rooms of the Board, Bible House, New York city.

The *Panoplists* requested on the last cover, have been obtained.

☞ *The Lists of Agents for the Publications, and of Receiving Agents of the Board, are omitted in this number of the Herald. They may be seen on the cover of the January and March numbers.*

HONORARY MEMBERS.

The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person, an Honorary Member of the Board.

MISSIONARY HERALD.

The price of the Herald is *One Dollar*, payable in advance, to those who receive it by *mail*, or those who receive it at the *Missionary House*.

To those who receive it through *agents or carriers*, WITHOUT EXPENSE TO THEMSELVES, the price will be, if IN ADVANCE, *One Dollar and Twenty-five Cents*.

To AGENTS who become responsible for the copies of the Herald distributed by them, and pay for the same in advance, the price will be as follows:

For any number of copies over 50 and under 100, 95 cents.
" " " over 100, 90 cents.

JOURNAL AND YOUTH'S DAYSPRING.

The JOURNAL OF MISSIONS AND YOUTH'S DAYSPRING, issued monthly, is a family missionary paper, being designed for parents and children; and it will be made up of the best available materials. For a single copy the price is 25 cents a year; but 8 copies, sent to one order, will be furnished for $1; 16 copies, for $2; 24 copies, for $3; 40 copies, $5; and so on for any number of copies. All payments are to be made *in advance*. Those desirous of taking it will please send in their orders, addressed to

AUGUSTUS DURANT, *Missionary House, 33 Pemberton Square, Boston.*

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College Library

THE

Missionary Herald.

VOL. LIII. MAY, 1857. No. 5.

CONTAINING THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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CORRESPONDENCE.

The Corresponding Secretaries of the Board are Rev. RUFUS ANDERSON, Rev. SELAH B. TREAT, Rev. SWAN L. POMROY, and Rev. GEORGE W. WOOD. Letters relating to the Missions and General Concerns of the Board, may be addressed

SECRETARIES OF THE A. B. C. F. M.
Missionary House, 33 Pemberton Square, Boston.

Letters intended for the Corresponding Secretary resident in New York may be addressed
Rev. GEORGE W. WOOD, *Bible House, Astor Place, New York city.*

Donations and letters relating to the Pecuniary Concerns of the Board, (except letters on the subject of the Missionary Herald,) should be addressed
JAMES M. GORDON, *Treasurer of the A. B. C. F. M.*
Missionary House, 33 Pemberton Square, Boston.

Letters relating to the Missionary Herald, Journal of Missions and Youth's Dayspring, and remittances for them, should be addressed
AUGUSTUS DURANT, *Missionary House, 33 Pemberton Square, Boston.*

The following arrangement has been made in the system of General Agencies by the Prudential Committee, with a view to greater efficiency in the organizations for raising funds.

Districts.	District Secretaries.
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MASSACHUSETTS:	Rev. ISAAC R. WORCESTER, Auburndale, Ms.
SOUTHERN NEW ENGLAND:	
Connecticut and Rhode Island,	Rev. ORSON COWLES, North Haven, Ct.
NEW YORK CITY:	
New York city, Long Island, River Counties as far as Columbia and Greene, and East Jersey,	[The care of this district is among the duties devolving on Mr. WOOD.]
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NOTICE TO COLLECTORS AND DONORS.

The Herald will be sent gratuitously—To every Donor, who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than *ten* dollars: To every Collector, who collects, during the year, not less than *fifteen* dollars: To the Treasurer of every association or society, contributing, during one year, not less than *twenty* dollars: To the pastor or stated supply of every congregation which contributes to the treasury of the Board, through the monthly concert or otherwise. It may be proper to add that the Herald is not sent to the members of the Board, as such, whether corporate, corresponding or honorary.

Persons entitled to the Herald, as subscribers, or gratuitously, according to the foregoing regulations, who do not receive it, are requested to give information of the failure. Persons receiving it, but not entitled to it as subscribers, or gratuitously, are requested to return it.

Those who are entitled to a copy of the Herald gratuitously, can have a copy of the Journal and Dayspring instead, if they prefer it.

A copy of the Annual Report of the Board will be given to every association that contributes *twenty dollars or more*, during the year.

Treasurers of Associations and Auxiliaries are requested to give information respecting the number of gratuitous Heralds and Reports required.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name,—"The American Board of Commissioners for Foreign Missions," should be used; otherwise the intent of the testator may be defeated.

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THE

MISSIONARY HERALD.

VOL. LIII. MAY, 1857. No. 5.

American Board of Commissioners for Foreign Missions.

Northern Armenian Mission.—Turkey.

BAGHCHEJUK.

LETTER FROM MR. J. W. PARSONS, FEBRUARY 19, 1857.

THE intelligence from this station, it will be seen, continues to be of a most cheering character. "During the past month," Mr. Parsons says, "two persons have been added to the church. The congregations have been increasing, owing to the coming in from the mountains of a large number of colliers, many of whom are enlightened." Of this class, there are several hundred whose time is spent in the mountains except when the snow is on the ground. There are, besides, several hundreds who have no work in the winter, and of these "enough wish to listen to the truth to warrant a full congregation every day. To the extent of our preaching ability, we meet this demand for the truth by extra public services during the week." The faithful efforts of members of the church, the wide door which is opened for these efforts, and the great progress which the cause of truth is making, are clearly seen from the following statements of this brief letter.

Preaching in the Coffee-shops.

The members of the church have been active and faithful in improving the opportunities occurring daily, in the coffee-shops, of disseminating the light. In many of these shops, the Bible has become a fixture, as much so as a piece of furniture. The brethren are welcomed warmly in all of them, and are expected to read and expound the Scriptures. From ten to thirty in each place, form the circle of listeners. The teacher of the school is much sought for, being a good reader and a ready talker. He says he is often called in when passing, and sometimes for two or three hours he keeps the attention of his hearers, who often entirely forget, meanwhile, their choo-books and coffee. He called recently at a shop where formerly Protestants were not admitted. There was no Bible there, and he had none with him. Those present would not believe that he was without a New Testament, until they had searched him. "What!" they said, "you a Protestant, and without the New Testament." On another occasion he took with him his New Testament, and was welcomed. After talking awhile the coffee-jee said, "That's enough, this is not a church." The people replied, "We don't hear the gospel in the church, we wish it to go on." The coffee-shop is controlled by the wishes of those who frequent it, rather than by the proprietor; the coffee-jee is a public servant. Our brother proceeded. Soon the church board sounded; the coffee-jee called the attention of the hearers to the fact, but

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in vain. They said, "This is our vartabed, this is our church, this is the gospel." There are many of the brethren thus employed daily, during the intervals of labor. The blacksmiths finish their day's work before noon, and thus have several hours daily for self-improvement and their labors of love. Many of our brethren are blacksmiths.

The Past and the Present.

These brethren say, in comparing the present with the last winter, that there is a great difference. There is less excitement, but more thought and feeling. There are now no loud discussions, but a serious examination of the truth. There is a hungering for the word.

It is so, and to a remarkable extent God has provided warm-hearted Christian brethren, who delight in the work of dispensing the Word to those who are hungering for it. These simple-minded believers take it for granted that there is a demand for the Word of Life wherever they go, and so they go every where preaching the gospel.

In traveling, I have heard it remarked that the Protestants of this place are the worst of all, that they disregard all rules of politeness, and talk in coffee-shops as if they were in the church. Those of the capital, and Nicomedia and Adabazar, are said to be more civil. The brethren usually reply to the complainants, "Brethren, what shall we do? Without faith in Christ, men will perish forever."

Superstitions rejected—A Confession.

The patron saint of this place is St. James. On his day the old church is crowded. This year it was not crowded. The vartabed took occasion to say, for the encouragement of the weak and desponding, that Saint James had a special regard for the place and a good stock of merit to be used in its behalf. Upon this sixty persons arose and left in a body, creating a great sensation.

The idea is no longer abroad, that Protestantism is irreligion and infidelity, but, on the contrary, that it is the true religion, pleasing to God. An illustration of this fact is the case of a woman, who, during a severe illness, made a vow that if she recovered she would attend the Protestant chapel. She got well, and for some months she has been one of the regular hearers of the word.

Females constitute about one-third of the usual congregations. In their behalf, in a remarkable manner, the grace of God has proved stronger than the power of the priests and superstition. One after another, they have dropped away from the confessional and become regular attendants at the chapel. The mother of one of the now Protestant families, when called to confess, went and confessed that she had sinned in various ways, and was by nature a lost sinner. But that which lay heaviest on her heart was, that she had looked to her fastings and confessions, and the sacrifices of the sacrament, and the absolutions of the priest, instead of Christ, the only and all-sufficient Savior. At this the priest cast her from him as a viper.

At the close of his letter Mr. Parsons says, "The church in Adabazar is enjoying a season of excitement which they hope may prove to be a season of refreshing from above." The attendance at the chapel in Nicomedia is increasing under the labors of Baron Serope, a licensed preacher.

SIVAS.

LETTER FROM DR. JEWETT, DECEMBER 18, 1856.

THE first subject to which Dr. Jewett refers in this letter is one of deep interest, not only to himself, but to the several missionary families at Sivas, Arabkir, Tocat, and Cesarea. It is, the great importance of having at least one more missionary physician in that region. At all the stations mentioned, the missionaries now look to him for medical attendance. Yet the distance from Sivas to Tocat is eighteen hours, about fifty-four miles; to Cesarea, thirty hours; and to Arabkir, thirty-six hours. Within the past few months, he writes, "I have been once to Arabkir, twice to Cesarea, and three times to Tocat. Since the tenth of

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July, I have traveled eleven hundred miles; and that not leisurely in a carriage, over a good road, but on horseback, and generally at 'post rate.' Several times I have made the journey between Tocat and Sivas in a single day, a distance of fifty or sixty miles over a mountainous road. While I was in Cesarea, a special messenger arrived, bringing a letter from Tocat announcing Mr. Van Lennep's dangerous illness, and urging me to go there as soon as possible. The next morning I mounted my horse, and after four days' hard riding I was able to reach Tocat. I arrived there *nine* days after Mr. Van Lennep was taken ill, and not until the crisis of his disease had nearly or quite passed." Under such circumstances, he may well urge, as he does, "the necessities of these eight mission families;" the wants of the missionary work at his own station, where he "sees a great amount of direct missionary labor" which he earnestly wishes to peform; his duties to his own family, who may be, as they have been, urgently needing his *medical* attendance when he is far away; and regard for his health, which is in danger of seriously suffering from such continued labor and exposure, as reasons why another physician should be sent. Who will go?

The Work at other Stations—Arabkir.

Having been thus called to visit different portions of the missionary field, Dr. Jewett has had much opportunity to observe the good work which is going forward; and the statements which he makes respecting the different stations will be read with the more interest, as coming from one not connected with these stations. He writes:

Since the first of September last, it has been my precious privilege to be a personal observer of the progress which the work of God has made, and is still making, in Arabkir, Divrik, Tocat, and Cesarea; and to become acquainted with the missionary brethren and native assistants laboring at these several stations. Arabkir and Divrik I had not visited before, and it gave me great pleasure to behold the work of the Lord in those places.

Arabkir is well known to the readers of the Herald, as one of the most interesting and flourishing stations in this mission. A great work seems to be in progress in that city; and also in its numerous surrounding towns and villages. At least twenty preachers, teachers and colporters are at work under the direction of that station. The missionaries resident there, Messrs. Richardson and Pollard, have a great and responsible work to perform, in directing and overseeing the numerous native laborers connected with the work in the city and its large out-stations. Toward Erzengan and Egin on the north, Keban Maden and Malatia on the south, and Divrik on the west, their attention must be constantly directed. Their native preachers and teachers, and native churches, all require constant oversight and direction.

Many of the Armenians of Arabkir and its villages are merchants, who spend months in Erzroom and Aleppo, engaged in trade, and then return to their native city or village. Many who have thus gone to those cities, have come back enlightened men, Protestants. Thus the missionaries who have been sowing the good seed in Erzroom and Aleppo, though they may not have seen it spring up in the place where it has been sown, may yet have the blessed assurance that the seed has not been lost, but that it has sprung up, and is bearing good fruit in another portion of the Master's vineyard. The same is true in Sivas. Here also the light came first from Erzroom. What an encouragement do these facts afford, to cast our bread upon the waters, assured that it will be found again, even though it be after many days, and in a distant place.

Divrik and Villages around.

Divrik (an out-station) is twelve hours, that is about thirty-six miles, nearly west of Arabkir. I was able to make but a brief stop in the city. I saw, however, sufficient to assure me that the good hand of the Lord has been, and still is, at work there, and was much gratified with all I saw. The spirit of humility, of intelligence and devotion to his work, manifested by the native preacher, was especially gratifying. The evidence of

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brotherly love among the members of the church and community, was very marked and pleasing. I was informed that the wives and families, as well as the husbands, in Divrik, are Protestants. At many of the stations this is not so. The women, ordinarily, are much more ignorant and degraded than the men, and consequently are much more under the influence of the priesthood, and much more opposed to the reception of the truth. In calling upon the Turkish governor of the city, and the Judge, I was pleased to find that they manifested much friendly interest in the Protestants.

Returning from Divrik, I stopped for an hour in the middle of the day, at a small village among the mountains. While seated, taking some refreshment, a villager came in and extended his hand toward me with words of welcome. I was not a little surprised to find one in that secluded village ready to give so cordial a greeting to an entire stranger. Soon, another man came in, and repeated the same kind salutation. They said, "We are brothers, and are Protestants." They gave me a pressing invitation to call at their house, which I accepted, and there had a very pleasant talk with these two rude mountaineers, their aged mother, and the wife of one of them, upon things pertaining to the kingdom. They all seemed very glad to see and converse with me; and when we parted, they expressed many kind wishes, and sent many Christian salaams to the brethren in Sivas. One of these villagers is a member of the Divrik church. They have suffered persecution for the truth's sake, but have remained firm, and assured me that they preached the gospel to their friends and neighbors as they had opportunity.

At another mountain village, where I spent the night, I found two men from Divrik, trading in the village. One of these was quite an old man, the father of the Protestant preacher in Divrik. He seemed to feel very badly that his son had left the old church, in whose doctrines and ceremonies he appeared to retain the fullest confidence. "How long is it since this new Protestant religion was got up? Where are your churches? You have no churches as we Armenians have. How can you worship God without a church?" This is a specimen of the poor old man's talk. The other was an intelligent-appearing, serious-minded young man, not an open Protestant, but a reader of the gospel, and very friendly to the truth. He said that he was one of about a dozen young men of Divrik, who were accustomed, on the Sabbath, to resort to a shady nook by the river side, there to read the gospel, and discuss together the truths of God's word. These young men, he said, were not quite ready to come out and be known as Protestants, but were earnestly searching the Scriptures in order to learn the way of God more perfectly.

Tocat.

At Tocat, Dr. Jewett "was pleased to notice that there had been a slight increase in the attendance upon Sabbath worship since last spring." He was told, however, by one of the helpers, that in the city generally, the same indifference to the reception of the truth, and disinclination to engage in religious discussion, which has been apparent there for a considerable period, still exists. Said the helper, "Tocat was neglected too long. It should have had a missionary sooner."

The Tocat seminary for young men, Dr. Jewett says, "continues to flourish finely, and most of the pupils give promise of much usefulness in the future."

Cesarea and its Women.

The statements which follow, respecting the woman of Cesarea as contrasted with the women of other places in Turkey, are interesting and important, as they are very suggestive.

At Cesarea I spent a number of days, and was exceedingly gratified to notice the marked progress which the work of God in that city has made, since my visit there two years ago this month. At no

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other station have I seen so much evidence of spiritual life and activity among those who are called Protestants, and especially among the members of the church. Indeed, the Christian population generally of that city are characteristically "wide awake." Its merchants, it is said, are so sharp, that even the Jews cannot contrive to live in the city. Certain it is, that there are no Jews resident there. So, when the people become Protestants, they are eminently working men and working women. Yes, there are working Christian women and girls in Cesarea. This is a very remarkable fact, and one replete with interest. On the Sabbath, I noticed that the women's room contained a larger number of auditors than were seated in the men's room.

Here a very important question is suggested, viz: Why is it that the Cesarea women equal or excel the men in their readiness to receive the truth and labor for its advancement, while the reverse of this is almost universally true at the other stations? The reason, as it seems to me, is found in the fact that the Cesarea women are in advance of those in any other city in the interior of Turkey, in point of natural intelligence and mental cultivation. Many of them know at least how to read; and this is an accomplishment possessed by few, comparatively, of the women of this country. In most places here, it is considered useless, and in some places a disgrace, for a girl to learn to read. The people say, "What profit is there in it? The girls cannot become priests and teachers. If they learn to read, they will not take so much interest in domestic affairs. They will not make so good house-servants as now." This is the view ordinarily taken of this matter.

Woman's Degradation.

In this country, woman is the servant, if not the real slave of man. She is never treated as his companion and equal. She is not taught, or even allowed to think and act for herself. When a child, her parents think and act for her; and as soon as she is twelve or fourteen years old, her parents give her away, virtually sell her, in marriage, to a man she may have never seen. As soon as she is married, she is made to feel at once that she is the slave of her husband. In many cases, she is soon beaten by him, that she may learn her true position. Often she is not permitted to speak aloud in the presence of her husband, or of her father and mother-in-law, for many months after her marriage, and sometimes not for years.

I have heard the following reason assigned for imposing this silence upon the bride. Ordinarily the sons, when they marry, bring their wives to their father's house. Sometimes there will be several sons with their wives residing in the same house, and living in common with the sons' parents. The mother-in-law often abuses these young women, and they also have frequent quarrels among themselves. Now it is said, if these young women were allowed the free use of their tongues, there would be no living in the house with them, such would be the noise and confusion. I speak of this merely to show the servitude and social degradation of the women of this land.

The moral and spiritual condition of woman here is still more deplorable than her social position, degraded as that is. It has been said, that "ignorance is the mother of devotion." More true is it, that it is the mother of superstition. Hence we find that the superstition of the women of this country is in direct proportion to their ignorance. The priests control them at their will. When the gospel is presented to the people, the women are not only not ready to receive it themselves, but oftentimes, with tears and entreaties, try to dissuade their husbands from embracing it. In some places the women seem thus to be the chief obstacle in the way of the reception and progress of the truth.

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In view of facts thus alluded to, as to the general condition of the female sex in Turkey, Dr. Jewett proceeds to ask, "Cannot, *ought* not, something to be done, more than is now doing, to remove this most serious and soul-destroying evil? something to educate the women, or at least the girls, and thus elevate them from their present degradation, and place them in their proper position in society," and to urge the importance of female schools in the interior.

LETTER FROM MR. BENJAMIN PARSONS, JANUARY 6, 1857.

General Statements.

ALLUDING to the fact that nearly a year has elapsed since he had "communicated any intelligence concerning the work of the Lord at Sivas," Mr. Parsons gives as a reason for this, "the difficulty of securing a sufficiency of precious moments of time for such a purpose." "My apology, therefore, is, not that there was nothing to communicate, but that I lacked opportunity." He refers, with gratitude, to the generally good health of the mission families and of their people, and the general prosperity of their work at Sivas. The church had been diminished by the dismission of two to other churches and the exclusion of two; and increased by the addition of three by letter and one by profession, a young man who has gone to the Bebek seminary. Others are wishing to be received. "Our civil community has been increased by the addition of seven men, and thus new avenues are opened through which to bring the principles of Christianity to bear upon many who, otherwise, would probably have remained in the darkness of ignorance, superstition and prejudice. One of these is a man of intelligence, wealth, and much influence." From this man's testimony, he writes, "and more especially from the testimony of those who have not yet declared themselves Protestants, we have abundant evidence that the number is by no means small of those who, in this city alone, have known and felt, that the truth is with us, and not in their church or their bishops and priests; and who are even entertaining the hope that our cause will soon become so popular as to lead them to deem it safe to join us! They say, 'when you become strong in numbers, and have many *rich* men among you, then we too will declare ourselves Protestants.'" The average attendance upon public worship on the Sabbath, for the year ending December 31, was forty-six; sixteen more than the average for 1855. "We have repeatedly been favored with the presence of Turks and Kuzzel-bash, who paid most respectful attention to the preaching, and seemed to be interested in what they heard. For several Sabbaths in succession, from two to five Kuzzel-bash were present at both services."

Having made such general statements respecting the condition of the work at Sivas, Mr. Parsons relates various encouraging incidents, some of which will be published in the Journal of Missions, others are given here.

Waning Influence of Bishops.

I was informed recently, that the bishop who sits at the monastery just outside the city, has been accustomed to make a feast annually, and to invite, and in some cases coerce his people to attend, giving them to understand that they are expected to leave with him, in the shape of money, more than a full equivalent for their dinner. It appears, that many of his people, the past year, utterly refused to appear at the Vank for the purpose for which he invited them; whereupon he became exceedingly angry, made complaint to the Pasha, and through him threatened to imprison those who refused to come! So says a current report. I have not heard, however, that any have as yet, for this cause, found their way into prison; but I do hear, almost daily, things that show that the bishop's authority over the people is not now what it was but a few years ago.

Controversy about Pictures.

At the present time, a virulent controversy is in progress between this bishop and several of the priests who officiate at the largest Armenian church in the city. It appears that these priests, one of whom is a near neighbor to us, are enlightened to such an extent as not only to feel that pictures of the Virgin are not to be worshiped, but also to protest publicly against their use in the church. These priests read, and are quite well acquainted with the gospel; and are using their influence towards effecting the removal of the pictures,

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and the substitution of purer worship. The bishop, however, loving darkness rather than light, maintains that the pictures must be used as aforetime, and, of course, vents his displeasure against the evangelical priests as he has opportunity. Priest Capriel, (our neighbor,) is most obnoxious to the bishop's wrath, probably because he is most enlightened, and most active in efforts for the reformation of their church worship. Indeed, he is stigmatized as "Protestant," &c. It appears that the priests who are at enmity with the bishop, are laboring to make converts to their own mode of thinking and acting, with the hope that ere long a number sufficient to furnish them a comfortable support, will be induced to become their adherents; and their labors are by no means without success. Indeed, one of the members of the new party, not deeming it wrong to "do evil that good may come," suggested that a small quantity of acid be applied to the pictures, with a view to their destruction! The man who made this suggestion is still connected with the Armenian church, but often attends worship in our chapel.

A few weeks since, our preacher, Baron Yeghia, went to the church and remained some time, a silent witness of the idolatrous worship of the pictures; but, constrained by the love of Christ, he at last began to preach the gospel, and was at once surrounded by attentive hearers. The movement towards the preacher soon attracted the notice and excited the anger of the supercilious bishop, but all to no purpose. The young man continued preaching the truth, and the priests above alluded to rallied around him, and began to maintain the truth of the sentiments he had just advanced. During the "no small stir" thus occasioned, Baron Yeghia withdrew from the church, and the priests kept up the discussion on their own responsibility.

Eclecticism.

It is reported that a party, composed of those who are fully persuaded that their church system and public worship are very corrupt, but *not "totally depraved,"* are now strenuously at work in building up a new system, (a sort of Eclectic,) out of what they are pleased to denominate the good things yet to be found in the old church system. What success attends their efforts does not yet appear. I fear, however, that "the bottles will burst—the rent be made worse." Whereunto all these things will grow, it is not possible at present to divine. It is very evident, however, that the leaven of the gospel is at work among the masses in this city; and that in answer to earnest, importunate prayer, and assiduous, well-directed labor, many of those who are now, so to speak, feeling after the truth as it is in Jesus, will yet find the pearl of great price, and become themselves, through divine grace, stars in the diadem of our ever-blessed Redeemer.

Relics Rejected.

Within a few weeks past an itinerant priest, carrying with him, as most precious relics, the bones of some saint, whom the people had never heard of, and for whose saintly character, consequently, they could not vouch, came to the principal church of the Armenians, and summoned the populace to come and see the wonderful things. He commenced the process of removing the triple bandages that enclosed the so-called sacred bones, (which, by the way, had never been broken,) and was proceeding slowly and solemly in his ludicrous undertaking, when, lo! some of the people coolly but decidedly informed him that they had no need of any such relics; that they had been deceived for a sufficiently long time, and with ample frequency, in the very manner in which he was now attempting to deceive them; and that he might pack up the bones and depart! They said moreover: "If there were evidence of your being poor, and in need of assistance, we would, on your asking,

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have given you some money; but as for these bones, we have need of them no longer." This has occurred quite recently, in the largest church in the city, and but a few hundred rods from the Protestant chapel. Verily the bones of the saints will be obliged to run away even from the Armenian churches, ere long; and the pictures, and crosses, and candles, and other articles hitherto used in an idolatrous manner, be made to follow in their track. The Lord hasten it in his time!

The Bookseller—Street Preaching.

Our good deacon, who acts as physician's assistant and as our bookseller, is doing a good work. At the shop where our books and medicines are sold, he has daily discussions with the Armenians, and is not a little encouraged by what his eyes see and his ears hear of the progress of evangelical doctrines. He says, one or two good men could find enough to do in the market places, in the way of preaching Christ crucified. The passers-by, almost without exception, are ready to listen attentively, and at almost any hour, to one who holds forth the doctrines of evangelical religion. It is questionable whether such a one is any more liable to interruption or insult than is one who attempts what is termed "street preaching," on Boston common. We feel deeply our need of laborers, but, alas, can find none. "The harvest truly is plenteous, but the laborers are few."

Many books, mostly Bibles and Testaments, in Turkish, Armeno-Turkish, Græco-Turkish, Greek, and Armenian, have been disposed of during the past year.

The Kuzzel-bash—Help Wanted.

At the close of his letter, Mr. Parsons makes the following important and cheering statements respecting the Kuzzel-bash, a people whose peculiarities, and whose interesting state of mind in relation to the truth, have been many times referred to by different missionaries; and then again, in a few moving words, calls for help.

In September last, five of this people attended our worship on the Sabbath, and the next day called upon me. They declared themselves Protestants; said that on account of their giving up their idolatrous customs and adopting a new religion, they were then suffering persecution; that they had been imprisoned by the governor of their village, who is a Turk, and is influenced thus to persecute them by their idolatrous Koordish connections; that they received the gospel some months ago, and were persuaded that therein alone could true religion be found, &c. From that time onward, some of them were present at almost every Sabbath service. One of them, a young man, bought a copy of the New Testament in Turkish, took it to his native village, and was again violently persecuted. His Testament was taken from him, he was cast into prison, and then, by force, was enrolled among the soldiery, who had been sent to fight against the rebellious mountain Koords; and, at last accounts, after having suffered all manner of cruel treatment from the cavasses and others, was sent on foot, with chains about his neck, to Stamboul. But all this he endured without once yielding up, or refusing to avow his faith in the gospel! Those who came frequently to our houses, solicited, most importunately, that we would send them a preacher and teacher. They expressed a willingness to suffer still for their newly adopted faith—to "suffer even unto death," rather than deny Him who alone is able to save. They say that the number of these new converts is not far from thirty houses—or about one hundred souls. When they last visited us, they said they had been driven from their homes, and were living where they best could, among their kindred and friends. We promised them that we would make strenuous efforts to secure the services of a preacher for them.

It was most painful to be compelled to send them away without a guide, with-

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out a companion and friend who might teach them the way of God more perfectly, and point out to them the straight and narrow path that leadeth unto life eternal. And it is more painful still, that up to the present time we have been utterly unable to find a man ready to go among them. Again I am constrained to say, "The harvest truly is plenteous, but the laborers are few." "Come over and help us!" This cry comes to *our* ears with a freshness, a heart-rending earnestness, which, I fear, is not heard in America as it should be heard. If there is anything, this side eternity, adapted to move the human soul, it is the cry of those who, anxiously, tearfully, mournfully say, "Come and help us, or we die!" * * It *is* a blessed, a holy, a heart-satisfying work. Angels would gladly engage in it. Who, then, of the young men of America, dare say—God does not require, does not permit *me* to engage in it?

ARABKIR.

LETTER FROM MR. POLLARD, JANUARY 14, 1857.

Visit to Keban Maden.

Messrs. Pollard and Richardson, accompanied by their helper, Baron Krikor, had recently visited Keban Maden, on the banks of the Euphrates, and were greatly cheered by "the encouragement which the Lord has given to his people in that city." Mr. Pollard writes:

We were very cordially received by our native helper, Baron Bedros, and the family. He and his wife reside with his father, Baron Abgar, who is also a Protestant and a member of the church, and has a family of three children besides Baron Bedros. His wife and his son's wife united with the church on the following Sabbath, so that it may now well be called a very pleasant and Christian family. In the evening, a number of the brethren and Protestants came in, and we enjoyed a pleasant season for conversation, which was closed with reading the Scriptures and prayer, and meetings were appointed for Saturday and the Sabbath.

On Saturday, Mr. Richardson preached in the morning, to a congregation of about thirty-five. Services were held again at the chapel in the afternoon, conducted by Baron Krikor; and in the evening, a meeting was appointed at the room occupied by the missionaries, which was filled.

Candidates for Church Membership.

On making inquiry, at this evening meeting, it was found that two men and four women wished to be received to the church. The following account is given of their examination:

The men were examined, and we were surprised and pleased at the satisfactory answers which were given by them. One of these men is Baron Hohannes, a goldsmith, who has a son in the seminary at Bebek. The other was Baron Marderos, a coal dealer. He has since been called to suffer persecution, the immediate cause of which was, perhaps, this act of his in publicly professing Christ before men.

Besides the wives of Baron Abgar and his son, there were two other women, both whose husbands had previously joined the church. One of these was so deaf, that it was impossible to examine her in conversation. With regard to the others, we were much pleased to witness the intelligence and knowledge of the Scriptures, which their examination displayed. Sometimes answers to questions were given in the very language of Scripture, the most appropriate. Their examination did great credit, we thought, to the ability and fidelity of our native helper in instructing his people. It was conducted by Mr. Richardson, while questions were occasionally proposed by others present. The fourth woman, the one afflicted with deafness, had the testimony of all to her consistent and Christian character, and Baron Bedros, who was well acquainted with her, seemed to feel that she was as worthy as the others to be received; and what were we, that we could withstand this best of evidence, the testimony of those who knew her

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daily life and conduct? The examination being over, the members of the church, four men and one woman, were requested to remain, and it was decided that these six individuals should be admitted to the church on the following day. We were surprised then to hear, that Baron Hohannes did not desire to join at this time. On inquiring the reason, we found that he feared he was not worthy, that he might not be a renewed man. He was called in, and we had further conversation with him, from which we could not infer that he made up his mind to come forward at this time, although he had a desire to join the people of God. The confession of faith and covenant were read, and the meeting was closed with prayer.

Their Admission.

On the next day, the Sabbath, the missionaries were called, after the morning service at the chapel, to attend the funeral of a Protestant child. In the afternoon, they again met the people at the chapel.

After the usual services, and a sermon from Mr. Richardson on the subject of the Lord's supper, the six individuals who were examined on the previous evening, arose in their places, listened to the reading of the confession of faith and the covenant, and were admitted to the church in a manner similar to that which is observed in America on such occasions. Baron Hohannes, who hesitated on the previous evening to come forward, on account of his unworthiness, not only came with the others, but brought his child also for baptism. His wife, who is not a Protestant, and is said to oppose him in these things, was also present. Another young child, Baron Abgar's, was also brought forward for baptism, and then the sacrament of the Lord's supper was administered to this little church of eleven, six men and five women; an interesting band of disciples, who were seated together on one side of the room. The congregation, who filled the room almost to overflowing, remained quite attentive and interested. We hope that many of them will not be found on the left side, but among the sheep of his flock, when the great Shepherd comes to divide the sheep from the goats. Some Armenians were there, who have not been accustomed to attend, and we trust it may have been a profitable occasion to many. We certainly felt, that it was good to be there.

Another meeting was held in our room in the evening, when even more were present than on the previous evening. It was a very interesting occasion, and we were especially interested in three quite intelligent looking young men, who are not yet Protestants, but who seem to be in an inquiring state of mind. After the meeting, in conversation, they proposed several questions respecting difficulties in their own minds, as to the difference between their religion and that of the Protestants, which our brethren seemed to answer very readily. Some of the brethren said that these men were half Protestants. May they soon be brought to a full knowledge of the truth as it is in Jesus Christ our Lord.

Syria Mission.

STATION REPORTS.

SOME report of the Abeih station, for the year 1856, was given in the Herald for April. From all the other stations of this mission reports have been received, abstracts of which will be now presented.

Beirut.

The year at this station, it is said, was not marked by many events which call for special record; but "a most painful circumstance was the continued ill health of Mr. Smith, who was obliged to leave Syria early in the summer, to try the effect of a cooler climate." The experiment was not attended with such advantages as had been hoped for, and "with the exception of a few weeks at the beginning of the year, his invaluable labors in the translation and publishing of the Scriptures were entirely suspended. That great work remains in nearly the same state as at the close of the last year." "The departments of

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preaching, and general missionary labor, also suffered greatly from the illness of Mr. Smith. His voice has not been heard from the pulpit, and but little in the Bible class, nor has he had strength to receive many visits. We have been chiefly aided by his counsels and his prayers."

The various public and pastoral labors of the station thus devolved entirely upon the junior missionary, but they were carried on much as heretofore, without interruption. During the summer months, the same services were maintained as during the winter, "and there was much encouragement to do this in the comparatively full attendance at all times. The average congregation on the Sabbath has not exceeded fifty." "The Bible class and Sabbath school have been continued with interest, though with a small number in attendance."

The state of the church, it is said, has been "for the most part satisfactory, so far as harmony and good feeling are concerned." Two persons, both females, were admitted by profession, and several others were on the eve of being admitted at the close of the year. None of the members had been removed, by death or otherwise.

Schools—Printing.

In the schools, some progress has been made during the year towards a state of greater efficiency. The pressure for admission to the girls' school was so great, that we procured the services of a second teacher, and enlarged the school to more than fifty scholars near the close of the year. The boys in the two schools have numbered about sixty, and those of the higher school have made good progress in arithmetic, geography, and grammar, as well as in Scripture knowledge. The plan of holding public examinations semi-annually has been tried, and thus far with very manifest benefit to pupils and teachers as well as parents. We may mention, as connected with our station for the present, the female seminary, which has been re-opened under the sole superintendence of Miss Cheney. A promising class of eight girls, mostly from Protestant families, has been received. The arrangements of the institution are such as promise to give great satisfaction; and, with the blessing of God, we can have no reason to doubt that it will resume its former high position of efficiency and usefulness, and exert a mighty influence in moulding the character and destiny of the still benighted females of this land.

The number of pages printed during the year was 1,449,200, of which 192,000 were pages of Scripture. Three thousand eight hundred and twenty-three volumes were bound, and seven thousand nine hundred and eighteen copies of volumes and tracts have been issued from the depository to various missionary stations, besides those distributed at and around Beirut.

Homs.

At the beginning of the year, Mr. and Mrs. Wilson were alone at Homs. About the first of May, they were joined by Mr. and Mrs. Aiken, but within a few weeks Mrs. Aiken was called away from earthly labors, and the connection of Mr. Aiken with the station soon virtually ceased. Mr. Wilson has also been constrained, by the illness of his wife, to leave the place for a time, so that, from about the first of August, Homs has been left without a resident missionary. Of course but little of what was designed has been accomplished there, and for the surrounding district, of which that place is the centre of trade and influence. While Mr. Wilson was there, a preaching exercise and a Bible class were kept up on the Sabbath, but the number attending was small. A school was established in February, "which, though feeble in its beginnings, gradually increased till the number of children reached thirty-nine, when, owing to a fierce opposition from the Greek Bishop, it was reduced to ten or twelve." Yet the attempt to break up the school has signally failed. The first pupils were mostly Syrians. These were soon forced to leave by their Bishop, and since that time the majority have been from among the Greeks—a few only coming from the papal Greeks. "The school is not what it should be, not indeed what it would be under a thorough supervision, yet it is an entering wedge, and we feel thankful that amid the untoward events of the year it has been permitted to exist in the face of so much and so bitter opposition. The teacher has been twice in prison, he has been threatened, and tempted with the offer of higher wages, but the result is that the school is rising in favor. The Greek Bishop is shamed before his own people, and his curses are losing much of their power over the people of his charge."

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Mr. Wilson still considers the station an important one; "one which should be fully manned and vigorously worked."

Deir el Komr.

This station, occupied by Mr. Bird, was established in the latter part of the year 1855, and is, consequently, still in its infancy. The missionary says: "Our residence here has not been without clouds and sunshine, the usual lot on missionary ground," but "we cannot be too grateful for the uniform good health we have enjoyed, while other stations have been sorely stricken."

Sabbath Services.

The Sabbath services have been regularly maintained from the first, three Sabbaths only excepted, when I was necessarily absent from my post. There is a Bible class in the morning, and preaching in the afternoon. The audiences are quite variable, but the average number of adults present, (including children capable of understanding,) has been about twenty-five. There is not, as yet, much to encourage us in this department. We cast our bread upon the waters, hoping to find it after many days. The congregation has decreased for the past six months, and those who now attend are almost entirely persons in some way employed by us, or pupils from our schools, with their parents and friends. Were it not for the schools, we should have scarcely any present. Those who came from curiosity are curious no longer, and respectable men of the higher classes, who at first came to show us their good will, and to give countenance to our cause, have not found this a sufficient motive to allure them, for any length of time, from the pleasures of visiting, from card-playing, and from the coffee-house. If they attend regularly on the means of grace, they must excuse themselves from Sabbath guests, must incur the charge of incivility and Protestantism, and must suffer various kinds of persecution. May the time not be far distant, when many of them will 'rejoice to be counted worthy to suffer shame for his name.' We see much of the people here, and try to preach by conversation to those whom we cannot reach on the Sabbath.

Schools.

The schools have been our most prosperous department of labor. A year ago, we had but one in the whole district, containing not twenty scholars. Now there are seven schools, with more than two hundred pupils. In this place, we have opened a girls' school, and enlarged that for the boys. Four teachers are employed, and the daily attendance is between eighty and ninety. The boys' schools, when a fair proportion are present, contain from forty to forty-five pupils. Of these, only about fifteen belong to the "high school," yet they give a reputation to our teaching in Deir el Komr. They study grammar, arithmetic, geography, English, and the Scriptures. In Scripture studies, the forward class have gone through the Pentateuch and the Gospel of Matthew. They have also committed much of a general character from the "Guide to the Study of the Bible." They have been required to enumerate all the miracles and parables of Christ, which are on record, and also the most important events of his life. Besides this, they have committed the subjects treated of in the Gospel of Matthew, chapter by chapter, from the beginning to the end of the book.

In the month of October, we had a general examination of the male department of the Deir el Komr schools. One of our friends, knowing that we had no suitable place for such an occasion, very kindly offered us the use of his spacious covered court, which will accommodate several hundred. Though the day was a very rainy one, we had an attendance of one hundred and fifty spectators, and among them the Turkish governor. The exercises passed off well, and gave the best of satisfaction.

It may be well to state, that our male department flourishes in spite of rival schools, and the displeasure of the clergy.

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The Maronites have a high school, recently made *free*, in which grammar and French are taught by an excellent master, the brother of the bishop elect of the diocese, and yet we continue to prosper. In the female department we commenced with a dozen pupils, less than a year ago. Before the lapse of six months, we had an attendance of over fifty, and needed the services of a second teacher. This school is one of our sunniest spots. For a while, there was a rival school kept up by the Greek Catholics, but ours at length made way with it as Moses' rod did with those of the Egyptian magicians. Many of the pupils are far from being little girls, not a few being considered already marriageable and having reached the stature of full-grown women. They attend, though, at their age, it is by many considered contrary to the (oriental) rules of propriety.

Mr. Bird mentions several other points of much interest connected with this school and then adds:

When we came here, I do not know that six females could be found in the nominal Christian population who could read. Now, half the pupils in our girls' school can read their Bibles. Geography and arithmetic were, to the sex, like the hieroglyphics of Egypt. Now, the school girls, though mere beginners, are a wonder to their generation. And the progress of the pupils appears still more commendable, when it is considered, that the afternoon is devoted to the use of the needle, and only half a day to study.

Schools under the direction of the station are in operation in several other places, "of the usual character of the mountain schools." One recently commenced has more than sixty pupils.

Encouraging Changes.

As to the prospects for the future of the missionary work at and around Deir el Komr, Mr. Bird presents, it will be seen, a very cheering view, drawing a striking contrast between the present and the past.

To the inquiry, "Watchman, what of the night?" I may truly reply, "It is dark, very dark." But if the morning has not yet begun perceptibly to dawn, we may rejoice in the fact, that it is approaching. Many of the offspring of bigotry and superstition, as spiritual wild beasts, beginning to retire to their lairs and dens, indicate the coming of the Sun of Righteousness.

Some fifteen years ago, the missionary could hardly purchase here the necessaries of life; (none had leave to buy and sell, "save those who had the mark of the Beast!") and when he left, he was followed by stones and execrations. Now, he is welcomed and honored. Then, fear kept even his friends from venturing to visit him; now, priests and even a bishop are ashamed not to return his calls. Then, the Protestant sect could not be vilified enough; now, it is spoken of with favor in public and in high places.

The old Emir Bshir, the former persecutor and terror of Protestants, has passed away, and his decaying and dilapidated palace is used as barracks for Turkish soldiery! His prime minister, adviser, or secretary, who did much injury to the cause of evangelical religion, and whose mansion was, as it were, the strong hold of the enemy, is no more. What remains of this Ahithophel's house is the abode of the missionary, and furnishes apartments for "scriptural" schools, and a Protestant chapel. His sons-in-law were leaders in the movement which brought us to Deir el Komr, and are among our firmest friends. His grandchildren learn the folly of Popery by the instruction in our schools.

Time was, when every one trembled at the anathema of the clergy. Now, the latter dare not show their impotence by pronouncing it. Some of the people would be glad to be thus dissevered from a church and ceremonies which they abominate, for they would thus not only gain their end, but retain the sympathies

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of many who would be otherwise arrayed against them. Those who send their children to our schools have been refused admission to the confessional and the eucharist. The Maronite bishop, however, has at length yielded the point, and tries to win rather than force. Their high school, he has made free of charge, and has promised to open also a girls' school. In the Greek Catholic communion, on the other hand, the men, and some of the women, remain "suspended;" yet they are of good courage, some glad of so excellent an excuse to get rid of the confessional, and others incensed at the glaring injustice that would admit the drunkard and the notoriously vicious, but exclude the respectable and the moral. We have here the anomaly of those being thrust out of the pale of the church, who are still its very pillars, its substantial supporters, whose names are known, and whose influence is felt, throughout the region.

There is certainly progress, and we have reason to thank God and take courage. Still, we long to see a work more purely spiritual. Light is being diffused, but there is not the corresponding religious interest. The truth is viewed by many as a beautiful theory, the heart remaining a flint. We are called to regret the fact, that some of the best minds in the place are tinged with skepticsm. Thus we have, here, a foe even more formidable than the doctrines of the Romish church. Happily, the most influential are, notwithstanding, our firm friends and supporters, and are in favor of good education and good morals. It may be, that they will not only assist us in overthrowing superstition, but in building up the truth.

Out-station—Help Wanted.

At Ain Zhalty, Mr. Bird says, the good work goes on slowly but surely.

"We now have there five church members. Every evening there is social prayer and a sort of Bible class, at which most of the community (Protestant) are present. There have been regular Sabbath services under the charge of our native helper, Khalil. The audience has been on the increase, and is now not only larger than that in Deir el Komr, but is composed of more encouraging materials. Those who come desire instruction, and are regular attendants and open Protestants. There are few places in the mission where so many Protestant families are gathered together every Sabbath for religious instruction. Our helper improves in mind and spirit, and gives us great comfort. He has been, for a few months, at Abeih, pursuing his theological studies; his place in Ain Zhalty being supplied, meanwhile, by a graduate from the seminary."

Mr. Bird had been able to spend but one Sabbath at that interesting mountain village during the year. "Would that I could give them more time," he says, and then adds, thus closing his report:

I cannot hope, single-handed, to do any justice to my field. It is impossible for one to study Arabic, preach, visit, superintend schools, write letters, receive calls, and itinerate. The field is a wide one; the post the most important on Lebanon; the minds to be dealt with of a superior order, the best of natural and acquired endowments being needed; the work abundant as well as arduous; the harvest great; the laborers less than few. May the Lord speedily send forth efficient laborers into his harvest.

Sidon.

Both of the missionaries occupying this station, Messrs. Thompson and Van Dyck, have been permitted to remain in the field, not interrupted in their labors by sickness at their own station. During the latter part of the year, however, one of them was much at Beirut, on account of Mr. Smith's illness. "There has been preaching regularly, twice on the Sabbath, Bible class twice a week, and a weekly prayer meeting of the members of the church. The congregation on the Sabbath has somewhat increased in number, the average attendance having been thirty adults. Two persons belonging to Sidon have been added to the church during the year, one

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male and one female; and two from Alma, both males."

At *Alma*, occupied as an out-station, "the work of evangelization has made progress in spite of the persecutions which the Protestants have been called to endure." Not only have two persons there been received to the church at Sidon, four now stand as candidates for church membership. "These four are so situated as not to be able to come to Sidon, and it is proposed to administer the communion at Alma, and receive them there into connection with the Sidon church. A great obstacle to the work at Alma, is the want of a suitable place of worship. There is not a room in the village that can be obtained for this purpose, nor one suitable could it be obtained."

Schools.

"The common schools in Sidon and Hasbeiya have continued as in former years. The female school in Hasbeiya has been suspended for want of a teacher. The school in Alma was suspended in the early part of the year and not re-opened until December; and the boys' school in Resheiyeh el Fukhar has also been suspended."

Book Distribution.

More books have been distributed than in any former year, and more of them have been sold than heretofore. In March, a magazine was opened for the sale of the Scriptures and other religious books, and all its expenses have been defrayed from the sales made. One of the church members has been employed as a colporter for about ten months, and another for about four months of the year.

Hasbeiya.

The native pastor of the church at Hasbeiya reports:

In reviewing the events of the past year, we have good reason to be thankful to the great Shepherd of the church for the blessings bestowed upon our field. We have had also much cause for discouragement. The old and formidable difficulties continue, while others of a new and particularly annoying character have been added. There is the same listlessness and indifference about spiritual things, and the same obtuseness of understanding, which characterize the natural man. The times are also unusually bad; for we have no government, no order, no peace. The Druzes have the arbitrary and exclusive dominion of this district, and the atrocities which they daily commit, and the outrages against every instinct of humanity which they perpetrate, almost defy description. The Christian population are so demoralized that they have well nigh given up all resistance; and it remains to be seen what effect the first and only step we have recently taken, will have upon the mitigation of the wrongs which they are every day suffering. How much such a lawless state of the community must distract the attention of the people from other and more important things, may be easily imagined. Nor is this all. The Greeks, who are the most numerous in this place, in making what resistance they could, have been obliged to close into a more united body than they have hitherto been; and this has increased the difficulty of acting among and upon them, as it must also have had no small weight in smothering the voice of conscience, and in keeping them in the bonds of darkness and wickedness.

Among the Maronites, however, the case has been somewhat different. A large body of them, for several months past, have been regular attendants upon the preaching of the word. Our services have thus been more fully attended than heretofore, the congregation on Sabbath morning ranging from sixty to a hundred adults, and the attention paid has been generally very good.

Three persons have been added to the church at this station, and one member of the church, and another member of the Protestant community have been removed by death. In the villages about Hasbeiya, it is said, "the cause has advanced perhaps more satisfactorily." Among the Maronites of El Khiyan, mention is made of a movement which, though it has not affected a large number of individuals, "is of a more genuine and spiritual character" than had been seen before.

B'hamdun.

At this station, "the preaching service has been sustained every Sabbath during the year

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—forty-two Sabbaths by the missionary and ten by others. The attendance has been much as in former years." The Bible classes have been continued, with some increase of interest and numbers, particularly in that of the women, instructed by Mrs. Benton. Of the members of this class, three mothers have been presented and examined for admission to the church at Beirut. Upwards of fifty different women, from different sects, have attended upon the instructions of the class." On the whole, the report says, "it must be regarded as the most promising movement among the women which has yet appeared in the history of this mission." The Sabbath school is composed of the pupils from the primary schools. It numbers from twenty to fifty, and is continued only during the sessions of those schools. "The monthly concert has been observed on the first Monday evening of almost every month, and stated services for religious conversation and prayer on the Sabbath and Wednesday evenings." Ten different primary schools, besides the girls' school at Hasbeiya, have been in operation, in as many villages of the district, for from four to nine months each, during the year, under the supervision of this station. The whole number of scholars has been four hundred and five.

Kefr Shima.

This place has been frequently mentioned in previous reports of the Syria mission, as an out-station of Beirut, but not before as a district station. As an out-station, it received the care of the missionaries at Beirut as they were able to render it, and a school for boys has been kept open at the place for some years.

"A small village, of not more than a thousand inhabitants, it still possesses interest, and claims a place in the sympathies and prayers of Christians, not alone on its own account, but also as being the centre of a wide and populous district which it is hoped may ere long be open to the preaching of the gospel."

Mr. and Mrs. Eddy, having been released from their station at Aleppo by the new division of the Armenian and Syrian fields, removed to Kefr Shima on the first of February last.

"No objection was made by any of the people to their residence among them, although three or four years before, they had combined in a desperate attempt to drive Protestantism, in the persons of its three or four representatives, from the village, and had displayed a rancor against the gospel rarely equaled. The missionaries were visited and welcomed by many of them, and there has been no reason, at any time, to complain of the want of personal respect and kind treatment." At first, there was an unusually large attendance upon the Sabbath services, but those who came from a love of novelty, left as soon as their curiosity was gratified.

"Vanity Fair is held here twice a year, in a way which threatens seriously to interfere with missionary labors; first, in the spring, at the time of the gathering in of the silk crop, and again in the autumn, at the time of harvesting and pressing the olives. At these times the Sabbath is forgotten, and every good impression is carried away in the torrent of worldliness which sweeps through the hearts of those intoxicated with the hope of gain."

The missionary family at this station is under the necessity of retiring to the mountain during the summer months; but this residence on the mountain, which was at Abeih last season, did not prevent Mr. Eddy from visiting the station once and generally twice each week, for preaching and other missionary labor. "Preaching services have been conducted regularly every Sabbath during the year. The average attendance of adults has been about twenty. No church has yet been organized here. There are two persons in the place who are members of the Beirut church, and two others applying for admission, in whose case there is pleasing evidence of a change of heart."

The boys' school, which has been interrupted only during the ingathering of the silk crop and of the olives, has averaged twenty-five scholars. "A girls' school was opened early in the summer and continued during the year with gratifying results. Twenty or more girls have attended."

Tripoli.

In consequence of the removal of Mr. and Mrs. Wilson to Homs, in the autumn of 1855, Tripoli was left unoccupied during the succeeding winter. Mr. and Mrs. Lyons removed there from Beirut, in the spring of 1856, accompanied by Mr. Jessup, who had recently entered the field. They report: "We have had regular services in Arabic on the Sabbath, ever since our arrival in Tripoli. Not yet being very far advanced in the language, we have for the most part, on these occasions, confined ourselves to the simple exposition of some passage or passages of God's word, followed by singing and prayer. Occasionally, we have had two Arabic ser-

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vices on the Sabbath, a Bible class in the morning and preaching in the afternoon. The average attendance, exclusive of our family, is ten; though we have sometimes had fifteen or twenty."

Dûma and other Towns.

Retiring from the heat of the plain in July, they took up their residence for a few weeks in Dûma, a village situated on Mount Lebanon, to the south-east of Tripoli and about eight hours distant, containing six or seven hundred inhabitants, mostly Greeks and Greek Catholics. Here, they report: "Our Sabbath congregations were much larger than in Tripoli, often numbering from thirty to forty persons. Mrs. Lyons commenced a class for the religious instruction of the women on the Sabbath, which was attended by about twenty. The villagers often resorted to us in great numbers, on week day evenings, after the labors of the day were over, drawn together, doubtless, mainly by motives of curiosity; and these occasions we endeavored to improve for the inculcation of divine truth, by reading and expounding the holy Scriptures. During the last month of our residence in Dûma, we were much encouraged by a movement among the people for the better observance of the Sabbath." Numerous other large towns and villages within the limits of their district are referred to, where it is hoped much good will yet be accomplished. "At Ghurzooz, a day's ride south of Tripoli, one man, an individual of considerable prominence in the village, has been for some time past an avowed Protestant. The people there are very anxious to have us open a school, which we intend to do so soon as a suitable person shall be found to take charge of it."

Girls' School—A firm Friend.

On the first of December, a school was opened for girls, having, as teacher, one of the native girls educated in the family of the late Mr. Whiting. The report says, "The school was commenced as an experiment, and has succeeded beyond our expectations. We began with two scholars, and at the close of the month the number of pupils had increased to thirty. The most interesting fact in regard to the school is, that eleven of the girls are Mohammedans. They read the New Testament, and study the Child's Scripture Catechism, without objection or hinderance on the part of the parents. Some Jewish families have promised to send their children. The prospect is that the school will be large. We only hope that its usefulness will be commensurate with its prosperity. It already serves as a uniting link between us and the people, who are beginning to see and acknowledge that we are their friends and benefactors, and as such are entitled to their gratitude and respect."

At the close of the report, honorable mention is made of "our native brother Antonius Yanni, who united with the mission church in Beirut two years since." "In him we have ever found a faithful helper and steadfast friend. He is the only native Protestant church member in Tripoli, and he has borne and suffered much for the cause of Christ; for his foes are they of his own household." He has also resisted strong temptation, having been recently offered the honorable and highly lucrative post of vice consul for Russia. "True to himself, and to the cause which he espoused when he made a profession of his faith in Christ; knowing that the acceptance of the proffered office would have rendered him subservient to the corrupt Greek church, and made it necessary for him to attend upon her public observances, and give countenance to her dead forms and ceremonies; he at once promptly declined the offer. Thus, amid temptation, as well as amid trial and persecution, he stands unmoved; a noble example of Christian consistency, fortitude and faith; a bright light shining in a dark place, and to be, in coming time, we trust, a means of leading many of his perishing fellow countrymen to a knowledge of the truth."

Assyria Mission.—Turkey.

MOSUL.

LETTER FROM DR. HASKELL, JANUARY 20, 1857.

In the Herald for March, in connection with the latest published intelligence from the Assyria mission, there is an error which should be corrected. Dr. and Mrs. Haskell, it is said, had passed the summer at Hinee. It should have been Dr. and Mrs. Nutting. Dr. Haskell is not married.

This letter gives a narrative which presents not only the semi-barbarous state of society among many of the people in Western Asia, but also some of the perplexities and dangers to which missionaries and other friends of justice and right may be exposed, in efforts to protect themselves or their friends.

A Nestorian Girl captured by a Koord.

We are deeply interested in the case of a Nestorian girl recently liberated

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from the Kochers, nomade Koords. Our first notice of her was in a letter from Mr. Rhea, dated November, 1855. He says, "When we returned to our home here, (Gawar,) our hearts were grieved by sad intelligence. A beautiful Nestorian girl, a niece of Deacon Tamo, who had attended our school one year and the female seminary two years, about a week before our arrival was carried off by a young Koord, the son of Chellabi Agha, to whom she was married a day or two afterwards. * * * We never had any reason to believe that she was a Christian, but she had some interesting traits of character; and as she had received much instruction, had enjoyed many religious privileges, and was often in our house, we felt a deep interest in her. She came up from the seminary in May, and until the time we left, August 1st, she seemed to love her books, and was punctual in her attendance upon religious services; and we saw nothing out of the way. During the summer, she was accustomed to milk her father's sheep, and in so doing was brought much under the influence of a Koordish family residing here, whom we know to be deeply implicated in getting her off."

Mr. Rhea farther states, that her life was embittered by the continual abuse of her mother, "a most passionate, wicked creature;" and being promised protection by this Koordish family, one evening after her mother had beaten her, she fled into the garden, where the young Koord with several men met her, and, with or without her consent, placed her upon a horse, and immediately took her to their village, three hours distant. "She threw herself from the horse twice on the road, and in vain tried to effect her escape. A day or two since, we heard through a young Nestorian, that she weeps day and night, and begs for something to be done for her." A book found upon her was destroyed as soon as discovered. Her friends made every effort for her release, but in vain. The young Koord called a Moollah, and gave her the choice of marriage or death. They endeavored to compel her to become a Moslem; but she told them she would die rather than renounce Christianity. Several times a Moollah, with a naked sword over her head, threatened her with instant death, unless she repeated the Moslem creed. She was often cruelly beaten for refusing to work on the Sabbath. Three times she escaped, but was soon retaken and each time beaten. Once she was sewed up in a sheepskin and beaten with clubs. Last winter, Mr. Rassam laid the case before the Pasha, and a cavass was sent into the mountains for her; but the Koords were at that time in rebellion, and he returned unsuccessful.

The Rescue.

A few weeks since, a letter was received from her brother, now in Mr. Rhea's school, informing us that Chellabi Agha had come on this side of the mountains, and was encamped at a village two days from Mosul. After consulting with Mrs. Rassam—Mr. R. being absent—Mr. Marsh and I called upon the Pasha and asked for a cavass and an escort, sufficient to take the girl wherever found. He was somewhat embarrassed by the proposal that I should attend to the matter in person, but instantly granted our request. The Governor of Derhook, a village four hours from the Koordish camp, being in Mosul, the Pasha ordered him to accompany me and render me every assistance in his power. We made a rapid journey, mostly by night, taking thirty horsemen from Semil and a company of foot soldiers from Derhook, reached the encampment early in the morning, seized the chief, his son, and three men, almost without resistance, secured the girl and returned that day to within three hours of Mosul. Here we learned that the Governor had said to the soldiers: "This girl is very beautiful. It is a shame she should not be a Moslem. We will take her to the Pasha. At night, while the soldiers slept, the

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girl was quietly removed in care of Mr. Rassam's cavass, and safely deposited in Mosul at the consulate. The next morning the Governor hastened to the Pasha, told him that the girl was exceedingly beautiful, that she was, and wished to to remain, a Moslem, that she loved the Koord and wished to return."

The Pasha, wishing to secure her for himself, sent for her. We declined delivering her. The Pasha sent again, saying, very peremptorily, that she must immediately come before the council and declare if she was or was not a Moslem. We replied, that she was under the protection of the English and he must seek her from them. She was then demanded from the consulate, but Mrs. Rassam answered that the firman granted entire religious freedom, and according to its provisions he could not demand the girl. The next day he summoned Jeremiah before the Cadi and council, and abused him and us in most outrageous terms. He entirely ignored the firman; said he should write to Stamboul and drive the Americans out of Mosul. He will perhaps refer the case to the Porte, but will more likely drop it after a little bluster. We shall report to Stamboul, and trust the Lord to defeat the purposes of these vile men. We trust that this Pasha has nearly filled up the measure of his iniquity. His misdeeds have long been known at the capital, and we hope that the recent protests of the consuls will effect a change.

For the girl we hope much. She is unusually intelligent, and we have some reason to think that she is a child of God. She has very clear views of gospel truth, and if Christ has indeed chosen her, she may be very useful in this or another field.

Nestorian Mission.—Persia.

OROOMIAH.

Relations of the Mission to the Government.

THE last published intelligence from this mission left Dr. Wright and Mr. Stoddard at Tabreez, where they had gone to confer with Mr. Khanikoff, the Russian consul, in the hope that, with his friendly assistance, some order might be obtained from the Persian government, more favorable to the missionaries and their friends than those under which the authorities at Oroomiah were then acting. Several brief letters have since been received from Dr. Wright, exhibiting the various changes, the alternations of encouragement and discouragement, which had taken place in the aspect of their affairs.

Friendly Aid of the Turkish Consul.

The first letter is dated at Tabreez, December 8. Affairs had taken a seemingly favorable turn in an unexpected way. The Turkish consul at Tabreez had been for some time known to our brethren, and during their present visit at that place had manifested much interest in their mission. When he learned the difficulty they had in obtaining a favorable order from the Kâim Makâm, of his own accord, unsolicited, he at once exerted himself, thus adding his friendly offices to those of the Russian consul; and an order was given, which, Dr. Wright says, "though not all we could desire, is much better than nothing. The Persian Agent is directed to treat us in a friendly manner, and not to molest us. It is intimated at the same time, that our affairs are under discussion, and that some new arrangement will be made." With this order they were to start, the next day, for Oroomiah. "We are not sanguine," it is said, "as to the effect of the order. It does not revoke any instructions which Asker Khan has from the Central Government. All we can hope from it is, to hold him in check for a time. We should not be surprised, if the Kâim Makâm should write to Asker Khan to-morrow not to regard it. Mr. Khanikoff kindly favors us with a letter to the Persian Agent in Oroomiah, expressing the hope that he will act according to the Kâim Makâm's directions, and intimating that he understands the order as forbidding his interfering with our labors, while the letter of the order alludes only to our persons. In the Lord is our trust. It is a day of trial, but we hope that good will be the result."

Events in Oroomiah—Active Opposition.

Messrs. Wright and Stoddard reached Oroomiah December 12, and the second letter, dated December 17, relates to the progress of events at that place and the vicinity, during their absence and after their return.

In our absence, Asker Aly Khan had

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received an order from the Kâim Makâm, given after our arrival at Tabreez, urging him forward in the execution of his instructions relative to our missions, and threatening him with heavy penalties in case of neglect. The Persian agent had requested the Kâim Makâm to furnish a written document to Mar Gabriel and Mar Yoosuph, constituting them the heads of the people, and committing to them the supervision of all our labors. This document was not given; but the Kâim Makâm directed him to assure those Bishops, that in case they did the government good service in this matter, they would be remembered and rewarded. On the receipt of this order, the agent proceeded to act with new vigor. A teacher of one of our village schools was brought to the city, and beaten, because Mar Gabriel complained that he would not obey him. One of our preachers, located in a village, was severely beaten by a servant of the agent, without any reason except that he was in our employ. Our friends were summoned from all directions, and threatened with cruel penalties if they did not conform in all things to the usages of the church, as in former times.

So far from being led to relax his opposition by the order of the Kâim Makâm, Asker Aly Khan seems rather to have been stirred by it to take yet more decided measures against the missionary work; judging, rightly, that the Kâim Makâm had no desire to see him change his course. Dr. Wright continues:

The day after our return, we sent to him the order of the Kâim Makâm, and the letter from the Russian consul, obtained at Tabreez. The next day was the Sabbath. Early Monday morning, he sent his secretary to us with the message, that he did not consider the order we brought as annulling previous orders, but only directing him to treat us civilly; and moreover that he had new instructions from the Kâim Makâm to proceed in breaking up our operations. As to the letter from the Russian consul, he directed his Secretary to say, that he was not subject to him, but to the Persian government. Thus it appeared, that he did not intend to regard these documents in the least, and that he did not consider the order of the Kâim Makâm as given in good faith.

The same day he summoned Deacon Yoosuph, of Degalla, our translator, who had ventured to preach in his village after he had forbidden it. He treated him with great indignity, threatening to put him in irons and send him to Tehran. He took a written obligation, with a penalty of a hundred dollars' fine, from the people of that village, that they would inform him in case any one there did not keep all the Nestorian fasts, or in any way did not live according to Nestorian usages. He demanded an obligation from Deacon Yoosuph, that he would not preach; but the demand was withdrawn when we requested it.

Most of our village schools are disbanded, and those few which are still in session will probably be broken up without much delay. We are daily expecting that a blow will be struck at our two seminaries. A threat has been made to gather the issues of our press, scattered among the people, and make a bonfire of them.

Death of General Asker Khan.

In a postscript to this letter, dated December 19, a new, and, as was supposed, somewhat important turn of affairs is mentioned.

An event has just transpired here, which must have an important bearing upon our matters. Asker Khan, the general of the Persian troops in this part of the country, was killed yesterday by a Koordish chief in Mergawer, eight hours from this city. The corpse was carried past our door only a few minutes ago. The event falls like a thunderbolt upon the community. The general was on the frontier with his troops, where he was destroying some old Koordish fortifications. A Koordish chief, the owner of one of these forts, came to the camp, as though to give in

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his submission; and while in the general's tent, fell upon him, plunging a dagger into his body, killing him on the spot. The Koord, before he could make his escape, was cut to pieces by the soldiers. This general, wily and deceitful, was no doubt at the bottom of all the annoyances we are at present experiencing from the Persian government. He was at court when the famous firman in relation to us was issued, and probably dictated it.

No Change of Policy.

Eight days later, December 27, Dr. Wright wrote again:

There is no change in the aspect of our affairs. Since the death of general Asker Khan, a letter has been received from the Kâim Makâm, addressed to the general, commending him for supporting Asker Aly Khan in breaking up our schools and in opposing our labors, and alluding to our having been at Tabreez, and to the order he gave the Turkish consul for us, as in no way to modify his previous instructions. Asker Aly Khan is, consequently, pursuing the same line of opposition to us as before the death of his supporter here. He firmly believes that he will be sustained by the central government.

Bombay Mission.—India.

LETTER FROM MR. HARDING, FEBRUARY 2, 1857.

Mr. and Mrs. Harding, of the missionary company whose arrival at Bombay was announced in the last number of the Herald, have been convinced that it is their duty, in view of the necessities of the Bombay mission, to remain for a time at that place. Others of the company have gone on, Mr. and Mrs. Wood to Satara, and Messrs. Fairbank and Dean, with their wives, to Ahmednuggur.

First Impressions.

In this letter, in a few graphic sentences, Mr. Harding presents the impressions made upon his mind by his first actual contact with a heathen population, his first intercourse with the few native Christians to be found among that population, and his first connection with the missionary work on missionary ground.

It is three weeks to-day since we arrived; and to us, who look on these scenes of heathenism for the first time, they have been weeks of thrilling interest. I had made myself acquainted with the character and habits of the people, so far as books and converse with missionaries could furnish information; but one look at these crowded streets, one half hour in this region of mature heathenism, gives me a clearer idea of its terrible power, and makes a deeper impression, than all that I have ever read or heard.

We landed soon after sunrise; and you will understand our feelings as we met that half-clad throng upon the wharf, and heard the strange jargon of many voices all around us, and the distant roar of busy life in the city. It really seemed like a second Babel. As we passed along, through the native town, I could not but ask myself the questions, 'What has Christianity done here? Where are the signs, that it exists at all?' And to the eye of a stranger, there hardly appeared a single eddy in the broad, deep current of heathenism. Everything seemed to speak of superstition, debasement and idolatry. But a brief residence in this place has given us pleasing and abundant evidence that Christianity has an existence, though its general effect hardly appears on the face of society. There are living witnesses of the power of the gospel here, and we have been much cheered in meeting with these native Christians. Their meek and Christlike deportment contrasts strangely with the haughty bearing of their countrymen generally. We have also received a most hearty welcome, by letter, from those native pastors, beloved for their work's sake, in Ahmednuggur. The good work seems to be progressing as rapidly as ever in all that region, and we long to be shar-

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ers with our brethren there, in their toils and their rejoicings.

Increased Interest in Missions.

I need not say that we are very happy in view of the work before us. I cannot conceive of a higher privilege than to spend a lifetime in such a field and in such a service. If I had any zeal and love for this work in America, it has been increased a hundredfold since coming to this land. And I verily believe, could American Christians but see with their own eyes what heathenism is, they would be astonished at their present apathy. I am sure, if they realized the condition of these perishing millions, there could be no lack of interest in the missionary cause. A debt resting on the American Board would be an impossibility. The treasury would always overflow with grateful offerings. Self-denial and personal sacrifice for the heathen, together with fervent prayer, would not be unusual in the daily experience of Christians. But alas! how anomalous, at present, are these characteristics in the church! Where are the men who are really making sacrifices, who even practice economy, that the gospel may be published in all lands! Meanwhile these souls are perishing—precious souls, made in the image of God, capable of an eternal weight of glory, and for whom Christ has died—and they perish without a knowledge of this amazing truth!

Madras Mission.—India.

LETTER FROM MR. HURD, JANUARY 7, 1857.

Review of the Year.

LOOKING back upon the year which had passed, Mr. Hurd says the routine of his duties had been so regular and uniform that he had no striking incidents to relate. "My duties in the school, prohibited me from doing much among the masses around me. In the early part of the year, I went out daily in the morning to speak to such as might gather around me, but was not able to continue this labor the whole year. I felt it my duty, under the circumstances, to give my whole time and strength to the English school." He is unable to report any conversions during the year in this school. "A few have apparently been more than convinced of the divine authority of the Bible, a few have had their consciences more or less awakened to the momentous realities of eternity, and I have thought, that could I have secured them that protection which they felt that they must have if they renounced Hindooism, more than one would have made a profession of Christianity. I was unwilling to protect them farther than this,—I would render them every assistance in my power, that their spiritual and legal rights, which the laws of Britain guarantee to all under their jurisdiction, should be preserved. I was willing to make my house a place of refuge till after the first storm of rage and persecution should have spent its force, and then I must insist that they should find a home in the house of some one of the Christian families of our church."

English School.

Respecting this school, to which, as stated above, he had devoted his time and strength, Mr. Hurd writes:

The most important change made in the English school during the year, was introducing, in the month of June, the system of requiring lads to pay for their tuition. The rate is little more than nominal, yet it is the establishing of a principle of no small moment in this country. The effect upon the school was considerable, reducing the daily regular attendance from 259 to 152. This reduction would not have been so great if all the mission schools in Madras had adopted the same plan; but this none of the schools in Black Town have as yet done. Though we lost in numbers, in several respects we have gained much. The daily attendance of the lads has been more regular, and they have applied themselves more diligently to their studies. In a word, the change has imparted a more permanent character to the school. No considerations would induce me to recede in this matter. The time has passed in Madras,

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for any necessity for giving an education gratuitously to the Hindoos. Christian schools may now take their stand by the side of the large heathen schools, in requiring the boys to pay for their education. Considering the important changes in the school, and the changes in the pupils, I have some reason to be satisfied with the result of the mere educational effort; and I have not been without hope, that more than one heart has been taken captive by the truth. But the Lord has not permitted us to see the captive freed from the chains of Hindooism.

The public examination of the school took place on the evening of December 16. A goodly number of Europeans were present, and Honorable Walter Elliot was in the chair. Mr. Hunt, of this mission, writes, that the chairman and others have expressed themselves as highly gratified with the improved appearance of the school. He adds: "Mr. Hamilton very kindly aided, and examined the larger class in Matthew, which gave much satisfaction. It was really interesting and encouraging to notice the views he elicited from them, by his nice mode of drawing them out. The native teachers joined in taking some of the classes and did well. The more I see of Lyman, the head teacher, the more he rises in my estimation as a scholar and a man."

Vernacular Schools—The Church.

The vernacular schools, Mr. Hurd writes, "have remained much the same as when Mr. Winslow left. I have abolished one school, because a Christian teacher whom I employed could not succeed in obtaining pupils. I have grown skeptical in relation to the utility of heathen schools, unless the missionary can exercise over them a careful supervision, and place in them a faithful and reliable Christian teacher. I think of uniting, this year, three vernacular schools in one, so that I can look after them myself." The number of pupils connected with these schools during the year "has been about 229 boys and 48 girls." Five persons were admitted to the church in 1856, and Mr. Hurd says, "The first Sabbath of the new year, I had the pleasure of receiving to the church Chinnasauny, a young man who came to me in June last, expressing an earnest wish to become a Christian. He was of good caste, a member of the Roman Catholic church, and, at the time he came, was attending the Roman Catholic high school in Black Town. He broke his caste without the least hesitation." The friends of this young man have manifested a bitter feeling towards him, but he has not suffered active persecution. He is laboring to support himself in a printing office, learning the business of a compositor. "He has given me great satisfaction, and seems to be imbued with the Spirit of God. The members of the church, without an exception, gave their cheerful and unqualified approbation to his admission. He is about eighteen years of age, and will by and by come into possession of a little property. I have not seen the first indication, that he had a thought of support in his desire to follow Christ."

It was hoped that another person, a female employed in the girls' school, would unite with the church at the same time. Mr. Hurd says it is her full purpose to join the people of God at the next communion season, though her parents had told her that "if she united with the church they should cast her into the street."

Ceylon Mission.

CHAVAGACHERRY.

LETTER FROM MR. HASTINGS, OCTOBER 2, 1856.

This letter, which was long on the way, makes some report of matters connected with the Chavagacherry station and its out-stations, for the six months ending September 30. The work, Mr. Hastings says, "has been carried on as in previous months. One catechist has been removed to another station, in consequence of sickness in his family, and the portion of the field assigned to him has been left for the most part unoccupied. Regular services on the Sabbath have been continued in four places in the forenoon, and in six places in the afternoon. The attendance at these services has been somewhat less than during the preceding six months, but the congregations have been such as to encourage us. At *Varany*, though the catechist has continued his labors as usual, there has been no manifest progress, but we cherish the hope that the seed sown will take root and yet produce fruit."

Pleasing facts at Usan and its Vicinity.

There is still much that is interesting at

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Usan, from which place encouraging facts were reported in April, 1856.

One individual there, mentioned in my last, has continued to give pleasing evidence of genuine interest in the truth, and we are encouraged to hope that he is a true child of God. A relative of his, to whom also I have alluded before, is still reading the Bible, and expresses a determination to take that as his guide. Of these two the catechist says, "They seem to be earnest in seeking the truth. They have together purchased a Bible and are regularly observing the Sabbath. The people of the village are greatly surprised at seeing such a change in them." He adds that "some of their relatives also are inquiring about religion." The Romanists in that vicinity, at times, have seemed to be somewhat aroused and disposed to give heed to the truth, but have again relapsed into indifference. Still, in one village, the catechist reports, "four or five among the Romanists freely confess that Romanism is false, and that the Bible, portions of which they have received and read, is true. They frequently attend our meetings." Of another he says, "he has scarcely been absent from our meetings on the Sabbath for the past year, and he has abandoned the practice of gambling and intemperance to which he was formerly addicted. He still, however, engages in secular work on Sabbath afternoon." The Romanists in that locality are very much addicted to gambling, intemperance and Sabbath-breaking.

At *Kutchy*, the Sabbath service has been continued, though the attendance has somewhat declined. The experiment was being tried at that place of sustaining a regular service without the aid of a school. "This experiment, thus far, has succeeded better than was expected." The native pastor of the church at Chavagacherry has prosecuted his labors with little interruption, and Mr. Hastings thinks, "with increasing satisfaction to his congregation." One individual has been excommunicated from the church for heathenish practices. None have been admitted during the six months.

In July, Messrs. Sanders and Hastings, with three native assistants, visited the northern district of the main island, called the "Wanny." They were much interested in what they saw, and were impressed with the desirableness of supplying that hitherto neglected district with the preaching of the gospel.

At the close of his letter, Mr. Hastings mentions the sad case of Goodrich, who, after being for years a preacher of the gospel, had renounced the faith and labored to destroy the the influence of that truth which once he preached. There will be apostates as well as scoffers.

LETTER FROM MR. HUNT, THE NATIVE PASTOR.

A LETTER has also been received from Mr. Hunt, the native pastor of the church at Chavagacherry, who reports his labors for the six months ending in September and says: "Though the state of things immediately around the station are not so cheering, yet there are enough signs of good to encourage us to more labor. The Lord continuing to bless us, we hope soon to see one and another casting his lot among the people of God." Much of his letter has reference to facts which are also spoken of by Mr. Hastings. He had visited Usan, and Mokammaz, and was encouraged by what he saw. At the latter place especially, he thinks "there is a real working of the gospel leaven."

Visit to Karadive.

In September he visited Karadive and other islands. He writes:

At Karadive I stopped over the Sabbath, and preached in the morning to the little church assembled, from the words of our Savior, "Remember Lot's wife." In the afternoon, in company with Rev. Mr. Cornelius, I attended a meeting in the house of a brother named Paul. There the drum used once in the service of idols came to the service of Jehovah, and called the people to the meeting. While they were assembling, Mr. Cornelius was conversing in one corner with a female church member who was absent from the morning service for want of clothing. Her husband also was with her. Though their struggle with poverty has been so severe that

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Mr. Cornelius was constrained to weep at hearing their manner of living, yet they look only to God and their own endeavors for support. What I saw and heard at Karadive, especially among the weavers, leads me to think that a genuine work of the Lord is in progress among them. On Monday I went from Karadive to Poongerdive, and spent two days. The catechist laboring there was my classmate in the seminary. The people of that island are so much isolated from other people and influences, and many of them are so simple-hearted, that a faithful scattering of the gospel seed promises to produce a rich harvest in due time.

BATTICOTTA.

LETTER FROM MR. HOWLAND, DECEMBER, 1856.

Days of Sadness and Perplexity.

THE state of Mr. Howland's health renders it necessary, in the opinion of those best able to judge, that he should no longer delay to retire, for a season, from his labors in Ceylon, and visit his native land. How many pleasant anticipations must crowd upon the mind, when one who has been so long away is about again to look upon old scenes and meet old associates and friends. Yet these, to him, "are sad days?" To leave his work; to leave his flock; to leave his fellow-laborers, throwing upon them a still greater burden when they are already far too much oppressed with cares, and he can see no one who can properly take his position; all this is so trying, that he loses sight of what might be anticipated pleasures, and "cannot allow his mind to dwell" upon the too painful fact that he must leave. So it very often is with missionaries called to retire from their fields of labor. To them it is sweet to labor for Christ, and trying, very trying, when the Master says, 'You must not labor longer here.' Mr. Howland writes:

These are sad days to me. The idea of leaving my beloved flock, and especially that of throwing my burden upon those who are already borne down with labor, sometimes half distracts me. I cannot allow my mind to dwell upon it, and the hurry of making preparation to leave is, on this account, a merciful diversion of my thoughts. The brethren met at Manepy yesterday afternoon, to decide who should take charge of my work. It seemed to be impossible to meet the emergency. One plan and another was proposed, but none seemed practicable. It seemed disastrous to remove a single one from his present station, but more disastrous to leave all the interests at Batticotta without a resident missionary. Some one must be removed, but who it should be, was a question upon which we considered long, and finally gave it up and took up other business, hoping that light would come. I asked Dr. Green if it would not do for me to stay longer, but he gave me no encouragement. In the course of the evening, the question was taken up again. It was proposed to defer it till we should hear again from the Committee, with the hope that some relief might be found in the promise of a reinforcement; but as it appears to be necessary that I should begin at once to give over my work, it was at length decided that Mr. Sanders must leave his field at Tillipally and remove to Batticotta. One of the brethren felt that he could not vote for it, on the ground that he considered it a sacrifice of Mr. Sanders, in his present state of health. There is danger of this, and we all felt it; yet it seems the only alternative, and the indications of Providence appear so plain, I have strong confidence that strength will be granted him equal to his day. Tillipally is to be left without a resident missionary at present. Mr. Sanders had entered with much interest into the work there, and it ought not to be thus left; but we thought that station would not suffer so much by being left as others would. The question as to who should take charge of it remains undecided for the present. No one has time or strength to spare from his present work. It will probably be decided at our coming annual meeting.

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Wants of the Field.

I fear the Committee do not properly consider our need of reinforcement. This field is not like a new one which has never been occupied. The results of the labor already bestowed create a demand for an increase of labor, and a responsibility is thrown upon us to carry on what has been begun. I need not speak of the great difference between leaving the untouched jungle and forsaking the field which has been, with great labor, cleared and prepared for cultivation; especially when the enemy is so busy scattering tares in the mellow soil. The very fact that mind is so awakened in Jaffna, creates a demand for missionary influence to guide and direct it into right channels. The dead, unbroken calm of heathenism, which rests upon whole regions of country in some parts of India, has here been disturbed. It is true that the objects sought by the mass of the people are not what we could wish. Money, government-office, and English education as a means to these, are prominent objects of pursuit. Those who are aroused to seek the truth are comparatively few; those who are on the alert to defeat its progress are many. But the minds of nearly all are apparently awakened to something, and I believe the destiny of this people is being rapidly determined. It is to meet this juncture that we want help, and that we all feel ready to sacrifice health and every thing, rather than that the work should not go on. And it is this that crushes one's spirit into the dust when the Lord lays his hand upon him and tells him his help is not wanted—he may go.

A Young Convert Opposed.

Mr. Howland speaks of the Sabbath, December 18, as a day of much interest. "It was probably the last season of communion which I shall enjoy with my beloved flock before leaving. We presented our youngest child to the Lord in the ordinance of baptism, which was administered by Mr. Meigs, the child receiving the name of Daniel Poor; and the eldest daughter of A. Backus, my oldest native assistant, came forward and took the vows of God upon her; thus confirming, by her own act, the consecration made by her parents in her infancy." But another person, who designed also to make profession of his faith in Christ, was prevented from doing so under circumstances which excited much interest among the missionaries, and which serve to indicate, in some measure, how serious is the opposition which converts in Ceylon may still be called to encounter.

A young man, named Talcott H. Russell, who was a member of the seminary when it was suspended, and now studies in the English school conducted by the natives at this station, was expecting also to unite with the church, but was prevented by his relatives. He is a near relative of the Maniagar, (the highest government officer in this vicinity,) and of others who pride themselves on their rank and heathenism. On Saturday evening we heard that the brother and other relatives of the young man, having become acquainted with his intention, had endeavored to prevent him from coming forward, and that he was not to be found in his house. Our fears were increased on Sabbath morning, by the news that he had spent the night in the house of the Maniagar, and had yielded to the solicitations of his relatives. Not fully trusting the report of his having yielded, it was thought best that Dr. Green should seek an interview with him. He accordingly went for the purpose, accompanied by a native assistant, while a little company assembled for prayer. Dr. Green was permitted to see the young man in the presence of others, and he fearlessly declared before them all, that he wished to join the church, but was detained by force. Upon which the Maniagar said to Dr. Green, "His soul is with you, and his body with us." There were about fifty people present, one or two brahmins among the rest, and all were very much excited. They abused and reviled, and the brother of the young man attacked Dr. Green, but only pulled off his hat,

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being restrained by the interference of the bystanders. It was a great comfort to us all to know that he still remained firm in his purpose, and we felt, that though detained from the table of the Lord, he would have the presence of his Savior with him, alone among the heathen.

His Sincerity Acknowledged.

On the following day he was allowed to attend school upon promising to inform them if he were to join the church. He wishes to take an early opportunity to do so. The occurrence is the subject of very general conversation among the heathen. I understand that they generally condemn the course taken by his relatives in detaining him. Some say, "He must be sincere. He has plenty of money, and there is no seminary now. He has therefore no necessity for seeking the favor of the missionaries. Surely this must be the work of God." A brahmin asked one of the assistants why the missionaries need to interfere with the religion of others, and try to turn them? Upon which an aged brahmin present replied: "They know the worth of the soul, and the danger to which it is exposed, and therefore they are earnest in their efforts to save others." We trust that God will make the event the means of good among this people.

He unites with the Church.

January 3. The young man was received to the church at our weekly church meeting yesterday afternoon. For one or two weeks our fears were awakened, lest he might yield to the persuasions and threats of his relatives. He was so closely watched that it was with difficulty even his teacher could obtain an interview with him. This week the teacher (R. Breckenridge, teacher of the English school) returned to Batticotta, having been absent at his own home for a week, during a part of the vacation in his school. He endeavored for one or two days to see Russell alone, but without success. Yesterday morning he came to me and said he had had a long interview with him, and that he wished to join the church without further delay, and appeared to be prepared to meet any opposition or violence even, to which he might be exposed. Feeling satisfied with what Mr. Breckenridge stated concerning his feelings on the subject, we made arrangements to receive him at our usual church meeting in the afternoon. Nothing was said about his purpose, as it was feared that there might be an attempt to make disturbance, if it was known abroad before the meeting. Still, we were careful to avoid giving any opportunity to have it said that we received him secretly. The usual exercises of the meeting were suspended, and he came forward and entered into covenant with God, and received baptism. The Lord's supper was then administered, and it was indeed a pleasant season to all present who were the people of God, and an impressive one to those not connected with the church, of whom there were a number. We have not yet heard of any trouble on the part of his relatives.

Recent Intelligence.

ZULUS.—Letters from South Africa are in reference mainly to a fearful civil war which was raging among the Zulus, north of the Natal colony. The chief, Umpande, having become aged and infirm, there has been contention for some time among his sons in regard to the succession. On the 2d of December, a battle took place near the Tukela river between the forces of two of these sons, Umbulazi, and Ucetywayo. Umbulazi was entirely defeated, and a fearful slaughter of men, women and children followed. The defeated party plunged into the river, to escape into the colony. The stream was very high, and it is supposed that two thousand perished in the water. The whole number of the slain and drowned is variously estimated at from 3,000 to 5,000. Some fears have been entertained that the Natal colony would become seriously involved in the difficulties. Probably nothing but "the high walls of the

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Tukela" saved Natal from instant invasion by the victorious army; but it may now be hoped that no such invasion will take place, and that the colonial government will be able to remain neutral.

ARMENIANS. — The missionary company which sailed from Boston in the Henry Hill, January 5, Messrs. Wheeler, White, Morse, Coffing, and Winchester, with their wives, arrived at Smyrna, March 2. They had, Mr. Morse writes, a very pleasant voyage, 'the Captain doing every thing that they could desire,' although from Malta to Smyrna it was much prolonged by head winds and calms. They were to proceed immediately to Constantinople

NESTORIANS.—Again, in the wise and holy providence of God, not one mission only, but the missionary cause is stricken. An eminently faithful and much beloved member of the Nestorian mission has gone, it cannot be doubted, to "be forever with the Lord." Rev. David T. Stoddard died on the 22d of January, after an illness of thirty-two days. His disease was typhus fever, and during its progress, as would be expected, his peace was "like a river."

About the first of February, a new order was received by Asker Ali Khan, from the Kâim Makâm, much more favorable to the missionaries than previous orders. It had been shown to the authorities at Oroomiah, and Mr. Breath writes, "They have offered us any number of soldiers we may require as guards at our gate, or to accompany us wherever we may desire to go about the country. Asker Khan also volunteers the offer to give an order for the establishment of schools wherever we may desire to have them."

MADURA.—The annual meeting of the Madura mission was held January 7 to 10. A communication was received from the Bangalore Missionary Conference, proposing a convention of all the different Protestant missionaries in Southern India, to meet in Bangalore in January, 1858. The mission passed resolutions approving of the proposition, and expressing a readiness to send delegates. Mr. Rendall says: "The calling of this convention shows that very great interest is taken in those subjects which have been discussed so much by our own Board during the past two or three years. The evangelization of this country is exciting deep interest, and systems of labor will be examined and compared. I cannot but think that good will result from the meeting, should it take place. Southern India, as a missionary field, has not been appreciated heretofore in England or America; but may we not hope that new interest will be taken as information is increased."

Three persons were added to the church of the native pastor, Henry Zilva, in January. One of them was a man more than eighty-six years of age. One man also was added to the church at Tirumungalum, February 1.

CANTON.—A line from Mr. Macy, dated at Macao, January 10, gives the following account of a serious loss sustained by the mission, in connection with the burning of the foreign factories by the Chinese.

The mission has been brought into practical connection with the hostile movement, by the destruction, on the night of the 14th of December last, of the foreign factories. The whole printing establishment of the mission, and most of its stock of books, were entirely consumed. The newly completed Dictionary and the Commercial Guide, I had early packed and removed to Whampoa; but as the whole available material for packing was thus absorbed, and as the factories were supposed to be safe, the other books were left; and so rapid was the spread of the flames that nothing could be saved. The total loss amounts to $14,000.

Mr. Williams, having accepted the post of Secretary in the legation of the United States, has resigned his connection with the mission. In his letter of resignation, addressed to the mission, he says: "I do not, however, regard this as a final separation from your body, far less as a dissolution of my connection with the work of Christian missions in China; and therefore desire you to look upon it as only a temporary interruption of a relation which has many probabilities of being resumed." "It seems scarcely necessary to add, that I hope you will still continue to regard me as your co-worker, and that I may have the privilege of assisting you in your labors among the Chinese, so far as time and opportunity may allow. May the Great Master of the vineyard bless and approve all our efforts to advance his glory and make known his truth."

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		843 75

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Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Albany, R. D. ch. 91 00
Astoria, do. to cons. JACOB POLHEMUS an H. M. 109 58
Athens, R. D. ch. 18 93
Blenheim, North, do. 9 00
Hudson, R. D. ch. m. c. 25 00
Livingston, R. D. ch. corner 23d and 8th avenue, m. c. 17 91
Lisha's Hill, R. D. ch. 20 00
New York, R. D. ch. corner Bleecker and Ames, m. c. 12; W. Bogert, 5; Colleg. R. D. ch. a lady, 2,50; 19 50
Naumburgh and New Brewer, R. D. ch. 9 00
Pluckanime, A friend, 3 00
Schenectady, R. D. ch. a poor mem. 5 00
Utica, R. D. ch. 114,06; Miss Jane E. Kelley to cons. Rev. DAVID TULLY an H. M. 50; 164 06
West Troy, R. D. ch. 30 00

521 98
Ded. paid W. Ferros, 19 38—502 60
Buffalo and vic. J. Crocker, Agent.
Buffalo, R. S. 5; a missionary's daughter, 2; 7 00
Lancaster, Pres. ch. 26 75—33 75
Delaware co. Aux. So. Rev. D. Terry, Tr.
Meredith, Cong. ch. 16 07
New Road, Mrs. S. A. B. 2 00
Walton, Cong. ch. 50 00—68 07
Geneva and vic. G. P. Mowry, Agent.
Bath, N. S. pres. ch. 11 00
Trumansburg, Pres. ch. 26 00
Weston, do. 10 69—47 69
Greene co. Aux. So. J. Doane, Tr.
Catskill, Pres. ch. 126 30
Durham, 1st do. 25 00—151 30
Monroe co. and vic. E. Ely, Agent.
Perry, 1st cong. ch. 45 08
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. C. Adams, wh. cons. Rev. A. A. WOOD an H. M. 100; Brick pres. ch. 105; Central pres. ch. 188,35; Madison square pres. ch. for building a church at Marash, 50; West pres. ch. 23d st. 136,75; Scudder miss. so. of West pres. ch. 50; 1st pres. ch. Brooklyn, 224,60; 3d pres. ch. 100; Williamsburg, pres. ch. 56,65; E. Crary, 50;) 1,296 27
Otsego co. Aux. So. D. H. Little, Tr.
Cooperstown and vic. Fem. miss. so. 42 45
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Parishville, Cong. ch. 5 00
Watertown and vic. A. Ely, Agent.
Watertown, 2d ch. to cons. Rev. SAMUEL L. MERRILL of Martinsburgh an H. M. 51 00

2,513 21

Ashland, Pres. ch. 4 00
Babylon, M. A. C. 5 00
Chestertown, Rev. R. C. Clapp, 4 00
Dansville, M. Crane, 10 00
Fredonia, Ch. and cong. wh. cons. JOHN SEYMOUR an H. M. 100 00
Gilbertsville, Pres. ch. 55,04; la. miss. so. 10; 65 04
Hoosick Falls, Pres. ch. 73 28
Kingsboro', Pres. ch. D. B. Judson, 15; L. F. P. 10; H. H. 5; 30 00
Kortright, Benev. so. 5 00
Malden, G. Isham, 50 00
New Haven, Cong. so. 22 00
Owego, 1st pres. ch. 105 00
Peekskill, 2d do. 11 50
Poughkeepsie, Pres. ch. m. c. 23 08
Strykersville, C. A. H. 1; P. H. 1; 2 00
Troy, Mrs. Ruth K. Champion, wh. and prev. dona. cons. JONATHAN EDWARDS, Jr. an H. M. 50; 2d pres. ch. 400,99; 450 99
Valatie, Pres. ch. miss. so. m. c. 44 18
Yonkers, 1st pres. ch. 166,50; m. c. 60; 226 50-1,231 57

3,744 78

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NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.		
Blawenburgh, R. D. ch.	62 08	
Bound Brook, do.	50 35	
East Millstone, do.	25 00	
Middlebush, do.	25 00—162 43	
Madison, Pres. ch. 52,06; m. c. 46,48;	98 54	
Newark, CHARLES S. HINES, wh. and prev. dona. cons. him an H. M. 30; 1st pres. ch. la. miss. so. 220,75;	250 75—349 29	
		511 72
Legacies.—John Taylor, by Joseph N. Tuttle, Esq.		500 00
		1,011 72

PENNSYLVANIA.

Judge Helfenstein,	10 00	
Athens, Pres. ch. m. c.	15 18	
Cherry Ridge, Miss M. D.	2 00	
Franklin, Pres. ch.	25 00	
Philadelphia, Clinton st. ch. 303,66; m. c. 56,34; Olive st. pres. ch. 12; D. W. Prescott, 20; 3d pres. ch. miss. so. 10; 1st pres. ch. John Sparhawk to cons. THOMAS T. SPARHAWK an H. M. 100; W. Purves, 25; S. C. P. 10; J. W. D. 10; M. Mackey, 20;	567 00	
Pittston, S. E. C.	1 75	
Springville, m. c.	4 23	
Venango co. Pres. ch.	3 00	
West Chester, 1st do. 133; J. Atwood, 25;	158 00—786 16	

DELAWARE.

Wilmington, Miss H. A. Cleland, for Micronesian m.		12 00

MARYLAND.

Charles co. Miss M. D. Ballie,		20 00

VIRGINIA.

Richmond and vic. S. M. Price, Tr. Richmond, DAVID TURNER, Jr. wh. cons. him an H. M. 100; ded. disc. 50c.;		99 50
Prince Edward co. Mrs. E. H. Dupay and Misses M. P. and M. L. Dupay,	15 00	
Rockbridge co. Miss E. A. C.	2 50—17 50	
		117 00

OHIO.

By G. L. Weed, Tr. Cincinnati, 2d pres. ch. 344,61; m. c. 52,89; 1st ortho. cong. ch. wh. cons. JAMES CALHOUN an H. M. 100;	497 50	
College Hill, Pres. ch. m. c. 6,93; Ohio fem. coll. m. c. 8;	14 93	
Columbus, 2d pres. ch. 14,50; m. c. 6,50;	21 00	
Granville, Bal. of coll.	2 00	
Hanging Rock, Pres. ch.	13 30	
Marietta, Oak Hill sch. m. c.	6 00	
Pataskula, Pres. ch.	18 00	
Walnut Hills, Lane sem. ch. m. c.	13 75	
Williamsburgh, O. Dudley,	10 00	
	596 48	
Ded. disc.	2 39—594 09	
Ashtabula, Mrs. G. C. H.	4 00	
Belpre, Cong. ch. m. c.	3 25	
Cleveland, Miss E. H. L.	6 00	
Defiance, 1st pres. ch.	10 75	
Fitchville, Rev. M. P.	50	
Hudson, Wes. Res. college, 16; Rev. H. Coe, 5; Dr. H. 3;	24 00	
New Plymouth, Pres. ch.	5 00	
Warren, 1st do.	83 14—136 64	
		730 73

INDIANA.

By G. L. Weed, Tr. Aurora, Pres. ch.	36 30	
Crawfordville, Centre ch. 50,20; m. c. 11; Wabash college, 13;	74 20	
Danville, Pres. ch. 20,48; m. c. 17,60;	38 08	
Evansville, Pres. ch.	50 00	
Greenwood, do.	28 80	
Madison, 2d do.	114 00	
North Madison, Pres. ch. 11,58; m. c. 4,68;	16 20	
	357 58	
Ded. disc.	2 11—355 47	

ILLINOIS.

By G. L. Weed, Tr. Springfield, 2d pres. ch. 50; J. Thayer, 50; disc. 50c.;		99 50
Bellville, Ger. evan. ch.	10 00	
Collinsville, Pres. so.	24 20	
Grand Detour, First m. c.	2 00	
Jerseyville, P. Fobes,	15 00	
Lamoille, Cong. ch.	8 00	
Mendon, A. H.	10 00	
Pinckneyville, m. c.	1 20	
Quincy, 1st pres. ch. m. c.	46 31	
Rockford, 1st cong. ch.	41 32—158 03	
		257 53
Legacies.—Geneseo, A. J. Copeland, by Mrs. Priscilla S. Copeland, Ex'x, 250; ded. disc. 3,80;		246 20
		503 73

MICHIGAN.

Detroit, 1st cong. ch.	133 04	
Dover, 1st pres. ch. m. c.	5 80	
Goodrich, Cong. ch.	3 00	
Hillsdale, Pres. ch. m. c.	15 00	
Holland, R. D. ch. (of wh. for Amoy m. 5:)	20 00	
Jonesville, Unknown,	2 00	
Lansing, 1st pres. ch. m. c.	10 00	
La Peer, Mrs. W.	2 50	
New Baltimore, Rev. E. W.	5 00	
Overysil, A singing class,	31 00	
South Haven, m. c.	2 00	
Windsor, I. M. Dimond,	10 00—239 34	

WISCONSIN.

Appleton, 1st cong. ch.	14 00	
Columbus, 1st pres. ch. m. c.	15 00	
Cottage Grove, Pres. ch.	7 00	
Delavan, J. S. Officer to cons. Rev. J. COLLIE an H. M.	50 00	
Fon du Lac, Union meeting coll. for Micronesian m.	9 00	
Fox Lake, 1st cong. ch. 12,18; ded. disc. 18c.;	12 00—107 00	
Legacies.—Beloit, Mrs. Love Colton, by A. L. Chapin, (prev. rec'd, 1,000,)		500 00
		607 00

IOWA.

Bradford, (of wh. fr. m. c. 2,65;)	10 00	
Council Bluffs, m. c.	3 00	
Freeport, W. A. K.	2 00	
Garnaville, Rev. L. P. M.	5 00	
Grinnell, Cong. ch. 28; disc. 42c.;	27 58	
Muscatine, do. Town, 129,54; Lucas, 11,35; wh. cons. PLINY FAY an H. M.	140 89—188 47	

MISSOURI.

Bowdack, J. A. R.	10 00	
St. Louis, 1st Trin. ch. 153,95; 1st pres. ch. m. c. 14,25; disc. 1;	167 20—177 20	

GEORGIA.

Roswell, Mrs. F. P. King, for Mrs. Bridgman's sch. Shanghai,	5 00	
Savannah, R. Hutchinson,	100 00—105 00	

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NORTH CAROLINA.

R. K. 1 00

TENNESSEE.

Knoxville, A friend, 10 00

FLORIDA.

Fort Myers, S. Loomis, U. S. A. 6 00

MINNESOTA TERRITORY.

Spring Valley, Cong. ch. 5 05

IN FOREIGN LANDS, &c.

China, Peter Parker, 250; Mrs. Parker, 250; for church at Fuh-chau, 500 00
Cherokee m. Dwight, m. c. 8 68
Turkey, Arabkir, m. c. 22; Bebek, m. c. 43; Constantinople, Rev. I. F. Pettibone, 50; Cesarea, native contrib. for a chapel, 110,10; m. c. 38,14; Hasskeuy, m. c. 34; Smyrna, a friend, 11,50; Yeni Kapoo, m. c. 18,39; 327 13
Diarbekir, m. c. 23,29; avails of horses, 54,32; A. and E. H. W. 20; 97 61
Syria, Rev J. E. Ford, for fem. sem. 60 00
Wheelock, Choc. na. ch. 50 00

1,043 42

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	$40 45
NEW HAMPSHIRE,	2 57
VERMONT,	13 07
MASSACHUSETTS,	1,022 69
CONNECTICUT,	69 75
NEW YORK,	169 38
NEW JERSEY,	11 50
PENNSYLVANIA,	48 00
MARYLAND,	30 00
VIRGINIA,	5 00
OHIO,	49 03
INDIANA,	12 55
ILLINOIS,	49 90
MICHIGAN,	20
WISCONSIN,	1 00
IOWA,	29 95
ALABAMA,	3 00
MINNESOTA TERRITORY,	2 25
NEBRASKA TERRITORY,	1 00
IN FOREIGN LANDS, &c.	1 10
	$1,562 39
Donations received in March,	23,400 99
Legacies,	15,980 52
	$39,381 51
☞ TOTAL from August 1st to March 31st,	$193,491 90

DONATIONS IN CLOTHING, &c.

New York city, Two Gothic copying presses and stand fr. R. Hoe & Co. 100 00
Utica, N. Y. Two vols. Panoplist fr. R. S. Williams.

DONATIONS FOR THE MISSIONARY PACKET.

RECEIVED IN FEBRUARY.

MAINE.—Boothbay, 2d cong. s. s. 1,06; Holden, cong. s. s. 2,28; Searsport, cong. s. s. 9.—**12 34.**

NEW HAMPSHIRE.—Claremont, Cong. s. s. 25; Meredith Bridge, cong. s. s. 8,60.—**33 60.**

VERMONT.—Hinesburgh, s. s. 6; Thetford, 1st cong. s. s. 2,50.—**8 50.**

MASSACHUSETTS.—Auburndale, Cong. s. s. 36; Boston, Central ch. s. s. 35,30; Essex st. s. s. bal. of dona. 17,02; M. B. S. 1; Chicopee Falls, cong. s. s. 17,27; Deerfield, s. s. 3,51; Dighton, 1st cong. s. s. 5; East Longmeadow, F. Mills, 50c.; Jamaica Plain, Mather s. s. 6; Lynn, Central ch. s. s. 62c.; Monson, cong. s. s. 22,50; Miss N. A. Flynt, 2,50; Norton, cong. s. s. 19,30; Plainfield, a "new granddaughter," 1; Rehoboth, s. s. 27; Rochester, s. s. 7,05; South Malden, cong. s. s. 6,54; Springfield, South ch. s. s. 6,56; Swampscot, four chil. 2; West Medway, s. s. 30c.; West Newbury, 1st par. s. s. 5,60.—**222 57.**

RHODE ISLAND.—Little Compton, s. s.—**50c.**

CONNECTICUT.—Hartford, Mission s. s. 1,20; Madison, cong. s. s. 2; New Britain, So. ch. s. s. 11,20; New Haven, chapel st. s. s. 24; Northford, cong. s. s. 6,50; Somers, s. s. 3; Pomfret, 50c.; Tolland, s. s. 2; Waterbury, 1st cong. s. s. 17,21.—**67 61.**

NEW YORK.—Albany, 3d pres. ch. s. s. 60c.; Beekmantown, 1st pres. s. s. 9,45; Brooklyn, Middle R. D. s. s. 1,70; 2d pres. s. s. 7,30; Chateaugay, by Rev. A. M. M. 2; Gilboa, s. s. 15; Gloversville, cong. s. s. 9; Hunter, pres. s. s. 8; Jasper, s. s. 1,09; Lodi, R. D. s. s. 3,70; New Berlin, s. s. 1,39; New York, 4th avenue pres. s. s. 34; North R. D. s. s. 1,50; W. L. S. 40c; Northumberland and Gansevoort, R. D. ch. s. s. 7; Nunda, s. s. 1; Oswego, 1st pres. s. s. 16; Tremont, pres. s. s. 5; Westfield, s. s. 2.—**126 13.**

NEW JERSEY.—Deckertown, Mt. Retirement seminary, 2,10; Hanover, pres. s. s. 4; Lawrenceville, two young la. by E. K. B. 1; Mendham, pres. s. s. 26,52; Newark, 3d pres. s. s. infant class, 9; New Brunswick, 2d R. D. s. s. 7,90.—**50 52.**

PENNSYLVANIA.—Philadelphia, Central pres. s. s. 7,50; Western pres. s. s. 5; 1st pres. s. s. 94,50; Spring Garden, pres. s. s. 4; Infant do. 1,50; C. B. 10c.; s. s. 10c.; Girard college, J. H. 1,35; Reading, 1st German Ref. s. s. 20; Southwark, 1st pres. ch. by J. Francis, 20.—**154 05.**

DELAWARE.—Port Penn, s. s.—**1.**

DISTRICT OF COLUMBIA.—Washington, W. L. C.—**10c.**

VIRGINIA.—Martinsburgh, 20 chil. of Episcopal ch. 2; Prince Edward C. H. five chil. 50c.; Powhatan, s. s. 1,50; Richmond, three s. s. chil. 2,40.—**6 40.**

OHIO.—Belpre, s. s. 4,10; Chester, s. s. 10,50; Nelson, cong. s. s. 7,51; Sampson, Olive Furnace s. s. 1,30; Toledo, Wm. W. M. 1.—**24 41.**

INDIANA.—Bethany, R. S. 50c.; W. H. S. 50c.; Gosport, Minnie, Alice and Albert Bushnell, 1,50; Putnamville, bal. of coll. 48c.—**2 98.**

ILLINOIS.—Quincy, 1st pres. s. s. 11; Roseville, cong. s. s. 3; Winslow, s. s. 1,25.—**15 25.**

MICHIGAN.—Grandville, 1st cong. s. s. 2,50; London, L. E., S. S., and L. S. H. 1.—**3 50.**

WISCONSIN.—Allen's Grove, Cong. s. s. 8; Beloit, 1st pres. s. s. 25; Fulton, cong. ch. 20c.—**33 20.**

IOWA.—Croton, s. s. 1,25; Iowa City, 1st const. pres. s. s. 11,25; Oskaloosa, Union s. s. 5,51.—**18 01.**

MISSOURI.—Athens, Five indiv. 1,10; Rock Hill, s. s. 5.—**6 10.**

MISSISSIPPI.—Port Gibson, Henry S. M.—**1.**

LOUISIANA.—Lake Providence, Seven chil.—**70c.**

CALIFORNIA.—San Francisco, E. P. Flint.—**20.**

OREGON TERRITORY.—Oregon City, 1st cong. ch. s. s.—**10.**

FOREIGN LANDS, &c.—*Eagle Town, Choc. Na.* s. s. 4,40.—*Kohala, Sandwich Isls.* s. s. 50; family, s. s. 20.—*Mosul, Assyria*, four fem. ch. mem. 4.—*St. Catharines, C. W.* Amer. pres. s. s. 10.—**88 40.**

Amount received in February,	906 87
Previously acknowledged,	26,581 17
	27,488 04

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THE DEFICIENCY FUND.

One of the best administered of the large English Missionary Societies owed £6,500 at the close of its last year, the excess of unavoidable expenditures in the previous two years. It opened a special fund, and in some six or seven months the debt was paid. The effort began (as did that of the Board) with an offer of £1,000, (which was from a clergyman,) as an extra donation. There were 57 donations of £10; 4 of £15; 20 of £20: 9 of £25; 3 of £30; 24 of £50; 8 of £100; 1 of £180; 1 of £200; 3 of £300; 1 of £500; and 1 of £1,000;—making £6,125; and £375 were in sums less than ten pounds. The pound is but little short of five dollars.

"A gentleman of Boston will give $5,000 to the American Board of Commissioners for Foreign Missions towards liquidating the debt of the Board, hoping that others may make up the full amount; this to be given without any diminution of the annual subscription." This announcement led to the opening of the *Deficiency Fund* for $36,189 70, the excess in the Board's expenditure over its income in the last three years. Nearly half the sum has been contributed; and it is earnestly hoped that the residue will come in before the 31st of July, which is the close of the present financial year. The appeal is to Christians of broad views and large hearts.

The tables of receipts of the Board from the beginning, found on the covers of the last two numbers of the Missionary Herald, show that, on the whole, in periods of four years, there has been a regular increase during forty-five years, with but a single exception. There was an increase in the last of these periods, greater than since the year 1839. In the past three years, however, there was a falling off, as compared with 1853, of $21,000 on the whole. The receipt of five thousand dollars in each of these three years, more than was contributed in the year 1853, (which is less than two per cent, upon the receipts as they were four years ago,) would have prevented all indebtedness. Such, and only so much was the actual advance made in the expenditure. And even that small advance brought a debt; to have kept out of which the Board must have retrenched—must have gone backward, instead of forward!

The appropriations for the current financial year are at the rate of $342,000. The actual expenditure of the last financial year, exceeded $330,000. The advance, therefore, is less than four per cent! When we pray, 'Thy kingdom come,' do we ask for no more? Should we not pray for less, or be prepared to do more?—These few remarks are for such, as suppose the Board is going rashly forward, whenever it chances to be in debt. The subject admits of ample illustration, but would require more room than the Herald cover affords. It is time the principles which must needs govern missionary expenditure, were more clearly and generally understood in the Christian community.

Missionary House, April, 1857.

LIST OF DONATIONS.

Boston, Ms., A friend,	$ 5,000 00
Connecticut, A friend,	1,000 00
Vermont, A friend,	500 00
A Clergyman,	500 00
Saratoga, N. Y., R. H. Walworth,	325 00
Boston, Ms., A lady,	50 00
" " J. O. Chaney,	10 00
Bridgeton, N. J., L. Q. C. Elmer,	30 00
Dorchester, Ms., James Clap,	50 00
New York city, J. Baker,	10 00
Boston, Ms., Mrs. M. E. Temple,	25 00
" " T. S.	10 00
Groton, " Union ch. and so. young la.	30 00
Concord, " Rev. L. H. Angier,	25 00
" " Miss Maria D. Hosmer,	10 00
East Hampton, Ms., Samuel Williston,	200 00
New York city, C. B. Conant,	200 00
Rindge, N. H., J. B. Breed,	10 00
Woodburn, Ill., Cong. ch.	53 00
Albany, N. Y., A friend,	50 00
A Bookseller,	500 00
Boston, Ms., Abner Kingman, 500; Joseph S. Ropes, 100; a lady of Essex st. ch. 50;	650 00
Champlain, N. Y., 1st pres. ch.	85 00
Choctaw na., A missionary,	100 00
Dorchester, Ms., Mrs. R. Blake,	50 00
Fitzwilliam, N. H., Dexter Whittemore,	100 00
Knox Corners, N. Y., John J. Knox,	100 00
Middlebury, Vt., P. Starr,	10 00
Monson, Ms., D. N. Coburn,	10 00
Payson, Ill., A friend,	25 00
" " Rev. C. A. Leach,	10 00
" " E. Seymour,	20 00
" " J. K. Scarborough,	20 00
" " D. E. S.	10 00
Massachusetts, A friend,	15 00
Newark, N. J., William Myer,	50 00
Westernville, N. Y., Pres. ch. 50; Miss S. W. B. 50;	100 00
Bangor, Me., Soc. of Inq. Theo. Seminary,	35 25
Bath, Me., A friend,	500 00
Bennington, Vt., 2d cong. ch.	50 00
Boston, Ms., A friend,	10 00
Cazenovia, N. Y., G. S. Boardman,	50 00
Chelsea, Ms., F. F. C. 5; a friend, 5;	10 00
Concord, Ms., Mrs. R. P. D.	100 00
Conway, Ms., Four indiv.	35 00
Fall River, Ms., Dr. Nathan Durfee,	515 00
Hardwick, Vt., Miss U. Stevens,	30 00
Hinesburgh, Vt., Indiv.	15 00
Ipswich, Ms., A friend, (of 1st cong. ch.)	100 00
Hanover, Mich., Miss Eliza Page,	12 00
Indiana, K.	10 00
Marblehead, A friend,	20 00
Massachusetts, A friend,	100 00
Monson, Ms., J. R. Flynt,	20 00
New York city, William E. Dodge, 1,000; Jas. C. Holden, 30; W. M. Halsted, 150; Miss I. Johnson, 10;	1,190 00
Pine Ridge, Choc. Na., A friend,	10 00
Philadelphia, Pa., A medical student, 10; W. L. Hildeburn, 10;	20 00
Roxbury, Ms., A friend,	50 00
Shoreham, Vt., Levi O. Brichard,	10 00
South Hadley Falls, Ms., A friend,	10 00
Springfield, Ms., Chas. Merriam,	500 00
St. Johnsbury, Vt., H. F.	100 00
Tuscaloosa, Ala., "Two friends,"	100 00
Unknown, C.	50 00
Ware, Ms., O. Sage, 100; Abner Hitchcock, 10;	110 00

Amount carried over.

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Poughkeepsie, N. Y., Rev. T. S. Wickes,	20 00
South Orange, N. J., D. J. Sprague,	10 00
Williamstown, Ms., J. R. Crane,	10 00
Under $10, *prev. acknowledged*,	226 03
Since received:	
Astoria, N. Y., E. J. Woolsey,	500 00
Barre, Ms., La. benev. so.	20 00
Bladenburgh, N. J., R. D. ch. private dona. 100; do. 50;	150 00
Boston, Ms., A young lady, 10; Old South ch. la. asso. 25,30;	35 30
Brookline, Ms., A friend,	100 00
Buffalo, N. Y., R. Skilling,	5 00
Castine, Me., S. Adams, 25; J. H. James, 5; F. A. James, 5; M. P. H. 1;	36 00
Chicago, Ill., John High,	50 00
Delhi, N. Y., Two friends,	10 00
Enfield, Ms., A friend,	25 00
Gilbertsville, N. Y., D. F. W.	2 00
Hinsdale, Ms., L. Payne,	50 00
Irvington, N. Y., J. T. Terry,	250 00
Montrose, Pa., Mrs. M. Lyons,	5 00
New Haven, Ct., Rev. J. M. B. Dwight,	5 00
New Haven, N. Y., Rev. H. Dyer,	5 00
New York city, A member of Mercer st. ch. 200; W. W. Stone, 100; Wm. G. Bull, 100; Alfred C. Post, 100;	500 00
Northampton, Ms., A friend,	379 97
Orford, N. H., Unknown,	2 00
Providence, R. I., J. N. Mason,	20 00
Ravenna, Ohio, A lady, a gold piece,	5 00
Rockford, Ill., Mrs. A. Thomas,	25 00
Syracuse, N. Y., A friend,	5 00
Woodbury, Ct., 1st cong. ch.	10 00
Unknown, A friend,	100 00
	$16,266 55

MISSIONARY PHYSICIANS.

Missionary Physicians are needed at Gawar, among the Mountain Nestorians; in the central parts of the Armenian field; in the Madura mission of Southern India; in the Zulu mission of Southern Africa; in the Fuh-chau mission in China; and in the Micronesia mission. Physicians of unquestioned piety, sound health, a love for their profession, and a love for souls, are greatly needed in the abovenamed missions under the care of the American Board. Cannot the over-crowded profession furnish the men?

ANNUAL REPORTS OF THE BOARD.

WANTED, for use at the Missionary House in making up sets, the Annual Reports of the American Board of Commissioners for Foreign Missions for the years 1822, 1823, 1824, 1825, 1826, 1828, 1829, and 1831. For most of these years there are no copies on hand, and friends who may have any of them to spare, will confer a great favor by sending them to the Secretaries, Missionary House, Pemberton Square, Boston; or to the Missionary Rooms of the Board, Bible House, New York city.

☞ *The Lists of Agents for the Publications, and of Receiving Agents of the Board, are omitted in this number of the Herald. They may be seen on the cover of the January and March numbers.*

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The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person, an Honorary Member of the Board.

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For any number of copies over 50 and under 100, 95 cents.
" " " over 100, 90 cents.

JOURNAL AND YOUTH'S DAYSPRING.

The JOURNAL OF MISSIONS AND YOUTH'S DAYSPRING, issued monthly, is a family missionary paper, being designed for parents and children; and it will be made up of the best available materials. For a single copy the price is 25 cents a year; but 8 copies, sent to one order, will be furnished for $1; 16 copies, for $2; 24 copies, for $3; 40 copies, $5; and so on for any number of copies. All payments are to be made *in advance*. Those desirous of taking it will please send in their orders addressed to

AUGUSTUS DURANT, *Missionary House, 33 Pemberton Square, Boston.*

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THE

Missionary Herald.

VOL. LIII. JUNE, 1857. No. 6.

CONTAINING THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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The Corresponding Secretaries of the Board are Rev. RUFUS ANDERSON, Rev. SELAH B. TREAT, Rev. SWAN L. POMROY, and Rev. GEORGE W. WOOD. Letters relating to the Missions and General Concerns of the Board, may be addressed

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Missionary House, 33 Pemberton Square, Boston.

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The following arrangement has been made in the system of General Agencies by the Prudential Committee, with a view to greater efficiency in the organizations for raising funds.

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The Herald will be sent gratuitously—To every Donor, who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than *ten* dollars: To every Collector, who collects, during the year, not less than *fifteen* dollars: To the Treasurer of every association or society, contributing, during one year, not less than *twenty* dollars: To the pastor or stated supply of every congregation which contributes to the treasury of the Board, through the monthly concert or otherwise. It may be proper to add that the Herald is not sent to the members of the Board, as such, whether corporate, corresponding or honorary.

Persons entitled to the Herald, as subscribers, or gratuitously, according to the foregoing regulations, who do not receive it, are requested to give information of the failure. Persons receiving it, but not entitled to it as subscribers, or gratuitously, are requested to return it.

Those who are entitled to a copy of the Herald gratuitously, can have a copy of the Journal and Dayspring instead, if they prefer it.

A copy of the Annual Report of the Board will be given to every association that contributes *twenty dollars or more*, during the year.

Treasurers of Associations and Auxiliaries are requested to give information respecting the number of gratuitous Heralds and Reports required.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name,—"The American Board of Commissioners for Foreign Missions," should be used; otherwise the intent of the testator may be defeated.

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THE

MISSIONARY HERALD.

VOL. LIII. JUNE, 1857. No. 6.

American Board of Commissioners for Foreign Missions.

Shanghai Mission.—China.

ANNUAL REPORT.

Schools.

THE Report of this mission for the year 1856, presents nothing of very striking interest. The missionaries have endeavored to 'be about their Master's business,' scattering the good seed of the Word, and hoping that in due time it will bring forth fruit. "The boarding school under the charge of Mrs. Bridgman has been continued without interruption, the average number of pupils having been twenty-two." A regular weekly meeting for prayer has been held among the pupils of the school, their teacher not being present. During the year, one of their number has been received to the church. "Three pupils from this school and one woman from the city are all the Chinese members of the church. The conduct of all has been thus far unexceptionable." In addition to this school, Mrs. Lai Sun has supported and taken charge of a small day school for girls, upon the mission premises in the city.

Translation of the Scriptures—Preaching.

"The translation of the Scriptures has been carried forward by Mr. Bridgman alone, in the absence of his coadjutor, Rev. Mr. Culbertson. He has finished the Psalms, and is now engaged upon Ecclesiastes. About one-half of the New Testament, and the books of Genesis and Exodus, have been rendered into the Colloquial Mandarin. There remain yet to be translated, the book of Job, Proverbs, and all the prophecies of the Old Testament."

The preaching of the mission has not been confined to Shanghai. During the first six months of the year, the chapel in the city was opened three times, and during the last six months generally six times each week. "This chapel is a small Chinese building directly upon the street, and furnished with seats sufficient to accommodate fifty or sixty hearers. The attendance has varied greatly, but there have been seldom less than ten or more than thirty present at one time. These persons are generally of the poorer classes. No one has as yet received heartily the doctrine we preach." "Besides our regular chapel services we have preached not unfrequently by the wayside, where we generally have larger audiences, and often gain a better hearing. At other times, however, there is much noise and confusion." The labors in the surrounding region have been performed mostly by Mr. Aitchison. Some account of these labors will be found in his letter below.

In the conclusion of the report the brethren speak of their wants, stating, that for the efficient prosecution of their work, they need two additional laborers and also a suitable chapel. "Our mission field," they say, "centres in Shanghai, and extends to all the surrounding region. There is almost no limit to the number of people whom we may reach. The climate, also, is such that during seven or eight months of the year itinerant labor may be performed without exposure; and it should not be forgotten that at Shanghai itself we have access to men from almost all parts of the empire, who receive books gladly and listen to our preaching." One half of the population of Shanghai, it is stated, is

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without the city walls, in the eastern suburb of the city, while all the mission chapels, of the several societies, are within the walls. "It seems desirable, therefore, that there should be some effort for that portion of the population which is without, and, as our mission house is located in that vicinity, it properly falls to us to break ground there." For this purpose they desire a chapel in that portion of Shanghai.

LETTER FROM MR. AITCHISON, DECEMBER 31, 1856.

A LETTER from Mr. Aitchison, published in the Herald for June, 1856, gives some account of the kind of labor to which he was devoting himself, in connection with Rev. Mr. Burdon, of the Church Missionary Society, endeavoring "to come into immediate contact with the people," and "to carry the glad tidings of salvation to the millions around Shanghai." In this, his next communication, (though he could 'scarcely believe that a whole year had passed' since he had written, and hoped to write more frequently when he should have 'become better acquainted with this most difficult of all languages, and so be able to give more of his strength to the direct preaching of the gospel') he continues the account of his "manner of life." The somewhat graphic narrative will be read with interest. The letter is dated at Ping-Hoo.

His present Location.

So far as my missionary life is concerned, the last twelve months may be divided into three periods. Up to the early part of July, I continued my labors as an itinerant, sometimes penetrating to a considerable distance into the interior. The three hottest months of summer were spent in Shanghai, Rev. Mr. Burdon and myself taking our meals and studying together in the city, but sleeping at the houses of friends outside the walls. Early in October we took to our boats again, with the intention, however, of doing our best to secure a permanent footing in some place more or less remote from the influence of the foreign community. Through the blessing of God this intention has been carried into effect, and we now occupy our own hired house in the city whose name heads this sheet. Ping-Hoo is situated in the northern part of Chekiang Province, about seventy miles from Shanghai. Its population, including the suburbs, we estimate at nearly 100,000. It stands in the midst of a vast plain, thoroughly cultivated and densely populated. One solitary mountain is visible in the southern horizon, a peak of the range which forms the barrier of Hang-chow Bay. Were the entire country open to us, we would by no means select this as the most promising place for a missionary station. But in present circumstances we must do as we can, not as we would. While the people remain as prejudiced and proud as they now are, while jealous authorities watch with a suspicious eye every movement of the foreign barbarians, and while human treaties exclude us from the perishing millions of the vast interior, we gladly take possession, in Christ's name, of any spot outside the "five ports."

Reasons for being there.

But I must tell you how we came here and what we are doing. Feeling the importance of permanency and concentration, we have from the first cherished the hope of establishing the centre of our operations at some distance from Shanghai. That port is, in our opinion, a most unpromising field for missionary effort. Whether it be owing to the fact that the practice of the many among foreigners gives the lie to the teaching of the few, or to some other cause, it is undeniable that the gospel seems greatly hindered there. Few of the natives profess to believe its doctrines, and those few seem sadly wanting in the graces necessary to adorn their profession. It has seemed at least possible to us, that elsewhere the obstacles might be fewer and the progress of the truth more rapid. At any rate it is time to try more aggressive measures than have been hitherto thought expedient. As I survey the moral wastes of this great empire, the question often suggests itself, what would

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Paul do, were he landed at one of these ports, with the broad commission in his hand, "Go ye into all the world, and preach the gospel to every creature?" Would he be content to abide by the consular regulations, and revolve in the narrow circle which they define? Would it be long before the gospel was proclaimed in all the chief cities, even in the imperial capital itself?

Securing a Residence.

With a view to such a permanent settlement as was hinted at above, we sent a catechist of the Church Missionary Society to this place, sometime in August last. He secured a small room in the suburbs, and immediately sent us notice of the fact. About the middle of September Mr. Burdon followed him, and with the landlord's consent, crept by night into an upper room of the same house. Three weeks passed quietly, although the authorities were doubtless cognizant of all that transpired. Early in October I arrived, and after protracted negotiations, we entered into an agreement with the landlord to the following effect. We were to leave the place for three weeks, on a long purposed visit to Ningpo, the port next south of us. During our absence, the house was to be vacated by its present occupants and every thing made ready for our reception. Seven dollars were to be paid at once as earnest money, and seven more on our return; these fourteen dollars to be the rent of the premises for the first six months. We paid the seven dollars as stipulated, and took our departure for Ningpo October 20. In reference to that visit, of which we retain a most delightful remembrance, I will say nothing here, except that our spirits were refreshed by communion with our fellow missionaries of various denominations, and our faith strengthened by witnessing the proofs of God's converting presence even in China.

On the 15th of November we returned, and anchoring our boat in a retired place, sent for the catechist who had been left in charge. In answer to our inquiries as to the state of things, he informed us that various objections were made by a person who claimed to be the real owner of the house. Suspecting that the whole affair was only a plan to squeeze more money out of us, we paid little attention to the representations made. That night, under cover of the darkness, we transferred ourselves, with bed and baggage, to the upper story of our new abode. Everything was done as privately as possible, with a view to escape the notice of the rabble.

A few words will serve to describe the residence we were so overjoyed to get possession of. Its two habitable rooms are separated by a wooden partition, the door between them being made by the removal of one wide board. They were both cold, dark and dirty. Not a gleam of sunshine entered the one that fell to my lot. One inner wall was so much out of the perpendicular, that the area beneath it was forbidden ground to all our household. And yet this miserable apology for a house we were not permitted to retain without a continual struggle. Absurd reports were spread among the neighbors, and the landlord became, or at least professed to be, afraid of a disturbance. On the 8th of December he gave us notice to leave the premises at the end of the month. With heavy hearts we meditated on the probability that our enterprise was thus to end, and prayed that God would interpose in our behalf. Our assistant was directed to seek another house, and as the month drew near its close one was offered us. We accepted the proposed terms without hesitation, and on last Saturday, December 27, effected our removal. Our present abode is an improvement on the last, but is like all Chinese dwellings, exceedingly uncomfortable. Friends would smile to see our bare and cheerless rooms, but we would not exchange them for a palace. We are not without the presence of God,

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and that makes up for the loss of all earthly comforts.

Keeping quiet—Enlargement.

Having thus told you how we came here, I proceed to give you an idea of what we are doing. At first we kept very quietly within doors, not deeming it expedient to show ourselves, much less to preach in the public streets. The report of our arrival soon spread everywhere, and we thought it well to let the people become accustomed to the idea before they actually felt the reality of our presence. This secret policy is quite abhorrent to the spirit of Protestant missions, and we gladly discarded it as soon as the way seemed prepared for the more open propagation of the truth. For upwards of three weeks past, we have gone almost daily into the city and delivered our message in the most crowded thoroughfares. Our audiences listen with much apparent interest, and the intellectual knowledge of Christianity is plainly on the increase. The number who come for private conversation is also much larger than at the outset. In a few cases we have almost hoped that the Holy Spirit was commencing his awakening work on the heart, but as yet we can speak confidently of none. A few books have been distributed among those who seemed able to appreciate their contents. For myself, I think the importance of that branch of missionary effort in China has been somewhat overrated. The number of intelligent readers is much fewer than most persons unacquainted with the facts would suppose. We have been somewhat inclined to open a school, but have as yet come to no decision on the subject.

We find considerable satisfaction in our labors. This city and its neighborhood are regarded as our parish. Acquaintances are beginning to be formed. Prejudice is wearing away. The report of our doctrines and object is spreading in all directions. We see the first faint glimmer of that light which is destined to increase more and more unto the perfect day. May it not be that the Lord has chosen us to be the dispensers of his grace to some of these benighted souls? We are not without the hope that our residence here, unimportant as it may seem to some, will be followed by a blessing whose consequences will extend beyond the immediate circle of our operations.

Prospects for the Future.

In regard to our future prospects, I cannot speak confidently. Our stay here depends upon the will of the authorities, or the disposition of the people, both rather capricious. We know not what a day may bring forth. The present calm may be but the precursor of the coming storm. It would be strange if, in the face of the treaty, we should be permitted to remain for any length of time. There is another contingency worthy of mention. Affairs at Canton, wear a threatening aspect. Americans and English seem equally involved in the yet unfinished struggle. Should the war now local become general, there will be no safety for foreigners beyond the reach of their men-of-war guns. Taking all things into consideration, I am not very sanguine as to the permanency of our abode here. The next mail may carry with it the news of our return to Shanghai, or at least our departure from Ping-Hoo. We will strive to work while, in a double sense, the day lasts.

Is it not time that China was occupying a more prominent place in the missionary work? How vast the population, how urgent their necessities, how few the laborers! The commotions at Canton and at Nanking will doubtless result in increased facilities for prosecuting the work of evangelization; perhaps in the overthrow of those barriers which ages of prejudice have reared and fortified. Where are the youthful soldiers of the cross who are prepared to enter in and possess the land? Come over and help us! There is room for hundreds of apostolic laborers.

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Fuh-chau Mission.—China.

ANNUAL REPORT.

In preparing their report for 1856, the brethren of this mission first refer to the afflictions to which they have been called. "Three members of the mission, in as many consecutive months, have left their labors and cares as messengers of Christ below, and have gone to receive their reward in his blest mansions above. Mrs. Doolittle left us June 21, Mrs. Peet, July 17, and before intelligence of their death could reach Boston, you were sending to us the heavy tidings that Mr. Cummings died August 12. God has afflicted us very deeply, both as a mission and as individuals. From some he has taken 'lover and friend,' from others a brother, and from all, friends on terms of peculiar intimacy and peculiarly dear." They distinctly state, however, that these instances of mortality "prove nothing against the healthiness of the climate of Fuh-chau." The health of the remaining members of the mission is generally good.

Preaching—The new Chapel.

The mission now occupies five places for preaching, and distributing books and tracts. The congregations seem to have been much as heretofore. At one chapel, "the congregation on the Sabbath and during the week, has varied from seventy to over a hundred, including all who come and go during the service." In one respect, it is said, "there has been an advance this year in the Sabbath services. The members of the mission have sustained a common service, twice a Sabbath, at Mr. Doolittle's chapel, for teachers, servants and pupils, and others who might come in from the street. These services have usually been conducted with singing, reading the Scriptures, prayer, and preaching, much more like regular preaching services in America than are our ordinary preaching exercises. We look forward with pleasant anticipation to the completion of the church edifice, when we can have a suitable place to hold this most important service." A monthly concert exercise has been sustained in Chinese throughout the year.

The building of a brick chapel, sixty feet by thirty-four, with a cupola in which is to be placed a small bell, is progressing. "Small as it is, it is doubtful whether we could have built such a place of worship till within the last year or two. Now, however, the building is up and the work rapidly advancing, and we have met with no opposition from any source." From the possession of this chapel the brethren hope to derive much advantage, in various ways. "It is built without unnecessary expense for ornament, but in a substantial manner, according to the principles of true economy, and it shews the people that we purpose to remain *permanently* among them. Our being permitted to build it also shows, that we are *lawfully* here. Of both these facts we have been trying to convince the people for years, but have found it very difficult to do so. We hope also, that the church will be a standing evidence that people need not fear to embrace our doctrines and unite themselves with us. We do not see how the government can persecute men for embracing Christianity, when they allow us to build churches for its public proclamation. And again, the church is situated on a hill, and cannot be hid; and our trust is that unto it shall the gathering of the people be."

Book Distribution—Schools.

"During the year, a part of the brethren have continued their former practice of gratuitously distributing books and tracts, in connection with their Sabbath and week day services. Others commenced last year and have continued the practice of distributing books and tracts in their chapels only on the Sabbath, having them offered for sale on other days at a merely nominal price, hoping thereby to enhance the value of the books in the eyes of the people." Many publications have also been distributed by members of the mission in shops and dwellings.

Mr. Doolittle's boarding and day school is said to have prospered. "At present, his boarding pupils number fifteen, of whom five receive both food and clothing from the mission and ten only food. The number of day scholars is about fifteen, the attendance varying with the weather. The pupils, especially the boarders, make commendable progress in their knowledge of the doctrines of the gospel. Five of the boarders express an interest in the salvation of their souls." The three girls formerly under the care of Mrs. Doolittle, are now with Mrs. Hartwell. "These are advancing in the knowledge of Christian truth, and in the knowledge of ways to make themselves useful." Mr. Peet's school was dismissed during the illness of Mrs. Peet, and has not been re-opened.

Conclusion—Political Disturbances.

In concluding this report we would say, that while the year has been one of

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great trial to our mission, we think our work has been steadily advancing. We believe the truth is gradually working its way in Fuh-chau, though, as the leaven does under unfavorable circumstances, it seems to work slowly. It has already been reported, that one of Mr. Doolittle's school teachers was baptized in April last, the first person baptized by Protestant missionaries in Fuh-chau, one native of this place only having been baptized previously, at Hongkong. This teacher continues to sustain his Christian character so far as we can learn, and labors in various ways to benefit his fellow countrymen. His health is not very firm. His wife has asked for baptism, and besides this woman and the pupils already mentioned, there are one or two others who express an interest in the truth.

The report goes on to speak of "future plans and operations," and of the need of a reinforcement, and then refers to the existing state of things in that distracted empire.

As to the state of China in general, and the prospect that Fuh-chau will remain quiet, as it has done, we know not what to say. The country seems unsettled throughout its length and breadth. There have been difficulties in this Province, one hundred miles or more to the west of us, and report says that several officers of the government and a considerable number of soldiers have been killed. The rebels may be in connection with the Nanking party, but we think it probable that they are not. We know not what the effect of the troubles at Canton may be upon us. We do not think we shall be disturbed on account of them, unless they bring on a general war between the Tartar government and foreign nations. In such a case, we should probably be compelled to leave, as well as all the foreign community. The merchants here, however, continue to build, and enlarge their operations, hoping for the best, and we see no sufficient reason why we should not go on with building our church also, trusting in the Lord as to the future. Should these troubles lead to a general war, dreadful as its immediate consequences might be, the ultimate result would doubtless be for good. In such a case, we think Providence will indicate that the time to open China to the gospel draweth nigh.

Ceylon Mission.

LETTER FROM MR. CORNELIUS, NATIVE PASTOR AT BATTICOTTA, OCT. 1856.

Poverty in the Church at Karadive.

THIS letter from Mr. Cornelius relates to matters at Karadive, which is an out-station connected with Batticotta. In the case of poverty which he mentions, the fear of the individual herself, and the fear of other members of the church, lest something should be done which would bring reproach upon the cause of Christ and lead persons to profess faith in him from improper motives, will be noticed with deep interest.

It gives me pleasure to inform you concerning the state of the church in this little island. It numbers only twelve members, but we are not without evidence that He who is present with even two or three, who gather together in his name, is walking in their midst. The motives and conduct of the church members are superior to their knowledge and station. A poor woman of the church was absent several weeks from the regular Sabbath worship. When we inquired the cause, we ascertained that she felt it not proper to come in her old clothing, and that when she spoke to her husband (who is a heathen) about it, he replied that he had various little debts which he must pay first, and then he could purchase her a cloth. Thinking it would be well for her to have a cloth purchased with the money which had been collected for charitable purposes by the church, I spoke to her about it, but she was unwilling that it should be done. The other members also were unwilling, thinking it would be a cause of reproach among the heathen. But feeling it necessary that her wants should

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be met in some way, I obtained some money and gave it to one of the members, saying, "We should not, for the sake of the heathen, endure this affliction of our sister. You purchase a cloth with this and give to her." He saw me a week afterwards and said: "If the cloth is purchased and given to our sister, it is well; but if it is done, it will be a disgrace to us and a hinderance to the prosperity of the church, for it will give opportunity for the reproach that we became Christians to obtain such benefits, and not for the salvation of our souls. Moreover, those who join hereafter will be tempted to come from this motive. Especially as our class of people are ignorant and poor, it will be a great temptation to them. If in the beginning we allow such an evil to creep into our church, all our sorrow afterwards cannot heal it." Another female member of the church, a relative of the poor woman, said, "We need not fear, God will give her all she needs." As I listened to their words and looked upon their countenances, my eyes were greatly enlightened.

Mr. Howland adds a line to Mr. Cornelius's letter, saying: "The native pastor of Chavagacherry (Mr. Hunt) visiting the Karadive church, learned the occurrence concerning the poor woman mentioned above. After his return, the church members at Chavagacherry sent her a present of a cloth, which was gratefully received by all as a pledge of Christian love and sympathy."

Observance of the Sabbath.

Mr. Cornelius writes on another subject, respecting this little band of believers:

They are continually making progress in their care about the observance of the Sabbath. Some, in the pursuit of their employment, are obliged to go to the town of Jaffna, about eleven miles distant, two or three times a month. It seeming to be necessary at one time for one of them to go on Saturday, I suggested that if he walked such a distance and back again on that day, he would be unfitted for the worship of God on the Sabbath, and he waited till Monday. The son of one of the female church members, a boy twelve years of age, went one Sabbath afternoon to buy fish. A heathen seeing him said, "Do you, who are a Christian, go to buy curry on the Sabbath?" Immediately returning, he went to his mother and said, "We must not even buy fish on the Sabbath. It is contrary to the command of God. Even the heathen reproach us. I will not go again. My father is the cause of this fault." From that time the church members decided that even the lesser articles necessary for their food on the Sabbath should be made ready on Saturday. On another Sabbath, the father of this boy did not come to church. I inquired the reason, and the boy broke in before others, saying, "Sir, he has committed a sin." "What sin?" I asked. He replied, "He put the mat, with the palmyra fruit upon it, out to dry?" It is the custom of this people to spread the pulp of the palmyra fruit upon mats and dry it in the sun. When it becomes hardened they cut it into cakes and lay it by to use for food. The heathen do this on the Sabbath, and the father of this boy is a heathen, but it was a grief to the son that he should do it. Thus the Lord is watching over the children.

Madura Mission.—India.

ANNUAL REPORT.

THE Madura mission; its field; its past success; its present state and wants; and its prospects for the future, are worthy of careful and prayerful study. Extended extracts from the report will be presented, the missionaries being thus permitted to tell their own story, and the Christian reader will find occasion to 'rejoice with those who,' on this field of labor, 'do rejoice,' in view of what God has done for them, and some occasion also to 'mourn with them' as they 'mourn,' that they are not more aided, by means and men from the United States, to press forward in the good work which is spread out before them. The brethren well say: "We find renewed occasion for gratitude and thanksgiving. There is no lack of evidence that the 'Lord of the

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harvest' has been with us, and has owned and blessed our feeble instrumentality for the promotion of his cause."

Stations—Laborers—Wants.

There are now connected with the mission, nineteen "station districts." Only ten of these, during the year past, have enjoyed the labors of a resident missionary. In three others, put down as under the charge of the missionaries who have superintended them, there are congregations of considerable importance, with native catechists and teachers. In the remaining five, which are unoccupied, there are no congregations of importance, and very little evangelical labor of any kind has been bestowed upon them.

When the report was written, there were in the field nine ordained missionaries and seven assistant female missionaries. The brethren say:

We are rejoiced to hear that two new missionaries have been designated to this field. This reinforcement will strengthen and encourage us, yet we cannot but regret that it is not larger. If Messrs. Capron and White arrive in safety, and become fitted for their work before any one is obliged to leave, we shall be able to keep up the same number of stations as during the past year; but we had hoped that such a reinforcement would be sent out, that the brethren who have charge of two stations each might be relieved, and that a commencement might be made at several places as yet unoccupied. It is our decided conviction, that our number of missionaries is by far too small to carry on the work in our field efficiently and successfully. The mission has received no considerable reinforcement since 1846, and none at all from America since 1849. Since 1850 our number has decreased, and at present is as small as it has been at any time since 1845,—less than it was nineteen years ago, and this although the work has increased in extent and magnitude since that time, tenfold. Our success has tended to lead us into greater embarrassments. New congregations and new openings among the heathen have called us to longer and more wearisome journeys. Converts made, and new churches formed, have devolved upon us new cares and labors. The native helpers in our employment do much towards extending and carrying on the work, but, in the present state of progress, the more of this agency we have the more missionaries we need to superintend and direct it. This meagre support to the mission, and this feeble mode of operation, is anything but economical. It would be called by merchants, in their mercantile concerns, "ruinous." Will not the Committee and the churches consider this matter well, and, if possible, send us more laborers!

Churches.

The following table presents the statistics of the churches, and prepares the way for the important and encouraging remarks which follow respecting native churches and pastors.

STATIONS.	Native churches.	Received the past year. By profession.	Received the past year. By certificate.	Dismissed to other churches.	Excommunicated.	Suspended.	Restored.	Died.	Members in good standing.
Dindigul,	1	9	2	10	1	3		1	89
Battalagoonda,	1	13	2			5	3	2	48
Periacoolum,	6	23	13	1			2	1	121
Madura,	2	21	18	3	1	1	1	1	85
Maloor,	1	2	1	5			2		32
Tirupoovanum,	1	1		4					13
Tirumungalum,	2	21	4	5					76
Mandahasalie,	7	70		4	2	11	4	3	285
Pasumalie,	1	11		7				2	47
Sivagunga,	1								16
Total,	22	171	40	44	4	20	12	10	804

There are now, in our mission, twenty-three native churches regularly organized, having deacons, and meeting statedly for religious worship and the celebration of gospel ordinances; but as yet only two native pastors have been ordained. There is one candidate in the course of preparation, and others, we trust, will soon be brought forward, so that the destitute churches may be supplied ere long. In the mean time, the missionaries are obliged to act as pastors. Six of these churches, five in the Periacoolum station district and one in the Madura station district, have been formed during the past year. Six were formed in 1855. There is material for several more distinct organizations, but

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the difficulty in obtaining suitable candidates for the pastoral office—the great poverty of the people making it impossible for them to do much, if anything, for the support of gospel institutions—and other circumstances, have induced us to move slowly in this thing. It is hoped, however, that a few more churches may be formed the coming year. We are highly gratified with the result of the recent organizations, especially those over which native pastors have been ordained. Concerning the church formed at Tanoor, nine miles from Madura city, Mr. Rendall remarks: "The organization of this church was of great importance to this station. The people took a very decided interest in the subject, and, by the blessing of God, I have no doubt the church will increase." Concerning those at Mandahasalie, which were formed last year, Mr. Taylor writes: "Advantages have manifestly resulted from the organizations of the previous year. More clear ideas of the duties and privileges of church members, and of the nature and design of local churches, are gaining ground. The members understand better what belongs to the interests of this church organization, and how these interests are to be promoted. The central church also can act the better from being disencumbered of its distant members, of whose state it was ignorant, for whose welfare it could have but little care, and from whom it could receive little or no aid. Still, without pastors their organization is incomplete and their action comparatively inefficient. The church that has a native pastor has done a good work during the year. The pastor has not only relieved me from much care, but he has also given me efficient aid." The native church at Mallankinarú, formed in 1855, over which Mr. Winfred was ordained as pastor, has increased since its formation from 18 to 34 members, and the congregation connected with it has had an increase of 53 members during the past year.

It will be seen that there has been an important addition to the churches at nearly all the stations. The total number received by profession, during the year, is 171. The number of communicants in good standing is now 804, or 145 more than at the close of last year. This large addition to our native church, (at some of the stations larger than in any previous year,) is one of the most encouraging facts we have to mention, and for it we devoutly thank the "great Head of the church." This is real increase of strength to the mission and to the cause. The churches have been subject to no such fluctuation in numbers as has appeared in the congregations. Only fifteen have been excommunicated since 1850. Members are received with caution, after having been under special instruction, and only on giving evidence of a change of heart. The conduct of our church members, as a general thing, affords us encouragement. Some of them are accustomed to exhort and pray in the social prayer meeting, and we have been edified and comforted in listening to them. With some we have, indeed, been greatly tried. Their temptations are many, and they are weak. But in regard to the larger part, we have increasing confidence that they are really lambs of Christ's fold, and will be owned of him at the last day. We would be glad to see them all doing more for the establishment and support of the institutions of the gospel, but great allowance is to be made for them. They are as a class very poor, and can scarcely procure the necessaries of life; yet where their attention is directed to the subject, they give according to their ability, sometimes in money and sometimes in the fruits of the earth. The total amount contributed during the year is 437 rupees; but this does not include all that is raised for local purposes in the villages.

Congregations—Their Importance.

The mission reports 127 Christian congre-

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gations, which is seven more than at the close of 1855. There are connected with these congregations 1,698 men, 1,507 women, and 2,144 children,—in all, 5,349, a gain on the previous year of 258. "This increase in numbers is small, but the increase in value and stability has been, there is reason to believe, very important." In connection with some of the stations the gain has been considerable, and special reasons are given which have occasioned even a decrease in the congregations of other districts.

Though the increase in this department is small, it is not believed that, on the whole, there is less disposition on the part of the heathen and Roman Catholics to join our congregations than formerly. In some parts of the field, there is even more, and the prospect for the future is encouraging. Everywhere the subject is better understood than formerly, fewer join from a hope of mere temporal advantage and more from a conviction of the truth. As a consequence of this, our congregations must be composed of a more stable and hopeful class.

The importance of these congregations is, in our estimation, very great. They may be considered as a result of labor, and also as a very powerful means of influence. They are a result of labor, inasmuch as the members have been influenced to break away from their connection with the religion of the country, to abstain from heathen ceremonies and idol-worship, to observe the Sabbath, to attend stated religious worship conducted by the missionary or his native helpers, and to learn and cause their children to learn the great truths of Christianity. They are a means of influence, inasmuch as they furnish stated places for preaching the gospel in the villages, forming a nucleus for further operations, and because the members who statedly and regularly listen to the truth, either as preached by the missionary or taught catechetically by native helpers, are in a position much more favorable for impression, conviction and conversion, than the heathen who are prejudiced against Christianity and under brahminical and family influence. We consider it no small measure of success that over five thousand souls are collected in our congregations. For this result, as well as for the number of true converts, we devoutly thank God. The fact that nearly all the additions to the church are from these congregations, and that the proportional number of church members in them is yearly increasing, speaks loudly as to their importance. In 1853, the proportion of church members in the congregations was one to thirteen; in 1855, one to ten; and now it is nearly one to seven.

Labors among the Heathen.

In addition to labors among those connected with the congregations, the missionaries and catechists have by no means neglected direct labors among the heathen who are not thus connected. The result, in some cases, has been quite encouraging. Mr. Herrick, of Tirumungalum, has devoted considerable time to such labors, and has "evidence that knowledge has thereby been spread among the people, and that prejudice has to some extent been overcome." He has "heard many express the conviction, with apparent sincerity, that the worship of idols and the performance of heathen ceremonies is vain; and some give their hearty assent to the excellence of the doctrines taught in the Bible." In large places, it has not been found as easy to secure permanent congregations as in the villages, so that, in such places, Bible and tract distribution, and street preaching, are the chief means of influencing the people. These means have not been employed in vain. In the city of Madura the work is progressing. Mr. Rendall remarks: "The increase in the city during the past year, is the most interesting feature in my congregations. I am convinced that it is of the Lord and that he will carry it on." At Dindigul, Mr. Webb has for some time held a weekly meeting for preaching to the heathen in Bazaar street, and has had audiences varying from fifty to one hundred. The people have given good attention. He has also recently adopted the practice of holding meetings in Dindigul and the neighboring villages on moonlight evenings, and is encouraged by the result. Mr. Little and Mr. Burnell also, have been able to devote a good portion of their time to preaching among the heathen.

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Schools.

There are reported, in connection with the village day schools, 71 teachers and 871 pupils, of whom 140 are girls and 731 boys. The language of the report, in relation to these schools, is as follows:

Village schools in our mission are established for Christian children; and except in special cases no school is commenced unless ten children of Christian parentage can be collected. These schools have been for several years very inefficient, and it was thought, a little more than a year since, that the disbanding of our boarding schools might have a beneficial effect on the day schools. Two of the boarding schools were given up at that time, and two have been in operation the past year. As only a short time has elapsed since the two were disbanded, and as very few of the boys were sent back to the villages, it is not to be expected that we should yet see, in the village schools, any very decided result of that movement. Yet as far as there has been any change, there is reason to believe that it has been for the better. In several schools there has been considerable improvement during the year. The reason for the low condition of common schools among our people, we conceive not to have been mainly the existence of boarding schools, though the fact that boys were taken into them from the villages when very young, and with very low attainments, was undoubtedly very injurious to the village schools. Boarding schools of a much higher grade, for advanced pupils from the day schools, might perhaps have some tendency towards raising them. The chief causes, as we think, of the inefficiency of our Christian day schools are, 1st. The great indifference of parents respecting the education of their children; 2d. The extreme poverty of the people, making it necessary for them to send their children to work as soon as they are able; and 3d, the great scarcity of competent school teachers. We trust the day will come, when our people will value education more highly than they now do, and that their worldly circumstances may become so improved that they can afford to keep their children in school longer. We hope also, ere long, to devise some means for the training of school teachers; but we cannot expect any very great change in the village schools at once. It must be a work of time, and will require diligent effort on our part.

Two boys' boarding schools have been in operation during the year, one at Tirupoovanum, with twenty-one pupils, the other at Tirumungalum, with sixteen. "One of these has now been dropped, a part of the pupils having been received to the seminary, a few sent back to their homes, and the rest brought together into a single school, which is also to be disbanded at the end of the present year." "The girls' boarding school contains forty pupils, all but two of Christian parentage. One of these two is an orphan, and the other is supported by a Christian lady in England. Seven have been received the past year, three have left and become connected in marriage with catechists or teachers in mission service. Nine of the pupils have, within the year, been received to the privileges of the church."

The Seminary.

The seminary at Pasumalie has enjoyed, during the year, its usual degree of prosperity. The teachers have been faithful in the discharge of their duties, and have performed considerable additional labor, influenced, there is reason to believe, by their love for the cause of Christ. Efforts have been made to unsettle their minds, and turn their attention to the openings under government for the employment of educated men. Plausible reasons have been urged for their leaving mission service and seeking that of the government, but thus far without effect. Influences of a similar character have affected the minds of some of the students, and have led several of them to leave the institution, with the hope of securing greater worldly advantages in connection with government schools. By far the largest portion of the students, however, have

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pursued their studies with commendable diligence. There has been no special religious interest, but there is evidence that the Holy Spirit has been present, quickening the graces of God's children and leading some from the ranks of the impenitent to consecrate themselves to the service of the Redeemer. Ten of these have been admitted to the privileges of the church, and several others have offered themselves as candidates for admission.

A class of sixteen young men was received in January, to pursue a course of study wholly in Tamil. Another class of nine was subsequently received from the boarding schools, to the ordinary course. Sixteen pupils have left during the year, from various causes. The present number is forty-six, of whom thirty-five are expected to pursue the regular seminary course, including the study of English. A large proportion of the students are of Christian parentage, and as a general rule no others are received; but there are a few exceptions in cases where young men themselves have renounced heathenism though the parents are heathen still.

One young man from the Mandahasalie station, formerly a catechist, has been received to the seminary to pursue studies preparatory to the pastoral office, and the principal says of him: "Though his early advantages were few, he bids fair to become a very useful laborer in the Lord's service."

Native Assistants—Book Distribution.

Connected with this mission as native helpers, in different ways, there are reported two native preachers, seventy-one catechists, twenty-eight readers, and seventy-four teachers. In regard to this large body of assistants, superintended in all their work by the little band of missionaries, and in regard to the want of more and of better qualified helpers, the report states:

Our corps of native assistants is far from being what we need. The mission depended, at first, upon young men from Batticotta seminary and other foreigners, and our seminary has not been able as yet to furnish us an adequate supply of men. Foreigners cannot be depended upon for our work, and if they could be, and could be obtained, we cannot command the funds to pay them. We are somewhat embarrassed in this matter. The missionary at Madura says: "I have nine catechists and five readers to labor for seventeen distinct congregations, to say nothing of the great masses in the city and large towns throughout this station district." For twenty-three native churches we have as yet only two native pastors. School teachers also are few and poorly qualified for their work. The mission is doing what it can to raise up suitable helpers, and it is hoped that means will not be wanting to sustain all we can obtain. We have reason to believe that our native assistants have generally been faithful in their work during the year, and that much good has been accomplished by their instrumentality. "Some of the catechists in my field," says Mr. Chandler, "have labored with apparently the best results in different villages." Others give similar testimony. The two native pastors who have been ordained, meet our most sanguine expectations.

During the year, 150 Bibles, 235 Testaments 6,899 portions of Scripture, and 29,581 tracts have been put in circulation in this mission field. "The people are very willing to receive books, and we have reason to believe that many of them are read with profit." Some individual cases are mentioned in which the reading of such books has seemed to be greatly blessed. The mission continues to publish the "Quarterly Repository," which is spoken of as a work of permanent value, and a useful auxiliary.

Conclusion.

After speaking briefly of several other topics,—benevolent contributions; the medical dispensary; the prevalence of fever and cholera during the year; the scarcity of rain, which has caused a great advance in the price of provisions and the present "prospect of a severe famine;" and a case of severe persecution; the report states, in conclusion:

We are not without many discourage-

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ments. They are found in the great ignorance and poverty of our people, the dullness of their consciences, their indifference in respect to the future, and their want of moral strength and courage; in the bigotry and opposition of the heathen, and in brahminic and priestly influence; in our own weakness, the smallness of our numbers compared with the extent of our work, and unbelief and hardness of heart. But we are constrained to feel that our encouragements are by far greater. They are found, in the general willingness of the people of all classes to hear the gospel; the increasing want of confidence in the minds of the heathen in their own system and in their brahmins and priests; the increasing desire on the part of both heathen and Roman Catholics to connect themselves with our congregations, and that too, in more cases than formerly, not for worldly advantages, but from a knowledge and a conviction of the truth; in the increasing stability and value of our village congregations, the large accessions to our native churches and the increase of new church organizations. We have great reason also for gratitude to our Heavenly Father, that, while thousands around us have fallen a prey to pestilence and disease, he has preserved us and our families in comparative health. He has also given us strength and opportunity to accomplish much labor, not only in preaching statedly to our numerous scattered congregations, and instructing in the way of life the five thousand souls placed under our immediate influence, but also in publishing the gospel extensively among the heathen. Our chief source of encouragement, however, is in the promises of God, which, in Christ Jesus, are yea and amen to the believer,—a never failing source of comfort. We have no doubt that God has purposes of mercy for this people, and that when his time for their redemption cometh, he will cause suitable instrumentalities to be employed for it. The church will send forth her sons in far greater numbers than at present, and there will be no lack of means for their support, and for carrying forward the good work in all its departments. Our trust is in the "Lord of Sabaoth," and into his ears will we pour our complaints.

Nestorian Mission.—Persia.

LETTER FROM MR. BREATH, JANUARY 31, 1857.

Death of Mr. Stoddard.

THE intelligence of Mr. Stoddard's death was received in season to be briefly announced among the items of recent intelligence, in the Herald for May. He had been connected with the Nestorian mission for about fourteen years, and during all that time his talents, his varied acquirements, his energy and activity, in the midst of weakness, his humility, his devoted piety, his kindly sympathy and warm affection, his winning gentleness, meekness, simplicity and godly sincerity, made him "decidedly a man of mark," and secured from all who knew him high respect, and from very many ardent attachment. He was known and beloved not in Persia only, but extensively in the United States. He appeared in many public meetings and before many churches, during his visit to this country a few years since, and numbers of those who saw and heard him will never forget the impression which he made. This letter from Mr. Breath, furnishes some of those particulars respecting his sickness and death, which many who knew him will be desirous to see.

The sad duty devolves on me of communicating the melancholy intelligence of the death of our missionary brother and associate, Rev. DAVID T. STODDARD.

Two weeks after his return from Tabreez, (where he went in company with Dr. Wright, to endeavor to avert, through the aid of the Russian consul, the blow aimed at this mission by the Persian government,) he was attacked with disease. For several days he would not relinquish his preaching labors, or his duties in the seminary, not being will-

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ing to believe that his sickness was at all serious; but he was at last constrained to yield and take to his bed. The disease progressed, and soon developed itself as that scourge of missionaries in Western Asia—the typhus fever. The attack commenced on Monday the 22d of December, and on the 22d of January, at half-past eleven at night, our brother entered into the full enjoyment of that perfect "peace" of which he had been vouchsafed a foretaste during the whole of his trying sickness. It was the eleventh anniversary of the commencement of our first precious revival, and at the very hour when, eleven years before, he was laboring and praying in his study with his first awakened pupils, the fruit of that revival.

After eighteen days' progress, the disease had appeared to yield to the remedies applied. For some days he seemed to improve; and we rejoiced, with thanksgiving and praise, in the hope that one so dear to us and to this people, and one who, in our view, was so essential to the work of the Lord here, was to be restored to health. But it was ordered otherwise, perhaps to impress us more deeply with the truth, that in God alone is our help.

It is a cause of heartfelt gratitude, that his reason was spared to him until nearly the close of life, and that his sufferings, after the first few days, were not severe. His expressions, during his occasional mental wanderings on the last days of his life, were of a character which made it manifest that both body and mind were at rest. For about thirty hours before he died respiration was audible, and at times it appeared as if he supposed himself speaking. Some of his last thoughts were evidently connected with the seminary, and perhaps the last word that he distinctly enunciated was "Benjamin,"—the name of the teacher in the preparatory department. He seemed to be giving him directions; and as, shortly afterwards, his lips moved as if he were speaking, and he gesticulated with his finger, it was a pleasant thought that he imagined himself preaching once more to the assembled schools. A few hours before his death, he tenderly embraced his wife and children, in view of his speedy separation from them. It was a most touching scene.

It was highly characteristic of the departed, that in the first days of his sickness, and in the prospect of its probble fatal termination, he paid his little outstanding debts; and when he ascertained that the last account had been arranged, he said, with evident satisfaction, that now he owed no man.

On the second day following his death, he was borne to the grave by a number of those young men in whose conversion he had been instrumental during the first years of his missionary life. His last resting place is by the side of the "Persian Flower," in the children's burying-ground at Seir; and he is, as yet, the only adult in that assemblage of early gathered blossoms.

I need not say that we are sad, very sad, in view of this bereavement. We lament him, not only as a dearly beloved Christian brother and missionary associate, but as one whose place cannot be filled. You may send to the Nestorians, pious, devoted, zealous, humble and learned missionaries; but it is scarcely possible that you can find the *complete* man that Mr. Stoddard was. While his talents and acquirements were wonderfully varied, so ardent was he in the pursuit of the object which, for the time, occupied his attention, that a stranger would have pronounced that to be his hobby. But no man was ever more free from the weakness of having hobbies than he. He had a remarkable faculty for adapting himself to his company; and hard indeed was that heart, which did not yield to the kindly and loving influence with which he surrounded it.

Resolutions of the Mission.

In view of this event the mission have adopted the following resolutions:

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"*Resolved*, That we record our profound sense of the unspeakable loss which our mission and the general cause have sustained, in the removal by death, of our beloved and most estimable associate, the Rev. David T. Stoddard.

"*Resolved*, That while our hearts are borne down with inexpressible grief under this sore bereavement, we would, at the same time, thankfully recognize and acknowledge in this connection, the Divine goodness, in having given us a missionary fellow-laborer of such eminent worth, so able, and so remarkably qualified for his missionary field, so long; and in having crowned his arduous labors with such signal blessing and success.

"*Resolved*, That we hereby tender to our departed brother's stricken widow and orphans, and to his relatives in America and Scotland, our tenderest and most heartfelt sympathy, in this our common and very afflictive bereavement."

Death of a Pious Nestorian.

At the close of his letter, Mr. Breath mentions the sudden, accidental death of the pious mason of Chubash, a very devoted and active Christian. "One of the last acts of his life was in the service of his Master. He had gathered together a few persons in a graveyard, near which he was laboring, for religious conversation and prayer. On concluding, he returned to his work,—getting out gravestones from an over-hanging bank,—when the earth and stones fell upon him and he was crushed to death. He was much beloved, and was very useful in his village."

Favorable change in the Policy of Government.

On the 2d of February Mr. Breath added a postscript, sending the translation of a very friendly letter just received from Mr. Khanikoff, the Russian consul at Tabreez, who had enclosed with this note a letter from the Kâim Makâm to Asker Khan, of which he says, it "will suffice, I hope, to give you a little tranquillity." Mr. Breath remarks: "The paper referred to, is much more favorable to us, than, after all that has taken place, we had any reason to expect. Asker Khan is told that we are Americans, and must by no means be confounded with the English,—that we are the guests of the country, and that consequently he must treat us with high consideration and respect. The tone and spirit of the document is so different from any thing of the kind that has lately proceeded from the government, that we strongly hope it will ere long appear that their opposition to us has ceased." He subsequently states, as was mentioned in the recent intelligence of last month, "The order from the Kâim Makâm has already produced pleasing effects. Asker Khan has shown it to the authorities here, and they have offered us any number of soldiers we may require, as guards at our gate, or to accompany us wherever we may desire to go about the country. Asker Khan also volunteers the offer to give an order for the establishment of schools wherever we may desire to have them." This order is supposed to have been procured through the friendly influence of the Russian Ambassador to Persia, Mr. Anitchkoff.

Assyria Mission.—Turkey.

REPORT OF DIARBEKIR STATION.

MANY of the events referred to in this station report for the year 1856 have been already mentioned in the publications of the Board, and may be omitted in the abstract here presented. Among the various instrumentalities employed in the prosecution of the missionary work, the report speaks first of

Public Religious Services.

Preaching services have been sustained as usual, both on the Sabbath and during the week. The congregations in the summer waned much less than in previous years, and since the return of the missionaries to the city, early in the autumn, there has been increasing interest and attendance. The average congregation during the year has exceeded one hundred and fifty. A more earnest desire to hear is prevalent, while very little of the spirit of useless discussion has existed to divert the mind from the reception of the truth; and we cannot be too grateful for some very marked instances of the presence of the Holy Spirit, with his convicting, and we trust converting power. We fully believe, that in the knowledge of spiritual religion and of the proper results of

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Christianity, our people have made decided progress; and the church, which numbered sixteen at the commencement of the year, has received to its fellowship just sixteen more, thus doubling its numbers. Seven others have been propounded for admission, to be received at the communion in January, 1857.

The weekly women's meeting has been sustained throughout the year, with the exception of the hottest portion of summer. Early in the autumn, the labors of Mrs. Walker, in connection with this meeting, were lightened by Mrs. Nutting and Mrs. Knapp, who were now able to take their turn in conducting it. The number attending, more than forty, "appears not to be diminished in consequence of unpropitious weather or muddy walking; and the earnest attention and tears of the listeners, give ground for hope that great good will be accomplished."

The Bible class, held at noon on the Sabbath, and which consisted of the entire congregation, has been, within the year, organized more after the manner of a Sabbath school, Mr. Walker continuing the instruction of the men, who compose the great body of the congregation, Dr. Nutting and Mr. Knapp having charge of the boys, and the ladies, of the women and girls. This arrangement has proved to be of great interest, and we think a more flourishing or interesting Sabbath school, cannot often be found. Mrs. Walker's class consists of women, most of whom are unable to read. Mrs. Nutting has a class of young ladies, whom she instructs in Turkish, while Mrs. Knapp has one of girls, in Armenian. The school contains about the same number as regularly attend upon the other public services, and the prospect is that it will be a most efficient auxiliary in the establishment of true religion.

Schools—Visiting.

The day-schools continue to prosper. That for the boys has contained upwards of seventy-five pupils, excepting in the summer; that for the girls has twenty-five different scholars. The last has the same teacher as heretofore; but the two teachers who were employed most of the year in the boys' school, are now at Aintab preparing to become preachers. The person who has taken their place, is a very active, enterprising young man, whom we have reason to hope is a true Christian. The young lad mentioned in last year's report, has continued to go from house to house teaching the women to read, and has twenty-five different scholars.

Near the close of the year, a course of systematic visiting was resumed. Previous notice is sent to the family with which the missionary intends to spend the evening, that there may be time for inviting the neighbors to come in. As many as fifteen or twenty are sometimes present. The aim is to come in contact with as many as possible of those who do not attend public worship; and "as the men do not work in their shops evenings, but spend the time with their families, a favorable opportunity is presented not only for strengthening the weak in faith, but for removing the prejudices of opposers, and informing the ignorant." There is also a social meeting sustained two evenings in a week by the Protestant brethren at a private house. "To these meetings," it is said, "many Armenians and Syrians come who do not attend at our public place of worship. As many as forty are sometimes present; and the time is usually spent in a mutual investigation of the Scriptures, accompanied by singing and prayer, the exercises being conducted by one designated among their own number. We hope much good will result from these voluntary efforts among our people."

Labors in other Places.

At Cutterbul preaching has been sustained nearly every Sabbath through the year. In the summer, Mr. Marsh, from Mosul, preached there in Arabic twice on the Sabbath, while Mrs. Marsh and Mrs. Lobdell met the women. The work in that place "has received a new impulse by the faithful labors of the most influential man of the village, who formerly espoused Protestantism and then turned back. He has seen his folly, and has exhibited his penitence by an unimpeachable character, so far as we can discern, and by an earnest desire to lead others to the truth." The day-school there has increased in importance.

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At the out-station, Hainee, the number of Protestants is about the same as last year. Twenty-five families, who left the Armenian church in the spring, and attended the Protestant services for two or three months, afterwards went back; yet it is hoped "that the truth they have heard will hereafter lead them to return." The day-school, of twenty-five scholars, has been continued through the year. "Baron Stepan, the native preacher, has preached the gospel there. We believe that four or five persons in the place give evidence of being Christians."

Early in the year, Deacon Shemmas made a preaching tour to Mardin; and in the summer, another to Sert, a town of eight or ten thousand inhabitants, four days east of Diarbekir. "It is now decided that, accompanied by an efficient church member, he shall make another tour, of several months, to these places, visiting also Medyat and Jezireh."

Medical Practice—Conclusion.

In the early part of the year Dr. Nutting had occasion to prescribe for a very large number of patients, at the dispensary, at their own houses, and among the two hundred men then stationed at Diarbekir connected with the English Land Transportation Company. He is now likely to be in some measure relieved from the necessity of devoting so much time to attendance on the sick, and to have opportunity for more direct missionary labor. The report says:

For the last three months, the attendance at the dispensary has been much less than during the corresponding months of last year, owing partly to the fact that it had been closed during the summer months, and partly to the fact that a French physician has established himself in practice here. This is not now to be regretted, as the doctor, having acquired the language sufficiently to make himself understood, desires more time than he has heretofore had to labor directly for the souls of men. As his assistant, Garabet, has acquired considerable knowledge of the principles and practice of medicine, he hopes also to be able soon to give up the medical practice to him, to some extent, and have opportunity to make tours in the region, and visits to the large towns about Diarbekir, which are much needed.

The report mentions the sale, during the year, of 50 Bibles, 148 Testaments, and 400 other books. "In conclusion," the brethren say, "we cannot but express our gratitude to Him, who has so manifestly blessed the efforts of his unworthy servants, and thus permitted them to see some fruit of their endeavors. And it is our prayer, that we may be kept free from distracting cares and anxieties involving merely the temporal safety and condition of this people, so that we may bring our undivided powers to bear upon the spiritual and everlasting good of the perishing multitude around us. With a humble and steadfast reliance upon the Holy Spirit for success, we hope to be permitted to gather many souls into the garner of the Lord, ere we are called to our rest."

Northern Armenian Mission.—Turkey.

CONSTANTINOPLE.

LETTER FROM MR DWIGHT, FEBRUARY 27, 1857.

When Mr. Dwight wrote, he was just allowing himself "to get fairly into the work again, after many months of partial repose, on account of ill health," and never had found so much to do. The readers of the Herald are aware that, worn down by too much labor and care, with the advice of his brethren, he had endeavored "to go through the winter months under *low pressure*, with the hope of gaining strength for future labors." Rest, and exercise on horseback, had greatly restored him. He was beginning to feel somewhat vigorous again; but "with so much to be done, and so few to do it," he says, "I find it hard to avoid getting under high pressure again." It will readily be perceived that there must be great danger, if now too heavy a burden of care shall be at once thrown upon him, and he is thus, to use his own expression, put again under 'high pressure.' Nor is he the only one of the missionary band at Constantinople who is in danger of being pressed "out of measure, above strength," by the varied and urgent demands which are made upon them in the present circumstances of their work. Mr. Dwight had just received a letter from one of the Secretaries of the Board at Boston; and with these facts in mind, readers will be better able to appreciate the feelings with which he wrote, and better prepared, it may be hoped, to be suitably influenced as they read, the following touching appeal.

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Pecuniary Help needed.

You speak of the probable necessity of limiting the grant to our mission for a few years to come. I have long feared you would be compelled to this result; but I foresee, plainly, that one effect will be, that your missionaries in this field will rapidly wear out and die off. The community of Christians in America will then be freed from the responsibility of supporting us longer. The state of the work in this country is such, that, even with our present forces, and the small annual increase of laborers we have had hitherto from America and from this people, we have all been in constant danger of tasking our powers beyond healthy endurance. And I wish you to understand, and the churches in America to understand, that if contributions are now withheld, so as to cripple even our present scanty resources, each one of us will be compelled to take upon himself additional burdens, under which, unless miraculously sustained, we must soon be crushed. And this will be, to supply not the "lack of service," but the lack of a few dollars from our beloved brethren in America! How can we refuse to drain the last drop of blood from our veins, in efforts to supply the bread of life to those who are begging it from our hands, and who, in all human probability, will perish forever for want of it, if we do not hasten to their help? True, a few more dollars would bring us more fellow-laborers and helpers, who would cheerfully divide the burden with us; but, it seems, the dollars are not forthcoming, and consequently not the laborers; and so we who are on the ground must take more work upon ourselves, at all hazards. The work *must be done*, though we perish in the attempt to do it.

Shrinking from Success.

Mr. Dwight mentions that a new place of worship has been opened in the quarter of Constantinople proper called Balat, where there is a large Armenian population, of which Mr. Hamlin has the sole charge. "He preaches there twice every Sabbath, and the audiences are steadily increasing. Last Sabbath the congregation numbered over fifty; and if his strength holds out, on which point I have my fears, I have no doubt that there will be, in the course of a year, one of our largest congregations." He then goes on to say:

The city and suburbs of Constantinople alone present to us a great field, in a state of much forwardness for the harvest, and yet very inadequately supplied with laborers. One of our native brethren, in speaking of this field recently, remarked, with as much truth as poetry, that "Constantinople was like a broad piece of ground full of springs, and wherever any one dug down to a little depth, he was sure to find water." We have only to open our mouths to preach in any quarter of this city where Armenians are found, and men are ready to come and hear. There are Samatia, and Eyoob, and several other quarters, in each of which there is a people ready prepared for us; but we are not prepared for them. They invite us to come and teach them the gospel, that alone giveth life; but we dare not go. The certainty of succeeding deters us; for we find that we must learn to fear prosperity, more than almost any thing else.

Prospects at the Capital—Demands upon the Press.

The following paragraphs, taken from different portions of the letter, will serve to show more fully how great are the encouragements at and around Constantinople, to press forward in the work which Christ has committed to his church.

To show you the state of things in the Armenian community here, I will state, that recently one of our Protestant brethren had some business matter that called him to the Patriarchate, several times; and on one occasion, one of the persons present, before all the rest, said to him, "Why do not you Protestants challenge us to a public discussion of the points of difference between us? If we are right, then you ought all to re-

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turn to our church; and if you are right, then we ought all to become Protestants." The individual to whom this proposition was made, appeared before our church committee the other day and stated the case, adding that the Armenian who suggested this plan, acknowledged that the Protestants were likely to have the advantage, for, said he, "You have in your hands only the sword of the Spirit, while we have nothing but a fragile reed to fight with."

During the past year, thirty-seven new members have been received on profession of their faith, into the three evangelical churches in this city, making the whole number of members at present one hundred and eighty-three. Two have been excommunicated during the year, one of them for going back to the Armenian church.

Our seminary, and female boarding-school, have probably never been in a better state. The former has more pupils than ever before, who may be considered fair candidates for the ministry; and the latter has several times, during the year, enjoyed the special presence of the Holy Spirit.

The printing done for us at different presses here during 1856, was nearly double that of the previous year, amounting, in round numbers, to very little short of thirteen millions of pages! This work has been done at three different printing establishments, and we have now added a fourth; and yet we are not able to keep up with the demand for our books. Many works published by us are out of print, and we know not when new editions can be got. We are limited in two ways—by want of men to superintend the work, and want of money to pay for it.

In the absence of Mr. Riggs, Mr. Bliss gives most of his time to the press, though continuing his preaching labors. In the former department I aid him as much as I can; but I am able to do but little more, with all the rest that comes upon me, and my often infirmities, than to edit our Armenian newspaper, which comes out twice a week, and is an exceedingly important instrument in our hands. Besides a variety of articles on the great doctrines and duties of Christianity, an article for mothers and another for children in each paper, and one whole page devoted to missionary and religious news from all parts of the world, the paper often contains editorials adapted to passing events here, in which persecutors, all over the country, get their share of attention. Publicity is an excellent prophylactic in such cases.

Nicomedia and Adabazar.

These places are now under the care of Mr. Parsons, at Baghchejuk; but Mr. Dwight refers to them, stating some interesting facts. At Nicomedia, the difficulties which had existed in the church having been happily settled, "Baron Serope, of Broosa, has been preaching for four months, to very great acceptance, and the place of worship has already become too strait for them."

In Adabazar, also, there is a marked awakening, although they are without a pastor. A hostile Armenian went down there from Constantinople, some two months ago, with the avowed purpose of rooting out Protestantism from the place. Some called him a vartabed, and some a magician. He began by challenging the Protestants to a discussion, and again and again, before numbers of Armenians, he was completely foiled in argument, and eventually entirely silenced. Immediately upon this, the Armenians of the place began to attend the Sabbath services, which are conducted by the teacher of the school, who is also a licensed preacher. At our last accounts, the place was crowded with attentive hearers every Sabbath, and we hope that much precious fruit will be gathered. We are just sending there another individual to assist in the preaching.

Severe Persecutions at Rodosto.

Another portion of this letter is of a different and painful character, though perhaps hardly less indicative of the fact that the

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truth is making progress. Its progress, naturally, excites the rage of many who hate the light; and the repetition, from time to time, of such scenes of violence, is to be, as it has been, expected, and will all be overruled for good.

In Rodosto, one of our out-stations, situated on the Sea of Marmora, we are just now having some of the trying scenes of 1846 renewed. The exciting cause, there can be no doubt, was what it often has been elsewhere—the progress of Christ's work. The chief instrument in the persecution is a fanatical vartabed, who seems to have little regard for the laws either of God or man. A mob of Turkish women was raised, no doubt by his instigation, who made a violent assault with clubs and axes upon the door of the Protestant place of worship. A bar of steel had been suspended on the house, by the Protestants, as a substitute for a bell, upon which they struck with a hammer, to notify their people of the hours of service. This was only in accordance with the universal custom prevailing among the Greeks and Armenians, none of whom, by Turkish law, are allowed the privilege of bells. The Protestants in Rodosto had not hitherto availed themselves of the privilege, and their having now done so was the pretended ground of this rude assault. The authorities of the place dispersed the mob, before much harm was actually done; but, being wholly under the influence of the Armenians, they decided that the piece of steel must not again be used, except by a special firman from the Sultan! In vain did the Protestants exhibit the firman they held in their hands, in which it was written that all the rights and privileges enjoyed by the other Christian sects were to be fully theirs; and in vain did they point to the fact that all the Armenian and Greek churches in Rodosto had a similar instrument for calling together the people. The governor was inexorable. Subsequent developments leave no room to doubt that he had "*eaten* a bribe," as they say here in the East.

Marriage Rights interfered with.

About the same time, a member of the Protestant community was married to an Armenian girl. The espousals had taken place a full month beforehand, by the wish and consent of her mother, who was a widow; and the marriage ceremony was publicly performed, in the Protestant chapel, by the pastor, the mother being present. The parties lived together, as man and wife, four days, when the mother, being threatened with the awful anathema of the vartabed, enticed her daughter back to her house, where, very soon, by orders of this same ecclesiastical monster, she was married by an Armenian priest to another man! The vartabed declared that a Protestant marriage is not valid, and that he was ready to take all the blame and suffer all the punishment of such a step. He also began immediately to fulminate his anathemas against the Protestants in general, and against some individuals in particular, giving their names from his pulpit. In imitation of the Patriarch Matteos, in 1846, he ordered the bakers not to furnish Protestants with bread, and the coffee-shop keepers not to receive them into their shops. Indeed, he compelled these men to sign a paper, obligating themselves to pay a fine of five hundred piasters if they should admit a Protestant to their shops! He publicly exhorted all his people to have no business dealings with the accursed race; and in one instance, at least, tried to entice away a man's wife, even though they had been married for years, and had two or three children!

Violence against Individuals.

Sabbath after Sabbath the vartabed continued his violent and abusive harangues, and the passions of his fanatical hearers were effectually aroused. The Protestants could not walk the streets in safety. Mobs were constantly raised, and the most violent assaults made upon the persons of our brethren. In one

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instance, the Protestant bookseller was quietly returning home, towards evening, when between two and three hundred "lewd fellows of the baser sort" came suddenly upon him, from a place where they had been waiting, and, seizing him by the legs and arms, they ran with him violently through the streets, now and then dropping him suddenly upon the ground, and then picking him up again and running on like so many demons. By this treatment, he came very near being killed. Another Protestant was seized by a similar rabble, and carried out to a perpendicular bank, and cast into the sea! Almost miraculously he escaped death. Others were stoned, and in other ways very badly treated. Appeals were continually made to the governor, and to the police courts, but in no instance were the offenders punished. The authorities of the place were evidently leagued with the Armenians. The case has now been carried up to the Porte, and the British Ambassador has been informed of the proceedings; and it is to be hoped that something effectual may be done for the relief of the sufferers. Hitherto they have remained firm and unwavering, and their faith has shone brighter and brighter as the fires of persecution have raged around them.

Circulation of Turkish Scriptures—An unexpected Opening.

It was stated by Mr. Barker, the agent of the British and Foreign Bible Society, in our Bible committee meeting yesterday, that during the last two years, more than thirty-five hundred copies of the Turkish Scriptures and parts of the Scriptures, in the Arabic character, have been sold to Turks from the depot in Constantinople; while, during the thirty years previous, he doubted whether he had sold thirty copies! This, surely, is a very significant fact. And there are many other significant facts before us here, upon which I cannot now dilate, showing that God's time of visitation to this land has come; and if Christians in America are not ready to enter upon this great and promising field, with open hands and large hearts, the privilege and blessing of such a service will be given to their brethren in other lands. God's chosen instruments, I have no doubt, are ready somewhere, and, from present appearances, they will soon be put in most active requisition.

We have just been urged, from a very unexpected quarter, to send missionaries among the Abbassians, on the Georgian slope of the Caucasus; a tribe of four hundred thousand souls, heathens, literally, in religion, and yet having many interesting traits of character. The Russians have nothing to do with the internal affairs of their country, they being governed by their own prince, who, we are assured, wishes American missionaries to come and settle in his country. How strange!

I trust the Lord will soon give you enlargement, in regard to funds. The silver and the gold are his, and he wants us to ask him for it, and to ask in faith.

LETTER FROM MR. CLARK, MARCH 14, 1857.

Bebek Seminary — Painful Embarrassments.

The statements of this letter from Mr. Clark will tend to deepen the impressions produced by the foregoing, from Mr. Dwight. It is hardly less cheering in its presentation of the opportunity for abundant usefulness which is before the missionaries, if means can be furnished them, and hardly less touching in its exhibition of their embarrassments, arising only from the want of means. He writes in behalf of the "committee ad interim," to state some facts respecting the seminary, with which he is connected. What Christian can read the statements and not be led at least to join in the prayer with which the letter closes? But who will show faith, and the true spirit of prayer, by works?

Since opening the school, at the time of my coming to Constantinople, we have unexpectedly been overwhelmed with

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applicants for admission. Young men of promise, of good moral character, and, in very many instances, young men of ardent piety, have earnestly besought us to admit them to the privileges of our school, as a means for qualifying themselves for usefulness among their own people, or wherever God in his providence might call them to labor in his service. These young men have not come to us, we think, with any desire for worldly gain or honor, or with the purpose of making their attainments subservient to a selfish or ambitious end. They wish to do good as they may be able, by their own earnest and faithful exertions, attended with the blessing of God.

We could not say to them, 'We will not receive you.' Some fifty who applied we did reject, often with depressed and sorrowful feelings, sympathizing as we did with them in their deep disappointment. And in some instances, we were thus compelled, for the want of means, to turn over to the Jesuits young men whose hearts were with us, and whose only desire was to elevate and benefit themselves, and thus become a blessing to their people. It was no easy task thus to turn them over to the enemy, but we were forced to do it. There were fifty others, however, whom we *could not* turn away. We have been praying so long that God would raise up more laborers, even a host, to go forth against the powers of darkness, that now, when God has sent them to us, we feel it our solemn duty to receive them. We must take them, and train them for the great work of saving this people. And though our hands have been tied as to numbers, yet God's providence has seemed imperative in requiring us to lengthen our cords, and provide more ample room for those pressing forward with an earnest desire to labor for the spiritual good of this people.

The great idea that this land must be enlightened, that it must be evangelized, that the kingdom of Christ must here be established, seems to have taken possession of many minds; and not only that this work must be accomplished, but also that they themselves, under God, are in a measure responsible for its accomplishment; that God is calling upon *them* to act the part of a missionary power and instrumentality, in behalf of these multitudes who are perishing.

This enlightened conviction, coming home more and more upon the minds of our native brethren, we believe is the work of the Spirit of God. We rejoice in it. It is cheering that God is thus preparing an agency for his work, creating a power, bringing forward the material, and thus indicating that this land shall become his possession.

Placed in these circumstances, we cannot say, "Stand still and see the salvation of the Lord," for God, in his providence, plainly speaks unto us that we "go forward." But there are difficulties around us as formidable, perhaps, as the mountains about the children of Israel when encamped by the Red Sea.

The gold and the silver are not ours, and therefore these young men cannot be received and trained for active warfare in this great work. We have not the means. Already we are greatly embarrassed, and our embarrassment is becoming more and more serious every day. The prices of all the principal articles of consumption have more than doubled since the present rate of support for a student in our seminary was established, so that now, for a specified number, our expenses are twice the amount of our appropriations!

In this sad dilemma, what are we to do? There are mountains on both sides of us. On the one side, the prices of all necessary articles of food have astonishingly risen. On the other, a greater number of promising young men than ever before are pressing upon us to be educated for the work of God. Which way shall we turn? Hemmed in on all sides, and exceedingly straitened, we cry out for help. We cry to our Christian

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friends in America. *They can help.* God has given them the ability, and will they not use it?

It will be very painful to us if you send back an answer, saying, "You must retrench. You must close the door of your seminary to young men whose hearts ache to do good. We cannot give them bread. The loaves you purchase are too many and too expensive; we cannot afford it. Tell your young men, that the riches of the Christian church will no longer support them, that laborers for God's work can no longer be raised up, while it costs so much to feed them." Is this the answer we must give?

There seem to be but two ways before us. We must have help, or we must close the doors of our seminary when the appropriation for the present year is exhausted. And this will probably be at the end of the first six months, or a little later.

This painful emergency having been considered and deeply deplored by all the brethren comprising the "committee ad interim," they have delegated me to lay these facts before you; and we hope and pray that you may be so guided as to send us a cheering promise of more aid to help us in this time of need.

BAGHCHEJUK.

LETTER FROM MR. J. W. PARSONS, MARCH 10, 1857.

Threatened Violence at Koort-beleng.

In company with the native preacher at Baghchejuk, Mr. Parsons had recently made a preaching excursion eastward. After visiting Ovajuk—from which place, he says, "the young brother accompanying me was driven with stones and a great uproar of the people, less than a year ago," and where now they "were received kindly, and had a good opportunity to preach the gospel in the coffee-shops"—and Sabanja, they proceeded to Koort-beleng. Of this place, and the result of their visit, Mr. Parsons writes:

Koort-beleng is west of the river about six miles, and about two thousand feet above it, amid the mountain peaks, itself upon one of them. The signification of the name is Wolf's Hill. We were welcomed by a little company of brethren. Among them were two or three persons who appeared to be true children of God, and who have suffered much already for the sake of Christ. We were engaged with them in the most delightful exercises of reading the Scriptures, singing and prayer, until a late hour in the night. The next morning we visited the school, and then a public coffee-shop, which was soon crowded. After giving and receiving, in a friendly manner, the usual salutations, an opportunity occurred, which Baron Hohannes improved by stating clearly the doctrines of faith in Christ, of his perfected and perfect atonement, and of the divine word as the rule of faith and practice. Nothing was said of the errors of the church, and nothing to offend the prejudices of the people. Yet some hard things were said, and unfriendly glances were cast upon us. We next went to the coffee-shop of a friend, who has done much toward disseminating the truth. He is said to improve the opportunity which he has, as a barber, of getting near the ears of his customers, by whispering to such as are ready to receive them, the precious truths of salvation. He is one of those who give some evidence of a change of heart. About the middle of the afternoon, we were arrested by the beadles of the head man of the town, and taken before him and the rulers, to answer for our appearance and work in Koort-beleng. Beside these dignitaries, and with them, were assembled, apparently, the most respectable people of the place. The street was crowded with boys and the rabble. We noticed a pile of clubs, which were evidently for the occasion. The head man, after angrily charging us with the intention of disturbing the peace of the town, said that we must leave the place immediately. In vain we spoke of the newly granted firmans, &c. Finally I told him

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that we would leave the next morning, and would promise not to return before he and his associates should become acquainted with the Sultan's wishes in respect to religious freedom in general, and our right of visiting and preaching publicly in Koort-beleng in particular. He appealed to those present. They roared out, "Away with them *now!* They shall not stay here another hour!" He then cried out, "Boys, are you ready?" "Yes, we are ready! We are ready to beat them and to kill them!" Then he turned to us and said, "You see I can do nothing to protect you here. They will kill me, if I shelter you." "Yes," they said; "we have murdered twelve persons, and we are ready to make the number fourteen." I said it was late, and we could not go till morning. They replied, "We will tear the house where you stay down upon your heads."

We saw that we were in a wolf's den, indeed, and that the most prudent way would be to leave at once, and did so. But we went, that night, to the residence of the moodir (governor) of the district, and the next day laid the matter before him. Without delay, he sent for the head priest, the head man, and eight of the 'rulers' of the place. The next day the mejlis (court) was called, and the subject was examined in the light of the Sultan's "decrees." The judge and governor said to the Koort-beleng rulers, that the next step would be the formation of a Protestant community there, and that any further resistance would be punished as treason. To us they said, "We have not the force necessary to protect you for the present, in Koort-beleng. We beg of you to return, without again visiting the place until we get a special firman from Nicomedia. We know the wild and murderous nature of its inhabitants, and can do nothing except we are backed up from Nicomedia."

We did as desired. The necessary papers have been procured from the pasha of Nicomedia, and two of our best brethren are on their way there. Meanwhile, the head man has been called to Nicomedia, and has received a valuable lesson preparatory for their reception.

SIVAS.

LETTER FROM DR. JEWETT, FEBRUARY 20, 1857.

The Book Shop.

IN still another case, the record must be made in this number of the Herald, of a resort to violence in opposing the progress of the truth in Turkey. That the case at Sivas may be understood, Dr. Jewett first presents the facts connected with the sale of books, and the proclamation of the truth at the book shop, which became the scene of outrage. A small shop hired at a cheap rent, upon one of the most public thoroughfares of the city, was opened on the eighth of December last, under the care of Hohannes, Deacon of the Sivas church, for the sale of evangelical books and medicines. Since it was opened, daily opportunities for religious conversation have occurred in the shop. "Not a few books, chiefly Bibles and Testaments, have been sold; and a large number of religious tracts have been gratuitously distributed. Many of the persons who have thus received tracts, were boys of the Armenian schools, who manifested great eagerness to become possessed of them."

The facts soon came to the knowledge of their teachers, who severely reprimanded the boys, beat some of them, and took their books away and destroyed them; the boys being straitly commanded not to receive any more of the "wicked books." Still they continued to come and plead for books, but in less numbers and not so openly as before.

On one occasion, two priests sat for some time in this book shop, engaged, with Hohannes, in friendly religious discussion. "Their presence was noticed by many of the Armenians, much to their surprise; and they concluded, 'Well, if our *priests* can thus sit and converse in the Protestant shop, it cannot, after all, be a very bad place, and we may go there too.' And the people did resort there, more or less, daily, and much religious discussion has been held in that room."

It has been Dr. Jewett's custom to visit the shop regularly upon two days of the week, to prescribe for patients who resort there, and to converse upon religious topics, as opportunity may offer. He writes: "The fact that medicines, as well as books, are found at the shop, and a man competent to prescribe,

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affords a pretext to all classes for visiting the place, and thus opportunities for conversation occur, which probably would not exist were books alone offered for sale. Many persons, Turks as well as Armenians, have been prescribed for; and thus our circle of acquaintance, if not of real friends, has been greatly increased.

"Thus our shop was busy in its good work, until the fear and the wrath of the enemy of all truth seem to have been aroused, and an effort to shut it up, or frighten people away from it, was made."

Many Visitors—They are driven out by Violence.

Monday and Tuesday, January 19 and 20, were two feast or holy days of the Armenians. Their shops were all closed, as on the Sabbath, and the people were roving about at their leisure, visiting one another, and engaged in feasting, drinking, and general mirth. But our shop was, of course, open as on other week days, and many of the Armenians of the more enlightened class resorted there. On Monday I was present at the shop, and during most of the day, the room was crowded full, and many stood listening at the open door and window. Three or four of our most intelligent church members were there, and had much discussion with those who thronged the place. The large majority of those present were Armenians, but there were not a few Turks, also, more or less of the time, who gave respectful attention to all that was said. No opposition was manifested upon the part of any one, and the shop was closed at night with the feeling that these "feast days" were profitable to us, however unprofitable they might be to the Armenians. On Tuesday, (a feast day also,) the number of hearers and spectators gathered at the shop was considerably larger even than on the previous day. The room itself was crowded, and a large number stood listening at the open door and large window.

Until about noon, all went on quietly, as upon the day previous. Deacon Hohannes and our native preacher stood behind the counter, and boldly preached the truths of the gospel, some of the time in the Armenian and some of the time in the Turkish tongue, in a voice so loud that all who wished could hear. A few Turks were present, and all were attentive and respectful listeners.

Upon a sudden, a Turkish soldier, belonging to a family of Janizary descent, with a sword slung by his side, made his appearance at the door and began a violent harangue against the proceedings of the place. Cursing and swearing, he exclaimed to our native assistants, "What are you preaching here for! This isn't a church. Shut up your mouths and come out of this place! And you Mussulmans! what are *you* here for! If you wish to hear preaching, go to the Mosque. Get out of here!" Suiting the action to the word, he violently laid hold of one of our native brethren, one, however, who had not taken much part in the preaching, dragged him out of the room into the street, and there gave him a pretty severe beating in presence of the assembled crowd. All present rushed outside to see what was being done, and Hohannes prudently took the opportunity to close the shop.

Connivance of Authorities — The Armenian Bishop.

Immediate complaint was made to the proper authorities, but no redress could be obtained here. On the contrary, insult was added to injury, upon the false accusation that the person beaten had railed at the Prophet, and spoken contemptuously of Islamism. The pasha himself was absent from town, or the result of our complaint to the authorities might, perhaps, have been different. The Turk who beat our native brother, is connected with a large circle of Janizary relatives, who are notorious for their violence, and are both feared and hated by all classes. We have reported all the particulars of this outrage to the American Ambassador at Stamboul;

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and laid the matter before the Evangelical Alliance. Whether justice will eventually be secured, remains to be seen.

The Armenian bishop, if not secretly the prime mover, is evidently a hearty sympathizer in the outrage committed. On the 25th of January, he publicly ordered the Armenians not to converse with the Protestants upon religious matters, giving as a reason, "Your minds are weak, and you will be deceived by their sophistry and false reasoning." He also commanded the Armenians to receive no more of our books, but if any books not bearing the imprimatur of the Patriarch, should chance to come into their hands, to cast them into the fire and burn them.

The Turk who committed the outrage, together with a number of his friends, met in secret conclave at a room in the Armenian church on the 22d ultimo, and proposed to the bishop and Armenian primates to sign a paper to the effect that the Protestants are a seditious sect, disturbers of the public quiet; and praying the Porte to issue an order for their suppression or banishment.

But the wily bishop knows better than to come out so openly as this, in opposition to rights and privileges granted to the Protestant nation several years ago by a royal firman, and he prudently refused to sign the document. But he has, within the last month, been issuing frequent orders to the Armenians to keep aloof from the Protestant deceivers, and not even to make their salaams to them. Thus far, however, he has prudently refrained from anathematizing any one, and no tangible act of persecution has yet taken place. Should such occur, we have not the least doubt that it would tend only to promote the more rapid progress of the cause of truth. Indeed we look upon all that has recently occurred as an indication of the bishop's belief that the old church is in danger, and that if something more is not done to prevent it, the old fabric, now so rotten, will ere long fall into complete ruin. What to do,—what can be done, to avert this, is evidently a hard problem for the bishop to solve. Anathemas, imprisonment, open persecution, have been tried and have signally failed of producing the effect designed. A few months ago it was stated in the Stamboul Armenian paper, that the time for anathemas has gone by. It has been seen that they do not work well.

Encouragements—The Hatti-Sherif.

These events, and the bishop's threats, have not served to turn the people away from the book-shop, which is still opened daily, or from the mission chapel on the Sabbath. Indeed Dr. Jewett says: "The attendance upon religious worship within the last month has been of a very encouraging character; and our faith and hope in God have risen in proportion to the vigor of the efforts put forth by the Armenian hierarchy for the suppression of the cause of truth." Turks, both men and women, have occasionally attended the Sabbath services, and have repeatedly visited the missionaries at their houses to converse with them upon religious topics. The facts respecting the Kuzzel-bash Koords, mentioned in a letter from Mr. Parsons published in the Herald for May, are also alluded to by Dr. Jewett. "From many quarters in this vicinity," he says, "we hear the same report, to wit: 'Assure us of religious freedom, and we are ready at once to receive and profess the gospel.'" He then adds, respecting a document which has occasioned much discussion:

Say what we may about the non-execution of the provisions of the late Hatti-Sherif, it seems to me perfectly evident that its promulgation has already had a marked effect for good. True, in a certain sense it may be said that it is as yet a dead letter. But in another and most important respect, it has shown itself to be a quickening spirit. It has been operating, silently, but surely, and with power. Never within the same space of time, has there been nearly as much religious discussion with the Mussulmans as since the issue of the late firman; and never before, I think, has there been such a spirit of religious

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inquiry, and such readiness to discuss the merits of the Christian religion, manifested among Mussulmans, as has been evident during the past year.

To what else, humanly speaking, can this marked change for good be ascribed, but to the late hatti-sherif? It has awakened hope of a good day not far distant. And upon the strength of this hope, a spirit of inquiry has already manifested itself among the Mussulmans, real and nominal, such as has never before been witnessed. Let this hope but once ripen into fruition, and who can foretell the glorious result, and what multitudes would speedily cast off their professed allegiance to the false prophet, and become the valiant soldiers of Prince Immanuel! Next to an outpouring of the Spirit from on high, this land most needs religious freedom, not in name, but in reality. May the Lord hasten the day of its coming!

Recent Intelligence.

ARMENIANS.—Mr. Ladd wrote from Thyatira, March 12th. He had been residing there, in one of the Protestant Armenian families, about six months. He says: "We cannot yet speak of any great results in this place; still there is encouragement, and I trust that my labors here have not been in vain. One Armenian has been added to the church; and his wife, I think, will be received at the next communion season. Another young man will probably soon be admitted, also. The little church here, and the doctrines which it promulgates, are operating in this mixed population like leaven. There is now more readiness on the part of Greeks and Armenians to have religious conversations and discussions with the Protestants, than when I was here almost a year ago."

SYRIA.—Mr. Ford, of Beirût, writes, Feb. 24, respecting a visit he had recently made to Hasbeiya, with Mr. Jones, Secretary of the Turkish Missions Aid Society. He had never visited the region before, and his impressions were very favorable. Of the native laborers he speaks highly; and of the church members he writes, "when compared with the rock from which they were hewn, and the hole of the pit from which they were digged, they show, in a marked degree, the genuineness of the work of grace in their hearts, and the glorious power of Him who has renewed them." Respecting the general prospects of that field, he says:

The signs of the times in the community around these brethren are most encouraging. I can only refer now to a remarkable stirring up of the Maronites, to defend themselves against the inroads made by evangelical truth upon their hitherto solid ranks. The ecclesiastics of that sect have always maintained an attitude of proud contempt, as though conscious of the strength of their hold upon the minds of their people; and they have rarely deigned to come in personal contact with the despised preachers of the gospel. But the serious diminution of their numbers in various parts south of us, and the diffusion of spiritual light among the remaining portion of their flocks, have forced them down from their assumed elevation; and we now find them selecting the most learned and able of their priests, ordaining him bishop, and sending him forth on a crusade through Deir El Komr, Hasbeiya, Nurj Aiûn, and so on to Alma, where the spirit of Asaad Es Shidiak, the modern martyr of Syria, seems to be revived in the hearts of a rude and simple people, preparing them to brave death itself for the gospel's sake. This bishop has sought public discussions with Mr. Bird, at Deir El Komr, and also with Mr. Wortabet, at Hasbeiya. In the latter place there had been two such discussions held just before we arrived. In the first, the bishop was so effectually caught in his own craftiness, and so completely worsted, that he and his friends came to the second session prepared to regain by violence the advantage they had lost in argument; and the result was a stormy debate, terminated abruptly by an assault upon some of the Protestants present. As usual, the victory was claimed by the Papists, but the advantage is likely to remain with the people of God; and it is probable that the discussions will be instrumental, in various ways, in pushing on the work of evangelization. We may also interpret these movements as holding out a prospect of greater openings among the Maronites, and perhaps in the direction of the Kesrawan. Is the Board prepared to furnish us with the men needed to take advantage of such openings?

AHMEDNUGGUR.—Mr. Ballantine, in a letter dated March 3, speaks of a recent tour, by himself and Mr. Fairbank, in the northeastern portion of their field. They spent the Sabbath, February 22, at Dedgaum. "It was an interesting day. Eight persons were examined for admission to the church, of whom six were received. Four of these were from as many different villages, men of influence among their own people, who give good evidence of a change of character. These were baptized on that occasion. The two others were young persons who had been baptized in infancy, children of the two deacons of the church; the eldest son of Yesooba,

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of Pimpulgaum, and a daughter of the native assistant in charge of the church. Another daughter was examined, and the church approved of her being received, but an attack of illness prevented her attendance. These two girls were long members of the girls' school at Ahmednuggur." At Chanday, they "had communion with the church and felt that it was a season to be enjoyed." At Shingvay, they baptized the wife of the native assistant. "The north-eastern field, now placed under the charge of Mr. Fairbank, is a very interesting one. Many there seem desirous to know the truth, and some new places are exhibiting an interest in religion."

CEYLON.—A brief semi-annual report of the Oodoopitty station has been received from Mr. Lord. In all previous reports, for three years, he had been obliged to speak of the ravages of cholera or small pox. But he is now "happy to say that the Lord has been pleased to stay his destroying hand." For the last six months, there have been but few cases of small pox, and none of cholera, in his field. "Our meetings in the villages," he writes, "have been more regularly held and better attended than during any previous half-year." "The catechists and school teachers have labored with interest, and we have some cause for encouragement in a few inquirers after the truth." "The local Bible Society has employed two colporters in this field, one for five and the other for four months past. They have visited between two and three thousand houses."

SHANGHAI.—A letter from Mr. Bridgman, dated Feb. 7, alludes to the recent slaughter among the insurgents at Nanking. "Of the six kings, two have been killed by their enemies in battle, two by order of the first king, leaving now alive only the first and the last. This reduction of heads may be an augmentation of strength; but of this it is not possible to speak with confidence. Almost the whole empire is in disorder; and the fresh outbreak of the 'barbarian rebels' adds a new element to the conflicting parties. God only knows what all these things will yet lead to. Here, at present, we are quite unmolested, and so we hope to remain. Mr. Aitchison has his residence sixty or eighty miles from us, nearly half way between Shanghai and Ningpo. As the country opens, this is the way we purpose to operate, pushing onwards and establishing new posts, till we reach the westernmost parts of the empire; and to do this, *men* must be sent out. For this we hope, and for this we pray.

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Yarmouth, Cong. so. 170; Mrs. H. H. W. 2; m. c. 46,25; 218 25
Waterford, Cong. so. 59,93; W. W. Green, 15; 74 93—603 46

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Orono, do. m. c. 20 02—71 90

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Westford, Cong. ch. 50,50; m. c. 35; 85 50
Williston, m. c. 3 47—237 31

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E. Bloomfield, Josiah Porter, 50 00
Franklin, A. J. L. 5 00
Hudson, s. s. for Dea. John Hermidge, Nestorian m. 35 00
Johnstown, Pres. ch. 15 00
Kingsboro', do. 37 00
Hannibal, Cong. ch. 12 27
Howell's Depot, Rev. A. D. 2 00
Lewiston, Pres. ch. 50 00
Lumberland, 1st cong. ch. 2 71
Macedon Centre, A. B. DeJ. 2 00
Maine, Cong. ch. 6 00
Malden, Pres. ch. m. c. 28 83
Naples, m. c. 2 30
Scotchtown, W. H. C. 6 00
Silver Creek, Pres. ch. 27 69
Spencertown, Unknown, 20 00
Unionville, F. C. 2 00
Washingtonville, 1st pres. ch. 55 22
Unknown, 20 00—424 02

9,320 31
Legacies.—Cambria, Josiah B. Scovell, by Thomas Scovell, Ex'r, 100; less disc. 50c.; Lima, William Warner, Jr., by Seth Johnson, Ex'r, (prev. rec'd, 250;) 350; disc. 1,75; Troy, S. W. Dana, by R. D. Silliman, Ex'r, 60; Utica, Heman Ferry, by Wm. H. Ferry, Ex'r, 500; 1,007 75

10,328 06

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Hoboken, R. D. ch. 33 96
Newark, do. 75 00
New Brunswick, 1st do. 20,12; 2d do. 43,18; 63 30
Pompton, R. D. ch. 25 00
Warren, do. 4 32—201 58
Orange, J. H. 10 00
Morristown, 2d pres. ch. 36 25
Springfield, Rev. O. L. K. 10 00—56 25

257 83
Legacies.—Miss Mary Dodd, by Joseph H. and Noah O. Baldwin, Exr's, 250 00

507 83

PENNSYLVANIA.

Allentown, Pres. ch. m. c. 8 00
Germantown, Mrs F. B. 15 00
Great Bend, Pres. ch. m. c. 5 00
Harrisburgh, 1st do. 27 89
Philadelphia, Arch st. pres. ch. W. C. Coates, 30; Mrs. C. 20; Mrs. W. 10; Western pres. ch. T. Potter, 50; W. E. T. 10; Mrs. T. 5; by A. Jewell, 12; Indep. pres. ch. miss. so. 30; union fem. miss. mite so. 34,80; 1st pres. ch. J. M. Atwood, 25; S. Tolman, 25; 251 80
Shirleysburg, John Brewster, 75 00—382 69

DELAWARE.

Cool Spring, D. J. E. 2 00
Newark, Village ch. 26 39—28 39

DISTRICT OF COLUMBIA.

Georgetown, F. A. B. 50

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VIRGINIA.

Alexandria, 2d pres. ch.		26 00

OHIO.

By G. L. Weed, Tr.		
Benev. Indiv. by B. W. C.	19 00	
Chester, Pres. ch.	6 50	
Cincinnati, 3d do. m. c. 32; G. D. Stedman, 25;	57 00	
Kingston and Porter, 1st pres. ch.	30 00	
Lima, 2d pres. ch. m. c.	20 00	
Walnut Hills, Lane sem. ch. m. c.	5 25	—137 75
By T. P. Handy, Agent.		
Cleveland, D. A. Sheppard, 12; 1st pres. ch. 109; D. F. A. 10; Euclid st. ch. 73,92; m. c. 68,87; disc. 5,46;		268 33
By Rev. S. G. Clark.		
Bloom,	5 00	
Brecksville, A. Adams,	10 00	
Brunswick,	6 25	
Camden,	3 52	
Claridon,	3 60	
Dover,	7 10	
East Cleveland,	3 18	
Elyria, 83,25; E. D. 10; Mrs. C. S. Ely, 15; T. L. N. 10; H. E. 10; A. B. 10; H. Perry and wife, 20; Rev. J. M. 5;	163 25	
Farmington,	11 60	
Fitchville,	10 25	
Hinckley,	8 88	
Huntington,	2 25	
Independence,	3 00	
Litchfield,	7 68	
Lyme,	20 41	
Mecca,	6 00	
Melmore,	70	
Newburg,	20 00	
North Ridgeville,	3 00	
Oberlin,	20 66	
Olena,	20 35	
Peru,	21 66	
Ruggles, 9,55; N. Carter and fam. 12; B. Sturtevant, 10;	31 55	
South Amherst, A. Gaston,	4 00	
Strongsville, m. c. 25,84; coll. 10;	35 84	
Tiffin,	2 85	
Vienna,	16 45	
Wakeman,	2 95	
Wellington,	8 00	
York,	3 00	—462 98
		869 06
Burton, P. D. M.	3 00	
Maumee City, Pres. ch. m. c.	11 40	
Sandusky, 1st pres. ch.	45 00	
Strongsville, Rev. Seth Williston, D. D. dec'd, (of wh. avails of Christ's Millen. Reign to cons. Rev. ELIAS THOMPSON of Strongsville, and Mrs. MARY HALSTED of New York city, H. M. 150;)	181 50	—240 90
		1,109 96

INDIANA.

By G. L. Weed, Tr.		
Allensville, bal.	3 50	
Bethany, Mrs. W.	3 50	
Indianapolis, 2d pres. ch. (of wh. to cons. Mrs. MARY ANN PECK an H. M. 50;)	133 70	
Spencer, J. I.	5 00	—145 70
By Rev. O. P. Hoyt.		
La Porte,	18 00	
South Bend,	21 23	—39 23
		184 93
Indianapolis, D. Yandes,	35 00	
Perryville, A. L. G.	5 00	
Spencerville, A. F.	2 00	
Vevay, R. D.	4 00	—46 00
		230 93
Legacies.—Lima, Rev. Stephen Thompson, by Lewis Vance, Ex'r,		600 00
		830 93

ILLINOIS.

By Rev. A. Montgomery.		
Belvidere, Pres. ch. 63,45; m. c. 47,25;	110 70	
Galena, 1st pres. ch.	32 55	
Joliet, Cong. ch. 3; W. N. W. 5;	8 00	
Lockport, Cong. ch.	12 57	
Rockton, do.	22 40	
Roscoe, do.	3 75	
	189 97	
Ded. disc.	2 00	—187 97
Augusta, Pres. ch.	35 00	
Bunker Hill, Cong. ch.	50 75	
Chicago, A friend of the New England cong. ch.	100 00	
Crete, Cong. ch. 12,50; disc. 18c.;	12 32	
Dixon, H. E. Dana,	20 00	
Fairview, Rev. Wm. A.	10 00	
Griggsville, N. T.	1 00	
Jacksonville, 1st pres. ch.	400 00	
Metamora, A. W.	1 00	
Knoxville, 1st pres. ch.	26 75	
Pecatonica, Cong. ch. 7; disc. 12c.;	6 88	
Round Prairie, Friends,	5 00	
Wenona, Pres. ch.	5 00	—673 70
		861 67

MICHIGAN.

By Rev. O. P. Hoyt.		
Birmingham,	23 32	
Brighton, 9; Rev. C. O. 10;	19 00	
Corunna,	7 75	
Eaton Rapids,	70	
Flint,	88 94	
Howell,	11 30	
Jackson,	65 00	
Mundy,	5 00	
Oneida,	3 51	
Owasco,	7 00	
Parma,	10 66	
Pontiac, 54,30; m. c. 8,35;	62 65	
Royal Oak,	4 00	
Vermontville,	15 75	—324 58
Copper Falls Mines, Dr. W.	4 00	
Detroit, Asso. pres. ch. to cons. JAMES W. TILLMAN an H. M.	100 00	
Hanover, E. Page,	9 00	
Monroe, Pres. ch. wh. and other dona. cons. OLIVER JOHNSON an H. M.	30 00	
Rochester, Cong. ch.	12 93	
Troy, Pres. ch.	10 27	—166 20
		490 78

WISCONSIN.

By Rev. A. Montgomery.		
Beloit, Cong. ch.	125 00	
Dodgeville, do.	2 16	
Emerald Grove, Cong. ch. 35,90; "Tis-but box," 1,47;	37 37	
Geneva, Pres. ch.	37 89	
Johnstown, Cong. ch. 22,50; m. c. 1,18;	23 68	
Mineral Point, Cong. ch.	26 03	
Plattsville, do.	33 25	
Shopiene, do.	9 95	
	295 33	
Ded. disc.	2 50	—292 83
B. Kilburne, 15; Beaver Dam, pres. ch. 49,25;		64 25
		357 08

IOWA.

Rev. B. T. S.	1 00	
Davenport, Cong. ch.	40 00	
Le Claire Centre, do.	5 00	
Salem, Cong. ch. first coll.	12 00	—58 00

ARKANSAS.

Washington, Mrs. J.		2 00

LOUISIANA.

New Orleans, J. H. RUMPSFELDT, wh. cons. him an H. M.		100 00

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TENNESSEE.

Dover, H. E. Ring, 15 00

GEORGIA.

Savannah, La. African so. 25 00

FLORIDA.

Fort Myers, G. Loomis, U. S. A. 18 00

OREGON TERRITORY.

Oregon City, Cong. ch. m. c. 11; E. H. 1,13; 12 13

IN FOREIGN LANDS, &c.

Constantinople, R. Van Lennep,	22 00
Choctaw na Mrs. M. J. F. Jones,	2 50
Montreal, Can. W. R. Hibbard,	20 00
Seneca miss. Ch. 16; m. c. 6,99;	22 99
Tuscarora miss.	9 98
	77 47
Donations received in April,	**29,884 12**
Legacies,	**3,973 75**
	$33,857 87
☞ TOTAL from August 1st to April 30th,	**$227,349 77**

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	$20 07
NEW HAMPSHIRE,	53 45
VERMONT,	13 50
MASSACHUSETTS,	42 40
CONNECTICUT,	62 40
RHODE ISLAND,	1 50
NEW YORK,	269 06
NEW JERSEY,	36 49
PENNSYLVANIA,	6 10
VIRGINIA,	50
OHIO,	125 45
INDIANA,	6 00
ILLINOIS,	85 00
MICHIGAN,	14 50
WISCONSIN,	27 45
IOWA,	23 60
NORTH CAROLINA,	1 00
TENNESSEE,	9 00
CALIFORNIA,	12 50
KANSAS TERRITORY,	2 00
IN FOREIGN LANDS, &c.	6 00
	$817 97

DONATIONS FOR THE MISSIONARY PACKET.

RECEIVED IN MARCH AND APRIL.

MAINE.—Holden, s. s. 21c.; Jackson and Brooks, s. s. 4,70; Norridgewock, cong. s. s. 25.—**29 91.**

NEW HAMPSHIRE.—Concord, 2,47; Hancock, s. s. 3,12; Henniker, cong. s. s. 5,70; Pembroke, s. s. 8.—**19 29.**

VERMONT.—Clarendon, s. s. 1,93; Putney, s. s. 83c.; Windsor, 1st cong. ch. s. s. 7.—**9 76.**

MASSACHUSETTS.—Assabet, Cong. s. s. 16,50; Athol, s. s. 90c.; Boston, H. A. M. 10c.; Buckland, cong. s. s. 8,16; Campello, s. s. 2; Chicopee Falls, I. C. 10c.; F. T. 10c.; East Charlemont, s. s. 5,50; Easthampton, 1st ch. s s. 2,10; East Attleboro', cong. s. s. 2,72; East Weymouth, cong. s. s. 6; Fall River, T. F. and G. W. C. 20c.; Granby, s. s. 13; Hawley, cong. s. s. 2,20; Hingham, evan. cong. s. s. 5,70; Ipswich, Linebrook par. s. s. 4; Lawrence, Lawrence st. ch. so. and s. s. 35,01; Medford, J. Clough, 5; Montague, 1st cong. s. s. 5,12; av. of gold ring, 25c.; North Hadley, s. s. 87c.; Natick, cong. s. s. 8,52; Northampton, H. D. Temple, 30c.; Southampton, s. s. 65c.; South Hadley s. s. 10,70; Shirley Village, s. s. 1,10; Stoneham, cong. s. s. 10,42; South Danvers, s s. 50c.; South Deerfield, 1st cong. s. s. 8; Warwick, Trin. s. s. 3; Walpole, cong. s. s. 2; Williamsburgh, s. s. 10,26; Worthington, s. s. 7,50; Westhampton, s. s. 16; West Attleboro', ten boys, 1: West Amesbury, cong. s. s. 13; West Boxford, two chil. 20c.—**208 68.**

CONNECTICUT.—Bethany, cong. s. s. 9; Cromwell, s. s. 1,42; Danbury, Miss B.'s sch. 1; Greenwich, J. N. L. 10c.; Lebanon, J. C. N. 1; New Canaan, cong. s. s. 7,30; New Haven, 3d cong. s. s. 4,20; C. A. J. 30c.; Norwich, C. B. 1; Newington, s. s. 2,80; Plymouth, s. s. 7.70; Somers, s. s. 2; Waterbury, a little girl, 66c.—**38 48.**

RHODE ISLAND.—Barrington, cong. s. s.—**12 60.**

NEW YORK.—Aurelius, pres. ch. s. s. 1; Brooklyn, 3d pres. ch. six chil. 60c.; Clinton, s. s. 6; Ellicottville, P. P. and C. N. 3; Evans Centre, S. A. B. C. 20c.; Fredonia. E. S. W. 1; Kingsboro', s. s. 3,72; N. York City, R. D. ch. juv. miss. so. 6,10; Beth. miss. sch. 6,92: col. orph. asy. 5: G. H. 25c.; Miss H. 20c.; Owasco Outlet, Ref. D. ch. s. s. 12,74; Riverhead, chil. 1,35; Rose Hill, young people, 10; Tarrytown, 1st R. D. ch. s. s. 10.—**68 08.**

NEW JERSEY.—Elizabeth, s. s. 1; Paterson, J. D. 21c.; Woodbury, Bellflower, 6; De Benneville Ludwig, 4.—**11 21.**

PENNSYLVANIA.—Philadelphia, Cen. pres. ch. s. s. 6; Cal. pres. ch. s. s., males 24,64, fem. 41,28. **71 92.**

OHIO.—Brooklyn, s. s. 2,60; Cincinnati, Lord and Little Hudie, 2,50; Cleveland, 25; Claridon, s. s. 3,40; Elizabethtown, pres. s. s. 2,20; Kirtland, s. s. 1,96; Newburg, s. s. 2,53; N. Hagerstown, s. s. 4; Parcher's Corners, J. W. 12c.; Parma, s. s. 4,20; Painesville, s. s. 12,50; Twenty-mile Stand, I. L. C. 2,50; N. S. 1; Wayne, s. s. 7; York, s. s. 40c.—**71 91.**

INDIANA.—Orland, s. s. 2; Remney, Tip. Co., Jas. C. Donnell, 2.—**4.**

ILLINOIS.—Monticello, pres. ch. s. s. 2,60; Montebello, cong. s. s. 3,65; Naperville, cong. s. s. 2.—**8 25.**

MICHIGAN.—Grand Haven, s. s. 40,30; Pontiac, s. s. 1,07; W. Pigeon, s. s. 2,70.—**44 07.**

WISCONSIN.—Arlington, Rev. A. G. D.'s chil. 30c.; Beaver Dam, pres. ch. s. s. 20,47; Hartland, s. s. 1,10; Johnstown, s. s. 1,10.—**22 97.**

IOWA.—Denmark, s. s.—**75c.**

MISSISSIPPI.—Mississippi City, pupils of "T. M. C. College,"—**5 55.**

OREGON TERRITORY.—Oregon City, F. O. S. **1.**

FOREIGN LANDS, &c.—*Choctaw Na.*, an Indian girl, 10c.—*Cesarea*, 3,26.—*Ceylon m.*, L. P., W. H., H. H., and M. E. S. 2; J. C. S. and M. S. S. a thank off. 10.—*Lenox*, Choctaw Na., Little Hattie's gold dollar, 1; chil. of Rev. P. Fisk, 85c.—*Lee's Creek*, Cher. Na., by Miss Hancock, 2.—*Madura m.*, M. and H. T. 1; Mr. Muzzy's chil. 1.—*So. Africa*, Cape Town, Elizabeth, Sarah T., Catharine, Thomas, Caroline. and Edmund Holmes, 50; Ifafa, A. S., C. M., S. W. and A. L. Stone, 4,85.—*Toronto, C. W.*, 1st cong. ch. s. s. 12,30; 2d cong. ch. s. s. 10,10.—*Turkey*, Trebizond, chil. Prot. com. 2; Hinee, 2,88; Constantinople, Mr. Bliss's fam. 56 piastres; Mr. Dwight's fam. 50 do.; various indiv. 393,20 do.; Mr. Schauffler's fam. and others, 110 do.; Adabazar, boy, 20 do.; Baghchejuk, boy, 10 do.; Mr. Parsons, 51,34 do.; Nicomedia, teacher and school, 123,20 do.; Hasskeuy, mission families and others, 271,25 do.; fem. sem. 210 do.—**153 79.**

Amount received in March and April,	782 22
Previously acknowledged,	27,488 04
	28,270 26
Ded. error in prev. ack.	214 98
	$ 28,055 28

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American Board of Commissioners for Foreign Missions.

THE DEFICIENCY FUND.

"A gentleman of Boston will give $5,000 to the American Board of Commissioners for Foreign Missions towards liquidating the debt of the Board, hoping that others may make up the full amount; this to be given without any diminution of the annual subscription." This announcement led to the opening of the *Deficiency Fund* for $36,189 70, the excess in the Board's expenditure over its income in the last three years. More than half the sum has been contributed; and it is earnestly hoped that the residue will come in before the 31st of July, which is the close of the present financial year. The case addresses itself to Christians of broad views and large hearts.

The tables of receipts of the Board from the beginning, found on the covers of the Herald for March and April, show that, on the whole, in periods of four years, there has been a regular increase during forty-five years, with but a single exception. There was an increase in the last of these periods, greater than since the year 1839. In the past three years, however, there was a falling off, as compared with 1853, of $21,000 on the whole. The receipt of five thousand dollars in each of these three years, more than was contributed in the year 1853, (which is less than two per cent, upon the receipts as they were four years ago;) would have prevented all indebtedness. Such, and only so much was the actual advance made in the expenditure. And even that small advance brought a debt; to have kept out of which the Board must have retrenched—must have gone backward, instead of forward!

The appropriations for the current financial year are at the rate of $342,000. The actual expenditure of the last financial year, exceeded $330,000. The advance, therefore, is less than four per cent! When we pray, 'Thy kingdom come,' do we ask for no more? Ought we not to pray for less, or be prepared to do more?—These few remarks are for such, as suppose the Board is going rashly forward, whenever it chances to be in debt. The subject admits of ample illustration, but would require more room than the Herald cover affords. It is time the principles which must needs govern large missionary societies in their expenditure, were more clearly and generally understood in the Christian community.

Missionary House, May, 1857.

LIST OF DONATIONS.

Boston, Ms., A friend,	$ 5,000 00
Connecticut, A friend,	1,000 00
Vermont, A friend,	500 00
A Clergyman,	500 00
Saratoga, N. Y., R. H. Walworth,	325 00
Boston, Ms., A lady,	50 00
" " J. O. Chaney,	10 00
Bridgeton, N. J., L. Q. C. Elmer,	30 00
Dorchester, Ms., James Clap,	50 00
New York city, J. Baker;	10 00
Boston, Ms., Mrs. M. E. Temple,	25 00
" " T. S.	10 00
Groton, " Union ch. and so. young la.	30 00
Concord, " Rev. L. H. Angier,	25 00
" " Miss Maria D. Hosmer,	10 00
East Hampton, Ms., Samuel Williston,	200 00
New York city, C. B. Conant,	200 00
Rindge, N. H., J. B. Breed,	10 00
Woodburn, Ill., Cong. ch.	53 00
Albany, N. Y., A friend,	50 00
A Bookseller,	500 00
Boston, Ms., Abner Kingman, 500; Joseph S. Ropes, 100; a lady of Essex st. ch. 50;	650 00
Champlain, N. Y., 1st pres. ch.	85 00
Choctaw Na., A missionary,	100 00
Dorchester, Ms., Mrs. R. Blake,	50 00
Fitzwilliam, N. H., Dexter Whittemore,	100 00
Knox Corners, N. Y., John J. Knox,	100 00
Middlebury, Vt., P. Starr,	10 00
Monson, Ms., D. N. Coburn,	10 00
Payson, Ill., A friend,	25 00
" " Rev. C. A. Leach,	10 00
" " E. Seymour,	20 00
" " J. K. Scarborough,	20 00
" " D. E. S.	10 00
Massachusetts, A friend,	15 00
Newark, N. J., William Myer,	50 00
Westernville, N. Y., Pres. ch. 50; Miss S. W. B. 50;	100 00
Bangor, Me., Soc. of Inq. Theo. Seminary,	35 25
Bath, Me., A friend,	500 00
Bennington, Vt., 2d cong. ch.	50 00
Boston, Ms., A friend,	10 00
Cazenovia, N. Y., G. S. Boardman,	50 00
Concord, Ms., Mrs. R. P. D.	100 00
Conway, Ms., Four indiv.	35 00
Fall River, Ms., Dr. Nathan Durfee,	515 00
Hardwick, Vt., Miss U. Stevens,	30 00
Hinesburgh, Vt., Indiv.	15 00
Ipswich, Ms., A friend, (of 1st cong. ch.)	100 00
Hanover, Mich., Miss Eliza Page,	12 00
Indiana, K.	10 00
Marblehead, A friend,	20 00
Massachusetts, A friend,	100 00
Monson, Ms., J. R. Flynt,	20 00
New York city, William E. Dodge, 1,000; Jas. C. Holden, 30; W. M. Halsted, 150; Miss I. Johnson, 10;	1,190 00
Pine Ridge, Choc. Na., A friend,	10 00
Philadelphia, Pa., A medical student, 10; W. L. Hildeburn, 10;	20 00
Roxbury, Ms., A friend,	50 00
Shoreham, Vt., Levi O. Brichard,	10 00
South Hadley Falls, Ms., A friend,	10 00
Springfield, Ms., Chas. Merriam,	500 00
St. Johnsbury, Vt., H. F.	100 00
Tuscaloosa, Ala., "Two friends,"	100 00
Unknown, C.	50 00
Ware, Ms., O. Sage, 100; Abner Hitchcock, 10;	110 00
Poughkeepsie, N. Y., Rev. T. S. Wickes,	20 00
South Orange, N. J., D. J. Sprague,	10 00
Williamstown, Ms., J. R. Crane,	10 00
Astoria, N. Y., E. J. Woolsey,	500 00
Barre, Ms., La. benev. so.	20 00
Bladenburgh, N. J., R. D. ch. private dona. 100; do. 50;	150 00
Boston, Ms., A young lady, 10; Old South ch. la. asso. 25,30;	35 30
Brookline, Ms., A friend,	100 00
Castine, Me., S. Adams,	25 00
Chicago, Ill., John High,	50 00
Delhi, N. Y., Two friends,	10 00
Enfield, Ms., A friend,	25 00
Hinsdale, Ms., L. Payne,	50 00
Irvington, N. Y., J. T. Terry,	250 00
New York city, A member of Mercer st. ch. 200; W. W. Stone, 100; Wm. G. Bull, 100; Alfred C. Post, 100;	500 00

Amount carried over.

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Northampton, Ms., A friend,	379 97
Providence, R. I., J. N. Mason,	20 00
Rockford, Ill., Mrs. A. Thomas,	25 00
Woodbury, Ct., 1st cong. ch.	10 00
Unknown, A friend,	100 00
Under $10, *prev. acknowledged*,	281 03
Since received:	
Albany, N. Y., Geo. C. Treadwell,	200 00
Amherst, N. H., Cong. ch. and so.	100 00
Boston, Ms., A friend, 10; Rebecca Le Craw, 50c.;	10 50
Bangor, Me., members of Hammond st. ch.	26 10
Choctaw Na., A friend,	90 00
Camden, N. Y., Mrs. Cynthia Upson,	3 00
Castine, Me., Samuel Adams,	100 00
Cleveland, O., Elisha Taylor,	50 00
Chichester, N. H., Rev. Mr. Blanchard,	10 00
Chicago, Ill., W. H. Brown, 200; a friend of the N. E. Cong. ch., Chicago, 50;	250 00
Detroit, Mich., E. A. Drury, 3; Samuel Pitts, 10; Mrs. Eliza A. Stuart, 100;	113 00
Darien, Ct., A friend,	3 00
Dixon, Ill., H. L.,	2 00
Eastport, Me., A friend,	3 40
East Windsor Hill, Ct., A friend,	7 00
East Bloomfield, N. Y., Josiah Porter,	10 00
Fredericktown, Md., Mrs. John P. Thomson,	15 00
Griggsville, Ill., N. Trumbull,	1 00
Greenwich, Ct., Three members of 2d cong. ch.	13 00
Galena, Ill., Rev. A. Kent,	350 00
Jackson, Mich., M.	10 00
Kalamazoo, Mich., M. Heydenburk, 10; F. W. Curtenius, 10;	20 00
Le Roy, N. Y., Jared E. Wilcox,	10 00
Marblehead, Ms., A friend,	2 42
Montrose, Pa., La. Ben. So. of Pres. ch.	10 00
Monroe, Mich., A few friends,	70 00
Metamora, Ill., Mrs. S. A. Walker,	2 00
Newport, N. H. (Sullivan co.) B. C.	1 00
New Haven, Ct., C. A. Judson,	10 00
Norwich, Ct., Two young ladies,	3 00
Northampton, Ms., Asahel Lyman, 500; Edwards ch., a friend, 200; W. H. S. 50; S. W. H. 10; A. I. L. 10; P. C. 10; indiv. 35;	815 00
New York city, Anson G. Phelps, 600; a widow, 5; a lady, 10;	615 00
Pembroke, N. H., A teacher,	1 00
Ridgefield, Ct., A friend,	20 00
Rutland, Vt., A friend,	36 54
Tamworth, N. H., A friend,	5 00
Utica, N. Y., Tea set,	25 00
Vermont, Avails of gold beads,	5 00
Waterbury, Ct., Rev. S. W. Magill,	20 00
Walnut Hills, O., Lane Sem. ch.	5 00
Yarmouth, Me., Cong. ch.	5 00
N. Y., Anonymous,	5 00
	$19,319 51

MISSIONARY PHYSICIANS.

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THE

Missionary Herald.

VOL. LIII. JULY, 1857. No. 7.

CONTAINING THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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Persons entitled to the Herald, as subscribers, or gratuitously, according to the foregoing regulations, who do not receive it, are requested to give information of the failure. Persons receiving it, but not entitled to it as subscribers, or gratuitously, are requested to return it.

Those who are entitled to a copy of the Herald gratuitously, can have a copy of the Journal and Dayspring instead, if they prefer it.

A copy of the Annual Report of the Board will be given to every association that contributes *twenty dollars or more*, during the year.

Treasurers of Associations and Auxiliaries are requested to give information respecting the number of gratuitous Heralds and Reports required.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name,—"The American Board of Commissioners for Foreign Missions," should be used; otherwise the intent of the testator may be defeated.

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THE

MISSIONARY HERALD.

VOL. LIII. JULY, 1857. No. 7.

American Board of Commissioners for Foreign Missions.

Gaboon Mission.—West Africa.

ANNUAL REPORT.

THE labors of the missionaries at the Gaboon have been divided, during the past year, between three tribes, the Mpongwes, the Bakĕlĕs, and the Pangwes. Mr. Walker has labored among the first at Baraka, assisted by Dr. Ford, since his return from America in July. Messrs. Best and Pierce have occupied the Olandĕbĕnk station among the Bakĕlĕs, and Messrs. Preston and Bushnell have labored among the same people at Nĕngenĕnge. Mr. Adams devoted his time entirely to the Pangwes, until his death. The language of the report, upon different topics, is concise, but presents a very distinct view of the circumstances of the mission and its work. Somewhat full extracts will be given.

Preaching.

In addition to the care of the financial concerns of the mission, Mr. Walker has preached three times on the Sabbath, and once or more during the week; visiting the villages almost daily (for conversation) during the week. He has also instructed in the school a part of each day. At Baraka, the Sabbath attendance on public worship has been far better than in years previous. The audiences, mostly young men, have been large and attentive. The out-stations connected with Baraka (Kaunlamanga and Nomba) have been supplied with one service on the Sabbath.

The field of labor on the Ikai (about Olandĕbĕnk) has been lessened by wars, carried on by people from a distance, until the people of most of the villages on and near the river have fled. The principal town, however, (that near which the station is situated,) though often threatened with war, has not removed; probably because the mission station is near. The people seem to feel some confidence in us as able to protect them, though we are not, in truth, able to protect ourselves; that is, we use no force in our own defence. Preaching has been maintained in this town during the year, on the Sabbath and during the week, and in the villages in the vicinity once or more during the week.

Much labor has been expended at Nĕngenĕnge and the surrounding villages, in preaching. Services have been held in four places or more, on the Sabbath, and frequently during the week in places not occupied on the Sabbath. In that vicinity the villages are small and numerous, and as the people will not congregate from different villages to one central place, the missionary is obliged to visit each place in order to reach them

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all. This is an arduous task under an equatorial sun.

The station among the Pangwes has been subject to all the vicissitudes common to stations among savages, over whom no influence can be exercised by civilized government.

It will be remembered that the station among that people was broken up in 1855, by the robbery of Messrs. Adams and Preston, the subsequent death of the chief of the town, (who would have returned the stolen articles,) and by a war undertaken to avenge his death. For the first month of the year 1856, the station was vacant. It was then renewed at another town, nearer to Nĕngenĕnge, by Mr. Adams, who found the people at that place well disposed towards him, and saw no reason to fear a repetition of outrages. He continued at the station, studying the language, and preaching as far as his knowledge would enable him to do so, until his death. The station is now unoccupied, owing to the absence of Mr. Bushnell, which detains Mr. Preston at Nĕngenĕnge.

Schools—The Church.

Four schools have been taught in the mission during the year, viz: a male and a female school at Baraka, and schools for both males and females at each of the Bakĕlĕ stations, Olandĕbĕnk and Nĕngenĕnge. The boys' school at Baraka is taught by a native man, under the direction of the missionaries. It contains about thirty scholars, seventeen of whom, at the end of the year, are entirely under the control of the missionaries. Many of these are promising boys, and, if the grace of God should change their hearts, may become efficient assistants in this field. In the girls' school, under Mrs. Walker's care, there are about ten girls, all living in the family.

At Olandĕbĕnk, though the brethren have labored incessantly to keep the school together, there have been times at which it has been entirely scattered, the unsettled state of the country on the Ikai river having thwarted, to a great extent, all their plans of labor.

At Nĕngenĕnge, the novelty of a school, and of white residents, (which attracted some,) is worn off. Some of the scholars have been lost on this account, and war has scattered some; yet a school has been sustained by the brethren with success, containing from twelve to fifteen pupils, nearly all of whom have been under the immediate care of the missionaries.

The labor of keeping schools together, at these interior stations, is very great. Indeed, the very existence of a school depends upon the caprice of the scholars, parents usually having too little care for the education of their children to oblige them to attend; and even if they had the will to do this, they have not, in many cases, sufficient authority.

The church connected with this mission remains in nearly the same condition as at the date of the last report. One member has been separated from its fellowship for immorality. The native professing Christians here live "as sheep in the midst of wolves." It is difficult to appreciate the trials through which they pass, surrounded as they are by heathen, who tempt them to sin and rejoice when they falter or fall. And the impediments in the way of those who would become Christians are very great. They are subject not only to the discouragements arising from their situation in the midst of a heathen community, but being educated from infancy to consider the transgression of every commandment as venial, or without guilt, they are tempted constantly to say of the pure and spiritual commands of Christ, These are "hard sayings."

Condition of the People.

Among the Mpongwes, the rising generation are better instructed, and less governed by superstition, than the older men; and these young men are fast taking the place of others in business. Formerly trade was entirely in the hands of the old men, but now others have obtained a large share of it. These are more constant attendants at church, less

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subject to country customs, and have some idea of right and justice, which the older Mpongwes seem not to have. They appreciate the knowledge derived from schools, and understand, to some extent, the value of civilization. Some are willing to marry but one wife, and to live in a civilized manner. Darkness, however, still prevails to a sad extent, especially among females, over whom we have never been able to exert much permanent influence. Some have been taught, but none, when placed under the withering influence of the "harem," have been able to maintain, for a long time, the good habits they may have formed while connected with the mission.

The Mpongwes, being engaged in trade, are attached to peace, and very seldom engage in war. Though continuing in the practice of superstitious rites and uncivilized social habits, they are not savage in disposition or cruel in their practices, if we except the treatment of persons accused of witchcraft.

The other tribes (Bakĕlĕs and Pangwes) are very warlike. Reckless of life, they rush into war without reason, and often suffer for their rashness. They do not hesitate, on the slightest pretext, to begin wars which must bring death upon some of their own townsmen or family, or perhaps upon themselves individually. Notwithstanding the danger of this mode of life, and the suffering from hunger which often prevails, the communication with plantations being cut off or rendered perilous by the besiegers, no one seems to fear such a state of things, or tries to avoid it, and many are uneasy unless at war with some one. No other employment can satisfy their morbid appetite for excitement.

The people on the Olombo 'Mpola are perhaps the most warlike in this part of the country, and visit all the other branches of the Gaboon with their wars. But the brethren at Nĕngenĕnge, though living in the midst of such a people, have not experienced, in more than one or two instances, any personal inconvenience from their feuds; and they have been able, in several cases, to check the development of this quarrelsome spirit. Yet the only hope of permanently removing this condition of things, is in the prevalence of the gospel of peace.

In concluding their report, the brethren mention their need of new laborers, and earnestly bespeak an interest in the prayers of those who look for the redemption of Africa.

LETTERS FROM MR. WALKER, FEBRUARY 6, AND MARCH 16, 1857.

Both these letters from Mr. Walker relate mainly to matters of business; but he refers, briefly, to some things which are of interest in connection with the missionary work.

Boat seized—The School.

In the first he says:

We have heard that there is a small African war at Bakĕlĕ. Either Dr. Ford or myself will go up to-day. Last week I sent the boat up the Olombo 'Mpola, to Mr. Preston, and on its return it was seized and plundered by the bushmen, and detained, with two of the men. This was on account of a debt due to a bushman from a man at this place. The Mpongwes sent up and talked the palaver, and brought down the boat. We shall endeavor to have it settled so that the same thing shall not occur again. This is the first instance of the kind since we have been traveling in the Gaboon. The French have received such orders that they can do nothing, although it would require but a word to set it all right. The place, as we now learn, to our surprise, is beyond French territory; and they could do nothing even for their own missionaries there. I wonder if all nations have so fine a sense of bushman sovereignty!

The school contains about thirty scholars, besides three or four whose names are not on the roll. They are young men who have formerly been in the school—a long time ago—and come back now to learn again what they have forgotten. One of them has persevered for

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two years in professing himself a Christian. He reads his Bible and prays daily; but once in a while there will be a sudden development of heathenism that is perfectly astounding. So he lives on. There are many who are more than half persuaded to be Christians; but the power of the tempter prevails, and they do not come to Christ. Our Sabbath audiences are good, and it is good to preach the gospel to them.

Heathenism Rampant.

In the second letter, Mr. Walker refers to the existing state of things at the Gaboon, in a few sentences which should appear in connection with the report. There is no reason for discouragement in the fact that heathenism is now so fully developing its horrors, but rather the contrary. The Christian reader will feel, however, that there is much occasion to remember the brethren in that trying field, with earnest prayer.

I have nothing to add to former letters in regard to help for the Gaboon. The field here, and the population, is not diminishing—I speak of Baraka and its vicinity—neither is the necessity for missionary labor. From various causes, the heathenism of the Mpongwes presents itself in blacker horrors than ever. Trial and murder for witchcraft is more open and avowed than heretofore; whether it is more frequent, I cannot say. In some cases, there seems to be desperation. A poor leper, whose hands and feet are literally dropping off, buried a wife; and then he caught a poor stupid slave, who had been wasted to a skeleton by sickness, and could hardly answer yes or no to any question. In spite of all remonstrances, they put him to death. Almost the only apology they make for this, is one that you may have heard, in a not very dissimilar case, viz: "Do you think we would destroy our property without a cause?"

I have hardly time to explain the causes of this state of things; but the main cause seems to be, that trade and business have passed from the hands of the old men, and they are most of them bankrupt in property and reputation; and now, having nothing to hope for from white men, they become desperate, and seek for a name and reputation by extra devotion to country customs. But there are a few who are protesting against these things, half sincerely, half fearfully; saying and then denying. And there are a few of our scholars who are asking what they must do to be saved. I sometimes think that a man who knew perhaps one-tenth as much about this people as I do, would do them more good than I can. Still, such a one would beat the air very often, and hit no one. I am not discouraged; we have large audiences on the Sabbath, and they hear the truth; but I do wish to see some one here who may become a little initiated before I am obliged to leave.

LETTER FROM MR. PIERCE, FEBRUARY 6, 1857.

Visit to Corisco.

WHEN Mr. Pierce wrote, he had just returned from a visit to Corisco, an island occupied by the Presbyterian mission, north of the Gaboon; and his letter has reference mainly to the brethren at that place, and their work.

Our brethren at Corisco are never wearied in their attentions to us, and their hearty hospitality makes even the thought of a visit exceedingly agreeable. It is good to look each other in the face, and there recognize one and the same spirit, whatever may be the differences in our relations. Here, at the ends of the earth, we feel that it is good and comely to love one another. Corisco is a charming place. The breeze is coming in almost constantly from the ocean, making the atmosphere salubrious, and it is a delightful place for health, and for that interchange of Christian feeling and fellowship which is so important for the well-being both of soul and body. Much has been said about the healthiness of the interior, about ascending the mountains, &c.; but as all this has so far

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proved impracticable, let us, with the strength we have, now and then bid farewell to the bush, and visit our brethren who live on the ocean. It really seems, when you stand on the point of the eminence upon which is one of the mission houses, as if you were on board a large ship, and the ocean waves were flowing around you. At Corisco, the brethren are paying a great deal of attention to the education of children, bringing them over from the main land, not only on account of the benefit that may arise from their being separated from their friends, (who are very apt to interfere with their superstitious notions and fears,) but also on account of the salubrity of the island. There are now nine missionaries there, and about twelve hundred inhabitants. The people generally appear to regard the missionaries with a great deal of respect and affection. There are three stations, where seventy or eighty youth are under instruction. Two young men, who have been lately received to the church, are now engaged in teaching; and others doubtless will soon be raised up, who will, on the island and main land, be able to teach and preach the unsearchable riches of Christ.

Respecting his own mission, Mr. Pierce says but a few words. He thinks the station at the sea coast the most flourishing. As many as seventy have lately been in attendance at church there on the Sabbath. "Dr. Ford," he writes, "is engaged in superintending the school. Mr. and Mrs. Preston are at Nĕngenĕnge. I am still at Olandĕbĕnk; but war and rumors of war, together with the migration of the people, lead us to question the utility of continuing this station."

Greece.

LETTERS FROM MR. KING.

Renewed Opposition.

SEVERAL letters have been received from Mr. King, which speak of a new outbreak of opposition to him and his work at Athens, and show that, for the present at least, he is again in circumstances which call specially for the sympathy and the prayers of all who watch with interest the varied movements, among different nations, connected with the interests of the Redeemer's kingdom. Under date March 25, he writes:

Now that the British and French troops are withdrawn, the Greeks are beginning to feel a little more free than they were during the occupation to do what they like, and some of them have just shown their hostility to my work here, by reviling, and threatening with death even, several of the young men who have been members of my theological class and are among my regular hearers on the Lord's day.

Last evening a man from Zante, who not long since solicited an interview with me, and on going away expressed the greatest joy at having been permitted to see me, and begged permission to attend my Greek service, collected a large number of soldiers and military officers, (subalterns,) some thirty or forty in all, went to various places to find some of the young men, and having found them insulted them, calling them Calvinists, and Lutherans, and followers of King, which are here terms of great reproach, and threatened to exterminate them all. They might have proceeded to acts of violence, had not one of the young men hastened to the police office, which was only a few steps distant, and procured aid. Two of them also, who have English protection, went to the British Vice-Consul, who repaired immediately to the head of the police, by whom guards were given to accompany the young men to their homes and prevent the threatened violence. They are still, however, in great trepidation; and fear, as I suppose they have reason to do, for their lives.

I, of course, am considered as the great cause of what is regarded as an evil—leading these young men to renounce the worship of Mary, the worship of images, and the worship of the bread and wine in the communion, to receive the Word of God as the only rule of their faith and practice, and to

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regard the opinions of the ecumenical councils, and of the fathers, as not having authority in matters of religion.

What has lately taken place at Cassandra, in Macedonia, has, I think, been the means of exciting the minds of many in these regions, and awakening anew their opposition to the truth. One of the young men told me, that among those who assembled last evening to insult them were ten or fifteen military officers, one of whom was the son of one of the most distinguished Generals here.

Whereunto this will grow, I know not. It is possible that there may be some movement to disturb me next Sabbath, during my service, as I have now a pretty full audience, with which I am sure the enemy of all truth is not pleased.

Two days later he adds, in the same letter:

I have just learned, that recently, a Greek declared, in a coffee-house, that I had adjured him to become one of my followers, that I offered him two hundred drachmas per month, and gave him a gold watch, and that he afterwards repented of having received it, and returned it to me! It is very evident, that hatred to the truth has not yet ceased here, and that the father of lies is again stirring up his servants against me.

Strange Accusations.

On the 9th of April, Mr. King wrote again as follows:

I wrote to you on the 25th ultimo, with regard to some new difficulties here. The Sabbath following, my wife, by way of precaution, engaged a police man, who has for a long time appeared to be friendly to us, to be present during my service, and thus be ready in case any thing unfavorable should take place. Happily there was nothing of the kind; nor had I supposed there would be, as my house is now known as the United States Consulate, which all feel under obligations to respect.

But the enemies of the truth have started a new kind of accusation against me, which may yet be the means of great annoyance. Last Monday, (three days since,) a Greek friend called and told us, that it was stated publicly in one of the coffee-houses, and with great seriousness, that I allure people to become proselytes, and make them take an oath similar to that of the Free-masons, then make them a present of a gold watch, and give them a monthly stipend of two hundred drachmas ($33\frac{1}{3}$); but that in case they at any time afterwards apostatize, I gĕt men to assassinate them. His brother also, he informed me, had heard the same accusation in another place.

This explains the conduct of a man by the name of *Kephalas*, who seems to be the leader of this new attack, and who, one evening not long since, on meeting four of the young men who belong to my theological class, ran to the police-office, apparently in great fright and sought aid, saying that the four young men above mentioned were pursuing him with dirks and daggers in order to assassinate him, and that he feared for his life! Now if people can be brought to believe this, it may prove more serious to me than any accusation that has ever been brought against me before in this place.

The "Age" again in the Field.

The "Age" also, that infamous paper, in which the "Orgies" of Simonides were inserted, and which was silenced by the French troops during the occupation by the French and English, has re-opened its battery, and re-commenced its attacks upon me as a missionary. In the number of that paper which appeared to-day, and which I received after I had commenced writing this letter, there is an article wholly devoted to me, in which it is stated that, I am still making proselytes, and that, notwithstanding the sentence pronounced against me by the courts of justice, I am doing things which if published would horrify the readers; (referring, I suppose, to my

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employing men to assassinate renegade proselytes;) that the Greek government ought to overlook every secondary consideration, and bring this scandalous scene to a close; (by sending me out of the country, I fancy;) that it is a subject which concerns the public peace, the happiness of families, private relations, and public order.

Another Newspaper Attacking.

Writing again, April 18, he says:

Last evening I learned that another newspaper has come out against me. My name is again brought forward in the community with reports of the strangest kind, to awaken, if possible, the enmity and rage of the common people. It is not only said that I hire people to become proselytes by giving them a gold watch and a monthly stipend of two hundred drachmas, but that I have subterranean apartments, into which I drag them and put them to torture, in order to compel them to become proselytes; that I have there a cross, into which I drive nails; that I have images of the Virgin Mary, which I trample and spit on, and that my son William takes part in this, holding in his hand a little image, &c. The leader of this new attack, or the tool made use of by others, goes about, I am told, propagating these stories, and has a priest of some distinction here to help him. He declares that he himself has been the subject of these tortures, as well as the receiver of a gold watch which he returned to me, having repented of what he had done. What will not men believe, when they wish to believe, to the prejudice of one whom they desire to oppose!

I perceive that I am again entering upon a tempestuous sea, after having sailed for a little time with pleasant breezes which I had hoped would continue. There are many causes now operating which tend to excite and irritate the Greeks;—the affair at Cassandra, the movement of the Bulgarians, and other things that are taking place in various parts of Turkey as well as in this city.

In a postscript to this letter Mr. King mentions another of the strange things asserted in regard to him. It is said, "that I am not, in reality, Jonas King; that he died long ago in Syria; and that what appears to be Jonas King now, in Athens, is in reality the devil, who assumed my shape in order to deceive the people!" And on the 24th of April he writes: "The priest mentioned in my communication of the 18th inst. is a teacher in the military school here, and I am told that the editor of the 'Age' asserts that this priest has been to him and declared on oath, that the horrid things related of me, putting men to torture &c., are true!"

Northern Armenian Mission.—Turkey.

BAGHCHEJUK.

LETTER FROM MR. J. W. PARSONS, APRIL 4, 1857.

THIS letter from Mr. Parsons is brief, but mentions several incidents, connected with different places around Baghchejuk, which indicate that the truth is still making progress among the people.

Encouraging Incidents—Marriage under Difficulties.

Four months ago, Simon Vartabed, a violent opposer of the truth, appeared in Adabazaar and created a great excitement. The brethren met him repeatedly for public discussion, and many persons were awakened. The congregation on the Sabbath, in the Protestant chapel, became crowded. When I was there, the first of February, for the most part only adults were admitted for want of room. The immediate cause of the excitement soon left the place, but the interest continued. The brethren write me that many from the old Armenians continue to come, and that there is "a great spiritual work" there.

About fourteen miles from Adabazaar there is a small Armenian village, called Hascal, which has occasionally been visited by the brethren from Adabazaar. Three or four young men had welcomed them, and had become seekers of the

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truth. The light spread, and the parents and friends of these young men became interested. One of the young men was espoused to a young person who had, by some means, herself become enlightened. The rulers decided that the marriage should not be completed, and that the girl should be given to another person. The day was appointed for the marriage by compulsion, but the girl escaped to a Turkish village, and soon found means of informing her betrothed of the place of her concealment. They set out together, and dragged their heavy way, through mud and snow, ten hours, to Bachchejuk, and requested me to unite them in marriage. I sent them to the head-man of the Protestant community for the necessary papers. He said he could not give them. A majority of the committee of this community sustained him in his refusal. With sadness and grief they turned their weary feet homeward. They had been gone an hour, when the hearts of the head-man and his advisers relented. They changed their minds, dispatched a horseman to recall the pilgrims, and then sent a person to the village to inquire if there were any objections to the marriage, and to bring here the father of the young man and the widowed mother of the bride. The next day the messenger returned and reported "all right." The parents came with him, the "license" was put into my hand, and at the hour appointed, the happy couple were united, taking upon themselves the marriage covenant before God and the great congregation. As many as three hundred were present on the occasion.

One of the brethren from this place accompanied them home, for the purpose of preaching the word to others, and of averting, if possible, the persecution which they were likely to suffer for the step and the position which they had taken. Soon after, the head-man of this community volunteered to leave his business for three days, to go there and preach the gospel, taking with him another brother from this church, with books and tracts for distribution. He had many hearers, and among them was one Turk who, after listening to the doctrine of salvation *from sin* through Christ said, "That is what we need; salvation from sin. If you will go to that (neighboring Turkish) village, and preach these doctrines, there are many there who will receive you with joy."

Near Hascal is Armash, where a large number of the vartabeds live and where are many monasteries. The leading person in the new movement was called to go to Armash, to appear before the bishop. He sent this reply: "I acknowledge no Bishop but Christ." Four Sabbaths ago, one of the brethren from Adabazaar went there and had a congregation of fifteen persons. The next week four of those enlightened went to Adabazaar. We hear, every week, of encouraging progress. An arrangement has been made for a preaching service every Lord's day, to be attended for three Sabbaths by the brethren from Adabazaar, and two by the brethren from Baghchejuk or Nicomedia. The Turk above referred to has recently sent to inquire of me if he can be protected if he becomes a Christian.

CESAREA.

LETTER FROM MR. FARNSWORTH, MARCH 6, 1857.

THE brethren at Cesarea have not been permitted, of late, to witness all that they have desired and hoped for, in the way of manifest progress in the work of the Lord. Mr. Farnsworth writes: "We are obliged to confess that our expectations, for the last three months, have not been fully met. When we wrote in October, we hoped to see rapid growth in the winter, but this has not been granted. Yet, on the whole, there has been progress. The community has increased somewhat in numbers, and we hope it has increased yet more in strength, though there have been some defections."

Native Helpers Wanted.

I said we have not seen the progress

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that we expected to see. The reason seems to be, simply, a want of native help. We cannot see that there has been any particular, unfavorable change on the part of the Armenians. They almost universally admit that the church is in great error, and must be reformed. No less than heretofore, they admit that the truth is with us. The doors of their houses are still open to us. But, alas! we have not as many and as skillful men to enter and proclaim the truth as we had last year. In the markets, too, our brethren are willingly, and in many cases joyfully admitted to the shops of the Armenians, and their discussions are in the most friendly manner. But while we are treated with all the deference that we can ask, and those for whom we labor and pray confess their need of the truth, men are not coming forward. Undoubtedly the great thing needed is the Spirit of God, poured out copiously upon these men, to overcome their worldliness, to arouse them from their stupor, and compel them to come in. We greatly need, however, a good native helper; and there can hardly be a doubt that, had we such help as we had last year and the year before, our letter to-day would be far more encouraging than it is. It is hardly to be expected that our friends in America will realize the very great importance of the blessing of God upon our seminaries. Did they remember Bebek and Tocat in their prayers, when they entreated God, a few days ago, to bless the colleges? Be assured we did; our native brethren did; and we hope that our American brethren will be more importunate in striving with God for a blessing upon these institutions, and such as these. When you ask him to send forth from your own institutions ten missionaries, entreat him to raise up a hundred co-laborers from among the people to whom they may go. Among the causes of our weakness this winter, should be mentioned, also, the absence of many of our most active and influential men. Yet we hope they are preachers of righteousness elsewhere, and that what is our loss is gain to others.

Accessions—Place secured for a Chapel.

In January, one woman joined us, with four children. Her husband has been a Protestant for some months. An interesting and intelligent girl also joined us, about sixteen years of age, sister of the young woman who deserted her father's house in February of last year, that she might have the privilege of obeying the truth. The parents are now so friendly that they make no objections to this one's being a Protestant, and there is reason to hope that they also will come in ere long. This girl has already proved herself a valuable acquisition. Through her influence, in part at least, four other women have lately joined us. They are all very punctual at our meetings, and listen very attentively. Three of them are learning to read.

We have at length succeeded in purchasing a place for a chapel. This is an important movement—*directly*, as we are in great need of a better and more commodious place of worship; and *indirectly*, as showing that Protestantism has become a permanent thing in Cesarea. The people have been extremely timid. It has so often happened that men have come here and preached a few months and then left, that many have thought the missionaries would do the same. Now they say, "The Protestants have put down their foot;" that is, they have become firmly established. The place that we have obtained is in the central part of the city, near one of the Armenian churches, and every way a better place than we had expected to get. We cannot but consider it quite providential that we did not succeed in securing any one of several other places which we tried to obtain, but were prevented from purchasing until this better location came into market. We shall be able to build a chapel forty by sixty feet, leaving a narrow court on all sides of it.

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SIVAS.

LETTER FROM MR. BENJAMIN PARSONS, MARCH 9, 1857.

In some previous communications Mr. Parsons has mentioned the town of Gûrûn; expressing the hope that the work of the Lord had been begun there, and that, at no distant day, that town also would call for preachers of the gospel. Towards the latter part of the year 1856, frequent and urgent invitations were sent to him to visit the friends of the truth there, and he deemed it his duty to do so. After being twice prevented from making the journey when he had arranged to go, the favorable opportunity at length arrived, and he started on the 22d of January. His account of the long winter tour, given in the form of a journal, is interesting but must be considerably abridged.

Journey to Gûrûn.

My company consisted of Hagop Agha, of whom it may be said with truth that he is "mighty in the Scriptures," a sort of Cruden's Concordance endowed with humanity, and ever at work in enlightening the minds of men; and Baron Ovaghim, an humble and intelligent member of Sivas Church, whom it was thought desirable to take along with us, that, in case the state of things at Gûrûn should seem sufficiently encouraging, we might leave him there to preach the gospel.

We started in a very dense snow-storm, at half-past nine, A. M., and with the expectation of finding considerable snow at different points on our route. After riding one hour and a half, we reached the summit of a mountain-range which juts off from Kara Bel, runs south-west, and forms an everlasting barrier to the ancient river Halys. On reaching the heights, we found a bright, clear sky over head, a good road, and ourselves in possession of cheerful and hopeful spirits. We pressed forward for six hours and arrived, quite seasonably, at a small Armenian town of about six hundred inhabitants, named Ulash, situated on an extensive tract of nearly level and apparently very fertile land, and furnishing a most inviting field for the labors of some faithful native helper. Here a comfortable room was prepared for us, and no sooner had we fairly seated ourselves, than the apartment was crowded with spectators, among whom were two of the village priests. To these precious souls we preached until a late hour, the truth as it is in Jesus, and, I trust, not altogether in vain. It appeared that only about six persons out of the six hundred inhabitants of the town could read.

My food was provided by the natives, and in their own way, during my entire absence from home; and my mode of eating it was also the same as theirs, my hands and fingers supplying the place of knives and forks.

At Ulash they found "a small, low, mud and stone building which the people call their church," and "four idle priests to whom the people show but little deference; but no schools for the education of the children, and no knowledge of the way of life and salvation by Jesus Christ."

Manjûlûk.

The next day, at two hours' distance from the town, they "crossed a lofty mountain, on which snow lay to the depth of from one to four feet," and "nine cold, tedious hours passed by" before they reached a second stopping-place, in a quite comfortable room prepared for them by their cavass in another Armenian town, named Manjûlûk, situated in a rocky gorge, and containing about five hundred inhabitants. They found the people here quite different from those of Ulash; "a set of large, robust mountaineers, quite rough in appearance, and rougher still in manners." They were furnished, however, with a comfortable room, and Mr. Parsons writes:

Soon after our arrival we had a room full of sturdy mountaineers, and were at once engaged in the great work given us to do. The hearers seemed quite interested in what was said, and occasionally asked questions that indicated a desire to know somewhat concerning evangelical sentiments.

During our long evening discussion, we learned that a young man of the village, who knew how to read, had a copy of the gospel. At our solicitation he brought forward an old and well-

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thumbed volume, very much "the worse for wear," which, to our great gratification, proved to be a copy of the New Testament published with the Ancient and Modern Armenian in parallel columns. In a region like this, the intensity of whose moral darkness bears a direct ratio to the degree of ecclesiastical tyranny to which the people are subject, it was peculiarly refreshing to find even a soiled and mutilated copy of the Word of life. Only about three or four in this village could read. Hoping to excite their curiosity, and through them to benefit others, we left several tracts, and a copy of the Scriptures in modern Armenian, in the room we occupied.

At their departure from Ulash, they were joined by a man named Jano, a native of Gûrûn, who had received light several years since at Aintab. Being very worldly-minded, he had never taken a decided stand in favor of Protestant sentiments, but on the contrary, had in many cases, and as he now confessed, "very much against the powerful convictions of his conscience, placed himself in the foremost ranks of the enemies of the truth." With him was another man named Cavorc, on his way to Gûrûn, who at first manifested bigoted opposition to evangelical doctrines, and "a most pertinacious disinclination to any sort of religious conversation." But "through the courtesy and tact of the two native brethren, his taciturnity was at length destroyed and he became quite conversational, inquisitive, and communicative."

A cold and perilous ride.

Jan. 24. Started at five, A. M., for another nine hours' ride. The weather was intensely cold, and the morning so dark that we were obliged to trust to the sure-footedness of our horses, rather than to our eyes, in order to follow the road. We clambered up the side of a frightful precipice, the dangerous character of which we saw not until our return to the place by daylight. A single mis-step of any of our horses would have precipitated both horse and rider into a rocky gorge, of more than a hundred feet in depth. But He who never slumbers nor sleeps, led us, literally, 'in a path that we knew not, made the darkness light before us,' and caused us to go on our way rejoicing. Two hours distant from Manjûlûk we ascended a high mountain, cold, treeless, dreary, bald, and covered with enormous boulders, but affording a far-reaching prospect of snow-capt mountains bathed in golden sunlight, and of patches of table-land also clad in a mantle of snow, and stretching even to the horizon.

Our path (for road there was not) lay along its declivitous sides for several miles. On descending therefrom, we rode for several hours in a deep and narrow mountain gorge, which, not being touched by the sun's rays until noon, was most severely cold. Soon after emerging from this we found still another mountain before us, covered with snow to the depth of nearly four feet, the ascent and descent of which occupied our time until we reached the place of our destination. By the route which we took, it is utterly impossible for any wheeled vehicle to go; and in some places quite difficult even for loaded horses.

Arrival at Gûrûn.

As they approached Gûrûn, Cavorc, who was ashamed to be seen with Protestants, in vain attempted to avoid entering the town in their company. Their other traveling companion, however, pursued just the opposite course.

Baron Jano, determining now "to define his position" before the whole people, courteously invited us to go to his house and remain with him during our entire stay at Gûrûn. We appreciated his kindness the more for several reasons. First, because it evinced, on his part, a readiness to suffer shame for the sake of the truth—that truth which, in order to maintain his rank among the so-called honorable ones of the city, he had hitherto opposed; and secondly, because by his hospitality, we were relieved from the disagreeable necessity of calling upon the Governor of the place to find lodgings for us. Although his wife was

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so exceedingly hostile to Protestants that it was with great difficulty her husband induced her to furnish us food, yet the circumstances of our position abundantly warranted us in availing ourselves of the husband's hospitality; and the numerous opportunities for doing good with which we were favored in consequence of our finding accommodations with so influential a man, gave us much occasion for devout gratitude to God.

On reaching the out-skirts of the town, they were welcomed by several friends, and soon after their arrival, and during the evening, many persons called upon them from among both Turks and Armenians, to whom, Mr. Parsons says, "even though we were weary in body and mind, it was our delightful privilege to exhibit the nature and claims of a 'pure and undefiled religion,' urging them to forsake every false way and turn to the Lord." The next day was the Sabbath, and a very busy Sabbath. "From early in the morning until five o'clock in the afternoon, no opportunity was given us to take food, so many were coming and going, and so many, too, were apparently anxious to converse with us upon the doctrines and duties taught in the word of God."

Friendly Turkish Officers — Hostile Armenian Priests.

Jan. 26. Called upon the leading Turkish officers, and in every instance were most courteously received. The Moodir was absent, on a visit to the town of Amasia. The Kaim Makam (or Mayor's vicegerent) named Abdullah Agha, treated us with marked civility. The Cadi (Ali Effendi), the Mufti (Reshid Effendi), and the chief executive officer (Ibrahim Effendi Begh), were not only courteous to us, but, on listening to Hagop Agha's pungent appeals to themselves and their numerous servants, they solicited copies of the New Testament for their own private perusal. The cavass, whom the Kaim Makam sent for the purpose of conducting us about the town, and to chastise any impertinence on the part of the people, whom the priests were doing all in their power to excite against us, proved to be a very intelligent and liberal-minded man. He owned a copy of the New Testament, which he read daily and with great interest. He came to our room daily, and read the gospel to both Turks and Armenians who happened to be present, and by thus doing, rendered us essential aid in our work. Yea, more; in one instance he went so far as to say to some fifteen or twenty Armenians, that if they would accept copies of the Gospel, and read them, he himself would get the books, and furnish them to the hearers at his own expense!

From vartabeds of the Armenian church they met a very different reception. After describing a scene which occurred in a room at the church, Mr. Parsons says:

Such ignorance, bigotry and wickedness as were evinced by these professed Christians, these self-styled shepherds of Christ's flock, were well suited to convince us that the Lord's set time to favor Zion in this town had already come; and that we were summoned, as by a voice from heaven, to enter at once and with our whole souls upon the glorious work of preaching "Christ and him crucified" to these multitudes who seemed ready to perish. Thanks to God, a wide door was open before us. A spirit of inquiry had very obviously been awakened among the people, and the sacerdotal orders were feeling their incompetency to drive that spirit from the town. The leaven of divine truth was at work among the masses, and God was superintending its operations.

On the 27th they went by invitation to the house of Baron Cavorc, their fellow-traveler, who was ashamed to enter the town with them, and were very courteously treated.

An Interesting Visit.

Jan. 28. At an early hour set out on horseback with the intention of visiting Hadji Busdig, an intelligent man, who, though a member of the Armenian council, has for a considerable period shown himself very friendly to evangelical sentiments. Our company consisted of

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Mustapha (cavass) as leader, Hagop Agha, Baron Ovaghim, Baron Jano, a young man named Avedis, and myself.

On reaching the house several persons at once gathered about us and manifested a great interest in our every word and action. As we continued talking, the room became so crowded with visitors that an adjoining stable had to be opened for their accommodation. Men, women and children crowded near to hear at least, and I trust to hear with a teachable spirit, what we had to say to them from the word of God. Never, during my brief missionary life thus far, have I had opportunity to preach to a more interesting group of precious souls. Thanks to God, who hath counted even me worthy to engage in such a blessed work as this, of declaring to ignorant and degraded, but partially awakened souls, the unsearchable riches of Christ.

Two or three facts relative to this visit are worthy of notice. First, the day selected for the visit was that on which the council, of which our host was a member, was wont to assemble. Our friend Busdig, avowing his determination to entertain the Protestants, positively refused to meet with the primates of the town, although they had sent him repeated and special requests to be present at their meeting. Moreover it was one of the Armenian fast-days. This we all knew. But our friend showed that the power which the priesthood had over him was not very great; for, somewhat to our surprise, he furnished us with an abundant dinner, and ate with us. There we sat—a Turk, several Protestants, and our Armenian friend, all eating together freely, and all talking together, with equal freedom, on the great truths of revealed religion.

Secondly, it is not customary in Gûrûn for rayahs to *ride* hither and thither in the market-places, and in the presence of the Turks. But this rule was entirely set aside in our case, and what added to the influence of our procedure was the fact, that a part of our company were not only rayahs but Protestants, that we were waited upon by one of the chief cavasses, and finally, that, ignorantly on my part at starting, I was seated upon a fine and well-known horse belonging to the Moodir!

Such was Jano's influence with the authorities, and such too their friendship towards us, that all the arrangements for the ride were made without the slightest difficulty, and without my knowledge. Whether all this would have taken place had the Moodir himself been at home, it is impossible to say. As the case was, however, we had abundant cause for gratitude to our Heavenly Father, for rendering the Turkish authorities of the town so friendly towards ourselves personally and also towards our sentiments.

Fruits of the Visit to Gûrûn.

Mr. Parsons remained at Gûrûn until the 2d of February. On the Sabbath, February 1, he had many visitors, and in the afternoon, he says, "I preached on evangelical repentance to an audience of nearly two dozen souls. All listened with profound attention, and my soul waxed warm in warning them to flee from the wrath to come and lay hold upon eternal life." Of the results of his journey, and his few days' stay at Gûrûn, he speaks as follows:

As one fruit of my visit, an aged Christian brother, who is a member of the Sivas church, but now laboring in the city of his own habitation, on small wages from the missionaries, was very greatly cheered and animated in his good work.

Another fruit is the development, on the part of the Turks, of a friendly spirit towards the cause of Protestantism, and on the part of the whole Armenian population of the town, a spirit of curiosity and inquiry respecting the "new way," leading many to desire copies of the Scriptures, and many more to search them from day to day.

Another desirable result has been the confirming and strengthening of the faith of those who, for a long time previously, had either hidden their light

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under a bushel, or let it shine very moderately before the eyes of their fellow men. Some eight or ten persons of this stamp were now so bold in the avowal of their sentiments, that they were recognized and stigmatized openly as Protestants, and recently the house of one of them has been pelted with stones by the Armenians.

Another fruit was a thorough conviction on my part that more laborers should at once be stationed here to preach the gospel, and that Baron Ovaghim should remain, open a school for the children of the Protestants, and spend his time and strength in earnest endeavors to save the souls of his fellow-countrymen. This he readily consented to do, so that we have now two humble Christians at work in the town, a band of Protestants co-operating with them, and a school commenced.

The Town and its Wants.

Mr. Parsons found a strong desire among those who were somewhat enlightened at Gûrûn to be instructed "more perfectly." He writes: "The earnestness with which this little company of enlightened men pleaded that missionaries might be sent to their town, both to guide them into the way of life, and to preach to the thousands that surround them, constrained me to promise to do all in my power towards influencing our mission, and the Committee at Boston, to send them one or two as soon as possible." Of the town, its population and its situation, he says:

Gûrûn is situated 39° north latitude, 37° east longitude from Greenwich. It is nearly directly south from Sivas, and directly north from Marash, twenty-four hours from the former, and about twenty-seven from the latter place; and about thirty east-north-east from Cesarea. It contains six hundred Turkish houses, with a population of about 3,500; and twelve hundred Armenian houses, with a population of about 7,000; making a total of 10,500. It is rare that we find a town of its size with so great a proportion of the people Armenians. There are about fifty houses of Catholic Armenians; but no Greeks and no Jews. The Armenians have one large, substantial stone church, and the Catholics have also a church. There are but four or five mosques, and those small and of mean appearance. The town is compactly built, especially that portion of it which the Turks occupy. It consists of two parts, one portion being built upon the sides of a range of very high hills, and facing nearly south. This portion of the city is fully occupied during the winter. The other portion consists of gardens and summer residences, and is built upon the sides of another range of hills, facing towards the north-west. This portion stretches a long distance on the terraced and fruitful mountain side, and is most abundantly supplied with water, rivulets running down from the mountains in all directions, and furnishing every house and its adjoining garden, with "enough and to spare." Between the two, there is an extremely fertile and well cultivated valley, varying in width from a quarter of a mile to perhaps a mile and a quarter, the beauty of which, owing to the great number and variety of trees, and the shape of the fluted mountain sides, must, in summer, render the place far more attractive than many a larger town scantily supplied with water and forest and fruit trees. It serves also to supply the people with an abundance of vegetables. A large stream called the "Indsche Su" winds through this valley, and adds much to the picturesque beauty of the town. The houses are built mostly of stone. Many, however, located in the gardens, are constructed of wood and dried mud brick, and well plastered. An active trade is carried on with Sivas, Marash, Aintab, Aleppo and Constantinople.

The town of Albistan lies midway between Gûrûn and Marash. An important work, partaking very much of the spirit of that at Marash, is now in progress at that place, and over fifty houses have declared themselves Protestant.

Should missionaries be located at Gû-

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rûn as a centre, there is reason to believe that the light of Christianity would soon be spread to the villages in its immediate neighborhood; and that free communication thus opened between Aintab and the various stations lying northward, on the routes to Samsoon and Trebizond as well as Constantinople, would rapidly accelerate the progress of Christ's cause in this portion of Asia Minor. The wide field now so auspiciously opened there, presents very strong inducements to young men in America to enter it and labor for the salvation of souls.

Prospects still brightening.

At the close of his letter, written, as will be noticed, about five weeks after his return from Gûrûn, Mr. Parsons says:

I am happy to be able to state that the fruits of my visit are now becoming more and more apparent. Two letters have just been received, informing us that nearly all classes are either publicly or privately studying the word of God, and thinking and conversing upon the claims of Christianity, as taught by the Protestants. A spirit of persecution has also manifested itself. One of our friends has already been turned out of his shop and is suffering much pecuniary loss, and the house of another has been stoned. The opprobrious epithet 'Prote' is abundantly applied to all who are suspected of being favorable to evangelical religion. Our two humble helpers write in a very hopeful strain. Their hands, heads and hearts are full of work. No day has yet passed since I left them, during which they have had less than eight persons to call upon and converse with them; and frequently they have had opportunity to preach to a much larger number.

ARABKIR.

LETTER FROM MR. RICHARDSON, JANUARY 30, 1857.

Obstacles to the prosperity of the missionary work in Turkey, growing out of the ignorance, and consequent degradation, superstition, bigotry and passionate opposition of females, the wives and mothers of those who might otherwise be more disposed and feel more at liberty to listen to the truth, has been often alluded to by the missionaries in their letters. In this communication, written specially to represent their want of a female teacher at Arabkir, Mr. Richardson forcibly presents this difficulty. He first speaks of

Progress which the Truth has made.

Bibles and religious books have been extensively circulated, congregations have been gathered, churches formed, and a devoted and efficient native agency employed. The reasons for encouragement were never more bright and numerous than at the present hour. Our native brethren in this city, and in the neighboring cities and villages, seem animated, as we fondly trust, with something of the zeal of the primitive Christians, in visiting from house to house, in preaching and praise and prayer, and in efforts to improve in knowledge and fitness for the work of evangelists. In many places, especially here, in Arabkir, there is a breaking down of prejudice and opposition, a growth of confidence, an increase of attention and readiness to hear, and even a melting tenderness, such as has not been witnessed before. Our increasingly solemn Sabbath assemblies, and groups of inquiring listeners almost every night in the week, in several different families in various parts of the city, give us hope that the blessed Spirit is silently operating in many hearts.

From this brighter aspect of the case he turns to a darker view.

Degraded condition of Females.

But with all these reasons for hope and thankfulness, there is a fact — a discouraging and painful fact — which demands our most serious and prayerful attention, as involving in itself the real and permanent success of the cause of Christ in this region. The work here, as yet, has been confined in great measure to the men, while the women remain the slaves of a dark and ignorant super-

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stition, and a corrupt priesthood. This is illustrated in our usual congregations, less than one-tenth of which are females; and the just proportion of females among those who are actually enlightened and friendly to the truth is still smaller. Now no one needs to be told, how slight an actual hold we have upon this people, while the wives and mothers, the real educators, are against us.

The cause of this indifference and hostility on the part of the female sex will be apparent from the following considerations. First, while boys generally learn to read in the Armenian schools, there are no schools for girls; and as a consequence none of them are taught to read. It may be doubted whether there is a single woman—a native of Arabkir—now in this city, who can read a verse in the New Testament, aside from our few Protestant women. Secondly, girls are universally married at the tender age of from eleven to fourteen. The child is taken to the house of her father-in-law, where her mouth is closed; and not being permitted to speak to a single male member of the family for several years, except perhaps to her husband in private, she grows up the dumb, menial slave of the family. Instances are not uncommon, where a woman has lived in the house of her father-in-law for thirty years, and during the whole time has never uttered a single word either to him or one of her husband's brothers. Thirdly, the men and women of a family take their meals, and sit, and receive their company, in separate apartments, so that the latter are deprived of all benefit which might result from hearing the conversation of the former. It is even considered a shame for a man and his wife to sit down together to read the word of God, if other members of the family are about. Fourthly, most of the men are absent from home much of their time from boyhood, at the commercial cities of Erzroom, Aleppo and Constantinople, engaged in arts and trade, thus enjoying opportunities of becoming enlightened and informed, while the wife never goes farther from home than to the bath and the church.

Other like reasons might be adduced, illustrating the dark and pitiable condition of woman in this region; and when we review this picture, and reflect upon woman's intellectual, moral, and social condition, we cease to wonder that she is bound also in strong fetters of spiritual bondage. Yet such are the wives, and such the daughters, of not only the unevangelized Armenians, but also of many of our most intelligent Protestants, and even of pious and exemplary church members.

This "sombre sketch," Mr. Richardson says, may be relieved by a few rays of light. "The missionary ladies seem to be gaining upon the confidence of the women, and in the visits of the missionaries and helpers, from house to house, the women have been persuaded, in many instances of late, to take a seat in the same room with the men, when the Scriptures have been read and the word preached." The number of females in the common schools is also steadily increasing, and "already in this city something more than a score of girls have learned to read." For nearly a year the missionaries have had a school for little girls, "taught and managed, with much success, by a native female teacher, who is herself only about thirteen years of age."

KHARPOOT.

LETTER FROM MR. DUNMORE, MARCH 4, 1857.

IN this letter Mr. Dunmore gives some account of a short tour he had recently made, in company with priest Kevork, to the northwestern portion of the plain. At Zarook, the people gave them a cordial welcome and the best accommodations their village afforded; "which, as in all these villages, was one side of a large stable, where all sorts of animals are housed and fed." They soon had a crowd about them, and the Bible was opened and read to a listening company of men, women and children. At the hour for evening prayers they went with the crowd to the church; and "after returning, the evening was spent in reading and expounding the Word to about twenty souls, some of whom manifested a

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sincere desire to know the truth as it is in Jesus."

Preaching and Discussion at Zarook.

One of their leading men requested me to preach in their church the next morning. He was assured that we would be on hand; ready to preach if the people wished, and would preserve order. But as a brother of Kevoork Vartabed had come to the village that evening to collect money of the poor people, I apprehended disturbance if we should attempt to preach in their church. In the morning, however, as good as his word, at the close of their ceremonies, our friend called on me to preach, and others joined in the request. At first the priest objected, but he was overruled by the people, and the vartabed's brother assented. After reading from John iii., I selected the 16th verse, and preached to them Christ and him crucified. The people listened attentively; but after a little, the vartabed's brother, seeing their craft in danger, began to interrupt me by questions about the intercession of saints, &c. As I would not stop to enter into controversy with him, he arose and ordered the people to leave the church. Some left, through fear, while others remained, listening to the end. Soon after we had returned to our lodgings, the vartabed's brother came in, with two priests and some half a dozen of his men. Immediately after seating themselves they opened a discussion with priest Kevoork. Trusting for success to their superior numbers, and consequent ability to make a noise, several began together, one asking questions about the intercession of saints, another about their fasts, and another about forms in worship, &c. &c., and soon all was confusion. Seeing their design, I called them to order, put the Bible and the laboring-oar into their hands, calling upon them to use both, and prove their favorite doctrines. This they found too much for them to do, and their zeal soon cooled. The priests had to admit, in the presence of their flock, that as to fasts, that was a matter for every man's own conscience to determine; and that as the gospel is from Christ, it is the only rule of faith, and no man can add to or take from it without putting his own soul in peril, and incurring the wrath of God. The vartabed's brother, finding himself foiled and defeated, gave vent to his rage in the most abusive and vulgar language toward me, and told our host to order us away, and the people to drive us from the village; but, as I paid no attention to him, he left suddenly in a rage.

That afternoon they went to Korpeh, an Armenian village of 140 houses, an hour's ride from Zarook. Here also they were provided with the best accommodations of the town, at the house of a priest, who was said to be 110 years old. During the evening they had an audience of more than 50; a few of whom seemed to be inquirers after the true way. "A few in that place seem partially enlightened, while the mass are 'of the baser sort,' horribly profane and miserably wicked." The next day they left for Apaood, three hours westward.

Opening at Apaood.

Riding into the place a little before sunset, we were greeted in the streets by friends, one of whom conducted us directly to his house and made all possible provision for our comfort. We had between twenty and thirty persons at our room that evening; and I have not seen so quiet, peaceable and attentive a company in any other village. Kevoork acquitted himself like a man, utterly demolishing the whole fabric of Armenian idolatry, and setting up, in its place, Christ the atoning sacrifice. At a late hour the company was dismissed by reading a chapter from the gospel, and prayer, and with one accord they declared that what we preached was truth, and no man could gainsay it. The next morning we went to their church, and at the close of service, their priest invited us to preach, saying at the same time to the people, "These men preach nothing but the gospel. If you wish to hear them, remain and listen; if not, you can go."

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The greater part of the audience, following the example of their leader, left the church, while a part remained to listen to the gospel, read and preached in a language that they could understand. There are a few enlightened men in Apaood, and there should be a helper in the place at once. There must be nearly 1,000 souls in the village, and as it is on the Stamboul road, four hours from Kharpoot, it is a place of some importance.

Ride in a Storm—Want of Protection.

As Saturday had arrived, and we must be in the city on the Sabbath, we put out in a severe snow-storm, facing the wind, for a ride of four hours, equivalent to fifteen miles. With the snow previously on the ground and what had fallen during the night, we had something more than a foot in depth to wade through. The road was entirely hid, except at intervals where the wind had swept the snow into drifts, which in some places were so deep that our horses found it difficult to pass. It was a severe ride, and poor Kevoork came near losing the use of one of his eyes by a constant pelting from the sleet.

In the remaining portion of his letter, Mr. Dunmore alludes to the want of efficient protection, by the civil authorities, for himself and for the Protestants. The chapel and school-room at Heul Vank Keuy is closed for want of such protection. "The Turks and Armenians," he says, "having struck hands, and combined their forces against the Protestants, neither they nor I can longer obtain redress for insult or blows. Arif Pasha, after all his villany here, having been promoted, started for Erzroom about a month ago. The former Defterdor is now vakil here till Djimal Pasha shall arrive, who is, it is said, if possible, a worse man than his predecessor. Such is Turkey, and such are Turkish functionaries. The Defterdor, I think, would protect us if he could; but his hands are tied by a corrupt Kadi and Mejlis. In due time we shall see what is in store for us. The Lord knoweth them that are his, and his grace is sufficient for all emergencies. Our native brethren all remain firm, but some of the faint-hearted among the congregation stand aloof for the present."

LETTER FROM MR. DUNMORE, JANUARY 22, 1857.

THIS letter is of earlier date than the preceding, and should have been placed before it in the pages of the Herald. About two months before this was written, Mr. Dunmore was greatly reduced, brought indeed, apparently near to death, by a very severe attack of "nose-bleed," to which he says he has always been subject. When alone in his room, at midnight, with his door locked, he fainted from loss of blood. After coming to himself, it was long before he had strength to open the door and call a servant; and then, he says, "it was not till I was so completely reduced by loss of blood that I could scarcely move a hand, or speak aloud, my extremities having become cold, that the blood was staunched." As soon as he became able to ride he went to Arabkir, and passed a few quiet days with kind friends there. When he wrote, there had been no return of the bleeding.

Persecution at Chimishgezek.

He returned to his station by way of Chimishgezek, where he spent a few days, including a Sabbath. He writes:

Although the rude people of that city are so completely under the dominion of Kevoork Vartabed, of Heul-Vank, and the present ungodly Moodir, that but few were inclined or dared to come near us, we had an audience on the Sabbath, and daily talks with priests, teachers and others. The former Moodir, who has always been friendly to us, was removed from office some months since, and another appointed in his stead who evidently has no fear of God before his eyes. When he first entered his office, he openly declared that there was but one Protestant in Chimishgezek, and there should not be *two* while he remained Moodir there! And not long after, in league with the Armenians,—who by the way boast that he is their Moodir,—he seized our poor Protestant brother Garabed, thrust him into prison, and put his feet into the stocks, for a pretended debt, which Garabed disclaims. While he was thus cruelly confined, men were sent repeatedly to him by Kevoork Vartabed, who was then at Chimishgezek, to persuade him to return to

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the old church, promising him release from the pretended debt, and all that his soul desired beside. Failing in these efforts, his only son, a lad about fourteen years of age, was taken before the vartabed and persuaded to leave his father and live with a wealthy Armenian. Next his wife was tampered with, in like manner, but she refused to leave her husband. At last, failing to subdue the inflexible "Prote," they released him from prison.

Remarkable movement among Koordish Priests.

The readers of the Herald will remember that very interesting statements have been made in former letters from Mr. Dunmore, and Mr. Clark, formerly of Arabkir, respecting Ali Gako and his people. Mr. Dunmore now reports a visit to the village of a relative of this 'Protestant Koord,' where he found a state of things well calculated to awaken interest in the Christian mind.

Leaving Chimishgezek, I took Garabed with me, and came six hours to Yusef Agha's village. Yusef Agha is a relative and partner of Ali Gako, the so-called "Protestant Koordish chief," and one of the most friendly, intelligent and powerful of the numerous chiefs in those mountains. He is about forty-five years of age, tall, slender, and not particularly prepossessing in his personal appearance, but has in his soul a good share of the milk of human kindness, and commands the respect and esteem of all who know him. He was not at home when we arrived, but came immediately when sent for, from a village an hour distant, and welcomed us with a genuine Koordish *khosh geldin — safa geldin*—and treated us with coffee, and bread and honey. A most rousing fire was lighted in an immense fire-place, on one side of a long room designed for guests; and at evening a kid was killed and roasted on a huge spit before the fire, turned with a crank at one end, by a man sitting close in the corner; and we had a feast that evening, such as I have seldom seen in Turkdom. At the request of the chief and his men, who filled the room, the gospel was read and prayer offered, and the long evening spent in free religious converse, no one opposing. Several Koordish sayists (priests) were present, from Aghouchan,* a village of thirty houses one hour distant, all sayists who wished to be enrolled as Protestants. I assured them that they needed to know more of the gospel before they could be true Protestants. I left Garabed there to instruct and prove them. Aghouchan is the residence also of their bishop, whom they reverence almost as a god, and fancy that he is invested with mysterious and supernatural powers. A year ago, a messenger was sent to Kharpoot from this village, expressly for a Bible and a man to read and explain it to them.

A Turkish Bible and Testament were sent, but no suitable man has been found for them as yet. Being left thus alone to read and understand the Word as best they could, there are now five or six houses so much enlightened that they boldly and firmly renounce all their former superstitions and declare themselves Protestants, and ready to die for the gospel of the Son of God. Their bishop is also friendly, and declares that until now they have all been in darkness, that at last they have found the true way, and that he shall no longer follow their *Bouyouruk*, and deceive the people for gain, but will henceforth take the gospel for his guide and preach it to his people. How much reliance can be placed on these declarations, time alone can determine. But this one thing is certain—light has entered the minds, if the truth has not entered the hearts of those benighted Koords, and there is now persecution among them for the truth's sake. One of their number has been obliged to leave and take up his abode in another village. Like the Armenians, they are slow to give up their old superstitious

* Aghouchan is a contraction for Aghou—poison, and ichen—one who drinks—i. e. the poison-drinker. *So called because the bishop can drink poison* with impunity.

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and idolatrous practices for the simple and pure gospel of Christ; but they are certainly in advance of the Armenians of that region, in their desire for truth and a knowledge of the true way; and it is not a little remarkable, and ominous too, that one-sixth of that village of priests, the residence of their ecclesiastical head, should be among the first to embrace the truth openly and firmly.

Facts respecting the Koords.

And here allow me to give a few facts which I have culled from the many sayings respecting this peculiar people. I am satisfied, first, that they are descendants from a Christian stock, made nominal Moslems by the sword. For, although they are called Moslems, and in the presence of Turks declare themselves such, they have no sympathy with them, but on the contrary feel a deep hostility towards them. They do not receive the Koran, nor Mohammed as a prophet from God; but they do receive the gospel, and Christ (usually under the name of Ali *) as the Son of God. They do not observe any of the Moslem fasts or feasts, nor do they use Moslem prayers, nor practice their ablutions. Indeed they have nothing in common with the Turks, except when with Turks whom they fear. But they have a large book, called the *Bouyouruk*, which, as nearly as I can learn, is an eclecticism from the Old Testament scriptures, interspersed with their own traditions. They have also a book called *Yusef Bitab*, book of Joseph, which, I am assured, contains portions of the New Testament. Beside their books, they have at least one of the Christian ordinances, viz., the Lord's supper, which they celebrate at stated periods, with more propriety, and by far more nearly in accordance with its original design, than the Armenians. Their sayists correspond to elders in evangelical churches, and they have a *Raiber*, or Bishop, invested with more than apostolic power.

* Ali, they affirm, is only another name for Christ, and to delude the Turks!

And I am satisfied, secondly, that the Koords and Kuzzel-bash belong to one and the same stock; for the difference between them is simply in their language. Their religion is precisely the same. And it is not at all strange that the Kuzzel-bash found on the plain of Kharpoot, and in the region of Arabkir and Sivas, should use the Turkish, and not the Koordish language. They are descendants from Koords, who, having long since left the nomad for village and agricultural life, and thus come into constant contact with Turks, and having but little intercourse with mountain Koords, have at length, for the most part, lost their mother tongue. And yet their language is by no means pure Turkish, and they are easily distinguished from Turks by their peculiarity of speech, having something of the Koordish brogue. The Turks call the Koords Kuzzel-bash, as well as those living in these villages. They know and make no distinction, and I am persuaded there is no difference. The enmity between Koords and Kuzzel-bash is no greater than that between different Koordish tribes. But we know comparatively little of this interesting people as yet, and I am endeavoring to collect facts respecting them, and hope at no very distant day to gain a more complete and satisfactory knowledge of them.

On the last sheet of his letter, Mr. Dunmore mentions various incidents of a tour he had recently made "over the eastern quarter of the plain," accompanied by Krekore, the mission teacher at Mezerch. They saw much to interest and encourage, and he writes: "The one impression left on the mind by this short tour is, that the field is all ready for the sickle. We only lack the reapers—faithful men, who will toil day and night to gather the rich harvest. Instead of the thirteen men now employed by this station, we need thirty at once, to meet the wants of the field. Instead of one lone missionary, there should be three missionaries with families, one of them a physician, and an unmarried female helper, at this station immediately. May the Lord of the harvest speedily send laborers into this his harvest."

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Southern Armenian Mission.—Turkey.

AINTAB.

LETTER FROM DR. PRATT, FEBRUARY 23, 1857.

Difficulties and Dangers.

In this letter, Dr. Pratt mentions first, specially for the information of the Prudential Committee, some of the darker features of the existing state of things in the church and the Protestant community at Aintab. He speaks of the great burden of labor and care which has been devolved on him by the absence of Mr. Schneider; of perplexing difficulties in the church, and questions connected with the civil relations of the Protestant community; of a claim which had been brought forward to the land on which their church was built, finally compromised for a small sum, for which a quitclaim on the property was given; and of other suits in which the community had been interested and which had demanded more or less attention from him. On the whole, in regard to the outward condition of the people, he says: "The past year may be said to have been one of unbroken prosperity in all their temporal concerns; and recently, their credit has been increased by the deposal of a bribe-taking governor, directly in consequence of their representations at Constantinople."

But the influence of this prosperity has not been altogether happy. He adds: "You will readily believe that all these things have had no little influence, and that too of a kind not the most desirable. Worldly prosperity and honor; the success of almost all their plans, both private and public; continual additions to their numbers, and the universal respect they command, are working, I fear, that love of the world, and pride, and self-consequence, to which the human heart every where is so prone, and which, especially the latter, forms a prominent element in the Armenian character." He mentions instances in which the people have not been ready to do all that it would seem they ought to do for the support of their own institutions, and other cases in which they have formed, and strenuously urged the adoption of plans of their own, not regarded as the wisest, for the support of their pastor and deacons, and for the boarding of young men connected with the theological class at Aintab.

In all this, perhaps, "there hath no temptation taken" the missionary laborers, or the church at Aintab, "but such as is common to man." In forming new communities and in building up Christian churches among such a people, these and like difficulties are to be expected. It is well said: "The experiment is a great one, and as yet, in a measure, a trying one. We are embarked on a large ship. We have a fine breeze, and are making good headway, but for all that, there are breakers here and there, and be the helmsman as skillful as he may, if the crew do not work with him, the vessel may go ashore. And so too it may, if the pilot mistake and fail to steer aright; but we hope for better things."

The Brighter Side.

Notwithstanding these adverse circumstances—and it will not be surprising if more serious difficulties should yet arise—Dr. Pratt presents another and a brighter side of the picture.

We think the experiment of a pastor has so far succeeded. The people have been able to raise his salary, and have paid it with tolerable promptness, at least many an American pastor would be glad to get his as regularly in monthly installments. Between him and the people there has been as much harmony and mutual confidence as could reasonably be hoped for, and though he sometimes comes in contact with unreasonable men, perhaps it is not much oftener than such things occur in the United States. On the whole, we have much cause for gratitude in looking at this, and especially for the relief we have ourselves experienced from his aid.

While I thus rejoice in this aspect of their affairs, I must say also, that they are not entirely without claim to praise in respect to charitable contributions. Though their taxes have been unusually heavy, they have given a considerable sum for benevolent objects. Their contributions have been, for the heathen, 540 piasters; for purchase of school-house, 2,500; for purchase of an addition to the court of the church, 1,800; for the aid of the poor, 1,200; and towards expenses of the school, 1,500. All this has been collected by subscription, besides the pastor's salary. It will be noticed that most of this is for

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the benefit of the nation, and not for objects of pure benevolence. Still it is a free-will offering, and they will learn by it the art of giving, and in this we rejoice.

I have the pleasure of saying also, that the children contributed $4 90 towards the 'Morning Star'; and I am quite sure no sum has been given more purely as the fruit of their own endeavors, by any children who have contributed. It was all earned by boys and girls, in teaching women to read, they receiving three cents a month for teaching one.

Congregations — The Women — Sale of Books.

We are not without signs of good among us. Our audiences have considerably increased, so that we count 670 as the average for six months. Last Sabbath there were about 500 men and 261 women present. Within a month or two, quite a number of substantial men have been added to the congregation.

Mrs. Schneider's death left a great vacancy in respect to labors among the women; yet we rejoice that some of our native sisters, in three or four companies of two each, have of their own accord begun to hold meetings in various quarters. This we hail as a good sign of growing intelligence and grace. We have recently counted the number of women who can read, and find two hundred and seventy-one who have begun the New Testament. Of these, eighty are still connected with the old church. Most of this is the fruit of the labors of those children I have mentioned. I am very sure there is no labor expended which is more profitable, and no money which is employed to better purpose.

About the beginning of the year, we entered upon the new plan of having a bookstore in the bazaar, and find it very useful; the sales having considerably increased, while the amount of trouble to us is diminished. We received the new edition of the New Testament in Turkish with great joy, and within three weeks, one hundred copies had been sold in Aintab.

All these things are producing their effect, breaking down the prejudices of the Armenians, and sifting out from among them the better instructed and more spiritually inclined. A portion of these however still remain, and they are now engaged in an attempt (probably vain) to purify their church. Taking advantage of the removal of the pictures from the church, on account of some repairs, they insist that they shall not be returned. The other party say they shall be, and with the aid of the priests, who will not be very ready to open such a door for reforms, they will probably succeed. However that may be, the contest will turn out for the furtherance of the gospel.

As another good indication, the abandonment, for the present at least, of a design on the part of a number of persons at Aintab to form an Episcopal church, is mentioned. They were looking for encouragement in this design from Mr. Jones, Secretary of the Turkish Missions Aid Society, on his visit at Aintab. He, however, dissuaded them from any movement of the kind, and with warm-hearted interest, aided the missionaries in every way in his power.

A Young Mussulman—Persecution.

The case of a Mussulman, which has quite recently come up here, deserves to be put on record. He is a young man, who was made a Mussulman by means of threats and violence at the age of twelve or fourteen, and then sent to the army. He has served out his time, and returns here to find his father dead, and most of his relatives Protestant, (his father having been one at the time of his death.) He immediately said, 'I am a Christian,' and began to come to our church. After about a month, (a fortnight since,) he was accosted in the street and asked if he was a Mussulman. On his answering, 'No,' they beat him and threatened him with death. He then concealed himself for a few days,

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and on his appearing again in the street, he was seized by the same man, and delivered to the governor, on a charge of gambling. No charge could be more unfounded, but it marks their own distrust of their cause that they gave this name to his crime. We then felt it necessary to wait on the governor and state that this man was born a Christian, &c., as the facts are; that we knew he had been imprisoned on this pretext, the real cause being different; and that in case any harm happened to him, the matter would undoubtedly be investigated by the higher powers. He assured us that no harm should come to him, that he had an undeniable right to do as he pleased. The governor wishes to keep the peace, and is afraid of the bigotry of his council, so that he has not brought up the matter, and intends, as he is about to go to Aleppo, to take the case there, where I think it will be easily settled. The young man has no great amount of knowledge or spiritual conviction, but declares to all that he is a Christian even to death. The fearlessness of our brethren, and their readiness to identify themselves with him, are very good signs.

Kessab.

At the close of his letter Dr. Pratt refers to "many pleasant things" which he would be glad to mention respecting Birijik, Orool, and Killis, and then speaks of a recent visit to Kessab and its neighborhood, with Mr. Jones. "We spent," he says, "a few days in that region, and I can hardly tell you how glad my heart was made by what we saw and heard. Bitias, so saddening to us last summer, shows signs of the still voice of the Spirit. One young man whom we talked with, was most manifestly taught of God. Kessab now seems to me to be the place of the *deepest* working of the truth and Spirit of any in our field. Surely God's work on that mountain is great."

MARASH.

LETTER FROM MR. BEEBEE, MARCH 19, 1857.

Cheering Progress.

THE place of worship at Marash, Mr. Beebee says, has been so enlarged "that it will now seat at least 400 persons comfortably; if crowded, 450 or 475." He adds: "Had we not thus enlarged, we could not possibly have accommodated our present large and constantly increasing audience." In July, 1856, Mr. Perkins wrote from this station: "We have estimated, (by counting as well as we could,) the largest congregations in our usual place of worship, at about two hundred and twenty." Such has been the increase, that on the second Sabbath of March the congregation numbered, at the noon service, three hundred and ninety-nine, and in the afternoon, three hundred and eighty-two. From these numbers, it is said, "something should doubtless be deducted for children too young to understand—still, we think we are safe in estimating our present average congregation at three hundred and fifty." To these pleasing statements as to the number of hearers, others of an equally pleasing character are added.

The attention of the people to the preached Word, (as has been remarked in former letters,) is exceedingly marked; so marked, indeed, as to make one feel that it is a great privilege to be permitted to preach to such a people, and as to impress with the conviction that the Spirit is present, giving saving efficacy to the truth. His presence is our great want at this time. The growth of the Protestant community is sufficiently rapid and encouraging. Indeed, unless its spiritual keeps pace with its numerical growth, the latter may ere long prove absolutely disastrous; for mere numbers are not always strength. This is now our fear, rather than that Protestantism can be prevented from making progress here by persecution, and the schemes of wily, wicked men. And we are not left altogether without evidence that the Spirit is in our midst, and in some degree at least, convincing of sin, righteousness, and judgment. The attention to the truth, just spoken of, is one evidence of this; and the fact that since the organization of the church, no communion has passed at which there have not been additions to the church, of such as we hope will be saved, is another and stronger evidence. Early in this month, we were

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visited by Dr. Pratt of Aintab, and Mr. Morgan of Antioch, and during their stay, about twenty-five individuals were examined with a view to making a public profession of their faith in Christ. Probably at least as many as ten will be added to our little church at the next communion season.

Sale of Books—Persecution.

The sale of books has greatly increased within the last few months. One reason for this is, doubtless, the fact that the people have more leisure for reading in the winter than at other seasons, and there are also more readers here now than there were a year since. But another and greater reason for this increase is found in the fact, that the New Testament, so long desired and expected, has at length reached us. A bundle of fifty came on Saturday forenoon, and by the next Monday morning they were all sold except a few copies which were reserved and sent to Albustan. Fifteen additional copies have been received, but were immediately sold, and the demand is not yet met. Doubtless one hundred copies more could be sold at once, if we had them. We rejoice in the hope that they are near at hand.

Cases of persecution, more or less severe, continue to occur from time to time. Our Pasha, who has the power to redress wrong, and to cause that what is just and equal shall be done between man and man, like most Turkish officials, is supremely selfish. He is very apt, therefore, to listen only to those who will pay most for his favors. The poor Protestants, who are not in the habit of giving bribes, and ask for justice because it is just, stand a poor chance for redress against their more wealthy neighbors, the Armenians, who are not particularly scrupulous as to the means employed to effect their ends.

We learn that at Albustan also there has been some persecution of the Protestants. The Governor of the place would not listen to the complaints of the brethren, so they made complaint to our Pasha, under whose supervision Albustan is. He promised well, but we have little confidence in his promises. We have reliable information that the present Pasha is deposed, and that another man is soon to fill his place.

Syria Mission.

OBITUARY NOTICE OF REV. ELI SMITH, D. D.

THE following notice of their much respected associate, was prepared by Messrs. Thomson and Calhoun, of the Syria mission. Many of the facts stated have already been given to the public, in the Herald and the Journal of Missions; but the Christian community will be glad to possess this fuller memorial of one so prominent in the missionary work, prepared by those who have been long connected with him. A few paragraphs of the manuscript, however, relating to the state of his health during the last summer, the efforts which were made for his recovery, and the disease of which he died, (cancer in the stomach,) are omitted.

Of the early life of Mr. Smith, our knowledge is very limited. His mother, we believe, died when he was a child, but his father lived to a good old age, which he adorned by a consistent and devout piety. The son, Eli, was born on the 15th of September, 1801. He pursued his collegiate course at Yale, and graduated in 1821, at the age of twenty. He subsequently spent a brief period, as a teacher, in Georgia, and afterward prosecuted his theological studies at Andover, Mass. In 1826, some months previous to the regular period of graduation, he was appointed, by the Prudential Committee of the American Board, as Associate Editor with the Rev. Daniel Temple, at Malta, which was then the centre of all the printing operations of the various missionary societies for the Mediterranean. He left Boston on the 23d of May, 1826, arrived at Malta on the 13th of July, and after remaining on the island several months, left for Syria, in order to study the Arabic language.

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When the mission was compelled to leave Syria, on the general outbreak of war after the battle of Navarino, Mr. Smith returned with his associates, Messrs. Bird and Goodell, to Malta. In the early part of 1829, he made a tour through Greece, in company with Dr. Anderson; and in the latter part of the same year, he went to Constantinople with Mr. Dwight, who had recently arrived from the United States, and thence passed with him through Armenia and Georgia, to Persia; thus opening the way for the establishment of the mission among the Nestorians, at Oroomiah. Returning to the United States, he published in 1833, jointly with his associate, the results of their important tour, in two interesting and instructive volumes. About the same time, he published a small volume of Missionary Sermons and Addresses, which are an abiding index of his views and feelings on the work to which he had devoted his life. In September of the same year, he again left the United States, and arrived at Beirut November 8, accompanied by Mrs. Smith, formerly Miss Sarah L. Huntington, whose brief but bright missionary career, of only three years, was terminated by her lamented death at Smyrna, September 30, 1836.

In the year 1837, Mr. Smith made an extended tour with Dr. Robinson, in Egypt and the Holy Land; and by his experience as an oriental traveler, his tact in eliciting information, and his intimate knowledge of the Arabic, he contributed largely to the accuracy, variety, and value of the discoveries in Biblical Geography, recorded in Dr. Robinson's celebrated "Researches."

In 1838, Mr. Smith again visited the United States. In passing through Europe on his way thither, he prosecuted extensive inquiries in regard to Arabic typography, and other details necessary to render the printing establishment as complete as possible. This was an enterprise of great difficulty, and upon it, at different times, he expended many a month of intense labor. During this visit to his native country, he was abundant in labors, traveling extensively, and preaching on the subject of missions to great acceptance. In 1841, he returned to his labors at Beirut, accompanied by his second wife, a daughter of Judge Chapin of Rochester, New York. In but little more than a year after their arrival she was removed by death, and thus his family was again broken up. His own health afterward became greatly impaired, and in the year 1845 he made his last visit to the United States, where for a time, his life was considered in imminent danger. He was raised up, however, by a gracious Providence, and in January, 1847, returned to Syria, having married Miss H. S. Butler, of Northampton, Mass.

He now applied himself in earnest to the great business of preparing a new translation of the Bible into Arabic, an undertaking to which he had long looked forward with a lively interest, and to which he had made all his other plans subservient. This work he prosecuted with untiring diligence till within about a year of his death, when ill health compelled him, once more and finally, to cease from all active employment.

We have thus glanced at the external history of our deceased brother; but in order to render the outline in any degree satisfactory, it is important to dwell more particularly upon two points. That the general features of his missionary career may be understood, it should be remembered that he came to the East in the infancy of our operations, and that his original destination was *to the Press.* Hence, during the earlier years of his residence here, he performed a large amount of preparatory work; and having in view the more strictly literary department of our operations, he was naturally and necessarily led to pursue the study of Arabic and kindred languages to an extent hardly necessary, however desirable, for becoming simply a good speaker, or a good preacher.

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His Work as an Editor.

It was the unanimous opinion of Dr. Smith's associates, (and this is one of the points to which we proposed to refer,) that he possessed uncommon qualifications for the office of an editor. Among these qualifications was his ripe scholarship. His learning was extensive and accurate. We have no means of ascertaining his literary standing as compared with that of his fellows in college; but we know that he was continually adding to his already ample stores of knowledge by a wide range of judicious and careful reading. In the department of languages, he held a very respectable rank. To a good knowledge of the ancient classics, he added an acquaintance, more or less perfect, with the French, Italian, German and Turkish. With the Hebrew he was very familiar, and the Arabic, by far the most difficult of all, was to him a second vernacular.

But he was fitted for this difficult office not alone by his extensive and varied learning. He had, by long practice and close attention to the business in all its branches, acquired a facility and skill in managing the minutest details, which are rarely to be met with. He not only wrote, himself, for the Arabic press, but he devoted much time and labor to correcting and properly editing works written or translated by others. For many years he carefully read the proof-sheets of nearly everything which went forth from our mission press. He spent much time also in superintending the cutting, casting and perfecting of various fonts of new type, made from models which he had himself drawn with the utmost accuracy. The amount of thought and labor bestowed upon the mere mechanical apparatus and fixtures of the Arabic press was indeed very great, or it could never have been brought into that admirable working condition in which Dr. Smith left it. In his own estimation, this was one of the most arduous and important achievements of his busy life.

The grand enterprise, however, to which all others were regarded by him as auxiliary, was the preparation of a new and more faithful translation into Arabic of the Word of God. Even the cutting of type after more elegant models, was associated in his mind with the publication of this great work in a style adapted to meet the peculiar taste of the Arabs. He prosecuted, with untiring zeal, every collateral study which he thought might aid in bringing the work to the highest possible perfection, deeming no time too long, no labor too great, for the magnitude of the object to be attained. He surrounded himself with all the necessary critical helps, and secured the services of the best native scholars and translators.

Thus furnished for the work, he consecrated his entire energies to it, with a love and devotion seldom witnessed. That his health should so soon fail, and his life be cut short before he had carried any considerable part of it through the press, and even before he had added the final corrections to more of the manuscript, are among the mysteries of the Divine Providence, too frequent indeed to excite surprise, but far too deep to be fathomed by the wisdom of man.

His Missionary Character.

The other point on which we propose to dwell a moment is, Dr. Smith's character as a missionary. Though possessing the qualifications already referred to for the literary department, he was still, emphatically, a missionary of the cross. He entered with his whole heart into all plans which looked to the spreading of truth, and was himself eminently a devisor of such plans. He was a warm and steady advocate of Christian schools, regarding them as a very important auxiliary in the missionary work, and he had an equally high appreciation of the value of higher seminaries, male and female.

But more important than all other instrumentalities, in his view, was the

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regular preaching of the gospel in the native language. Thoroughly to qualify himself for this work, he held to be the first duty of every missionary. On this point he was peculiarly earnest and urgent; and what he regarded as a good rule for others, he conformed to most conscientiously himself. By diligent effort, he early became a fluent speaker in the vernacular tongue, and ever after it was his delight to preach the gospel in the family, by the way-side, and in the public assembly. Nor would he consent to cease from the public preaching of the Word, even when his other labors pressed most heavily upon him, till his failing health admonished him of his danger; and even then, it required the opinion of his associates, as expressed by formal vote, that he ought to husband all his strength for the translation of the Scriptures, to induce him to give up this dearly prized privilege. And what he so much loved to do, he did ably and to general acceptance. Almost as a matter of course, his preaching was expository and didactic. In clear, lucid, logical exposition of divine truth, he had few equals. His language, though select and grammatical, was always simple, and within the comprehension of the humblest of his hearers. In regard to matter, his discourses were eminently biblical, sound, and evangelical. In form and costume, his theology was that of Edwards and Dwight and Woods, the theology of the puritan fathers of New England. Upon this system of divine truth his own hopes of eternal life rested, and it was this which he earnestly labored, for thirty years, to infuse into the Arabic literature, and transplant into the hard and stony soil of Syria's moral desert.

His Sickness and Death.

It is not our purpose to dwell long upon the circumstances attending the last days of our departed brother. His missionary life, as already stated, had extended over a period of thirty years, and the faithfulness and single mindedness with which he discharged its duties, are the best testimony to his preparedness for the heavenly rest.

It is evident that for several months previous to his death, the Lord had been graciously preparing him for the issue. While at Trebizond last summer, in pursuit of health, he seems to have had delightful communings at the mercy-seat, and the testimony of Mrs. Smith and Dr. Dwight is explicit to his joyous views of heaven, and his anticipations of finding at last a mansion there. After his return to Beirut, he more than once remarked, and that too while cherishing strong hopes of recovery, that his mind was at ease in respect to his acceptance with God. His views of Christ as the atoning sacrifice, and of the way of salvation through faith in him, were very clear. On the evening of the first of January he remarked to Mr. Wilson—who was with him from that date until he died, and to whom we are indebted for most of the notices that follow—that he had that afternoon enjoyed a season of precious communion with his Savior, and was enabled to submit himself to his disposal; yet, accompanying this submission, there was a strong desire to recover, that he might finish the translation of the Bible. The next evening, he was informed by Mr. Wilson, that in the opinion of Dr. Van Dyck and others of his missionary brethren, his sickness would be unto death. He received the announcement not without surprise, yet with a calmness which clearly indicated that the thought of death was not new to him. He afterwards said, that he had prayed often and earnestly that he might be spared to complete his work, yet God's plans were always the best plans, and he had abundant reason for gratitude that he had been allowed to labor thirty years as a foreign missionary. He had tried, he said, to serve Christ, and had labored long and hard, but his motives, he now felt, had been too often unworthy and selfish. Sin had mingled itself with all he had done; and his *only*

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hope was in the mercy of God through Jesus Christ.

On Saturday, the third of January, in a long interview with one of his brethren, he expressed himself fully and freely in reference to the translation, and various other topics. He again spoke of his unprofitableness and sinfulness, and yet of his confidence in Christ as a complete Savior. At the close of the interview he wished his family to be called in, and to them he addressed words of tenderest love and most faithful counsel. His "dear, dear wife," and "sweet, sweet children," drew floods of tears from his eyes. He then, with broken voice, commended them to a covenant-keeping God, in a brief prayer.

On this occasion he remarked also, that he had expected dark hours and sore conflicts; but God had spared him in this, and given him a peace from the first which surprised him. He felt it a cause for gratitude, that he had suffered so little pain, and that he had been surrounded by such kind and sympathizing friends. Especially was he grateful that Dr. Van Dyck had been able to attend him so constantly.

On the seventh, Mr. Lyons and Mr. Aiken, accompanied by our consular agent at Tripoli, Mr. A. Yanny, a pious native, called upon him. He conversed with them freely, and sent, by Mr. Yanny, messages to different persons, the substance of which was an exhortation to take a decided and immediate stand for the Savior, before men. On this occasion he requested the brethren to sing, and after they had sung a hymn of their own selection, he said, "Now sing one in praise of the Savior—a *joyous* hymn." They sang, "Rock of Ages," and he then requested them to sing, "Vital spark of heavenly flame."

On Friday, the ninth, he gathered his family around him for what he anticipated might be his last satisfactory interview, and opened his heart fully on a variety of topics. He referred, on this occasion, to the debt of gratitude which he owed to Dr. and Mrs. De Forest, especially for their care of his oldest son when left motherless; and added, with much emotion, "Charles owes them an infinite debt." He referred also, with words of reverence, to Dr. Robinson, and requested Mr. Wilson to write to him and assure him how much he had profited from his intercourse with him, and to congratulate him on the completion of the new edition of the "Researches."

He continued to manifest the same interest he had always felt in the welfare of his native friends, both the converted and the unconverted, and wished them to be assured, that were he to recover he could preach to them no other doctrine than that which they had often heard from his lips. "But," he added, "I would wish to preach it more as a dying man to dying men." "In the afternoon of this day," says Mr. Wilson, "he awoke as from a slumber, and said he had enjoyed a season of sweet communion with his Savior, and had asked him, *once more*, to spare him for the translation, and requested me to second his petition." After this he mentioned the subject no more.

In regard to death, he said he had never dreaded the *pain* of dying, but was filled with awe at the thought of standing in the immediate presence of God. He again expressed his surprise that his mind was so free from all doubts; and the more so as he had met them so often of late years in the German works which he had consulted for the translation.

He often dwelt, almost with rapture, upon meeting so many worthies in heaven. Abraham, Moses, the prophets, apostles and martyrs; and, nearer to our own times, such men as Edwards, and Dwight, and Woods, and Porter. "Yes," he added, "and my own father, and my wives, and my associates, who have gone before me. O, what a meeting will that be!"

The next day, (Saturday,) it was evi-

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dent that he was rapidly approaching the close of life. In the evening, though easily forgetting what he had just uttered, his detached sentences indicated still a clear apprehension. He spoke again of the missionary work, made affectionate mention of his old friends, Dr. Anderson and Dr. De Forest, and continued, notwithstanding a tendency to stupor, to converse till late in the evening. He was once more asked if his hope of eternal life was based on any works of righteousness which he had done; and his emphatic reply was, "I have done no righteousness." All his confidence was in atoning blood. His placid countenance (and this had been observable during his long sickness) indicated the peace within. On the Sabbath, after a somewhat restless night, he began to fail rapidly at about a quarter past six in the morning, and had barely time to address a few words to his wife and children, when he lost the power of utterance and sank into a state of insensibility, from which he was awakened at a few minutes past nine, to sleep no more.

Nestorian Mission.—Persia.

OROOMIAH.

LETTER FROM MR. COCHRAN, FEBRUARY 25, 1857.

INTELLIGENCE from this mission published in the Herald for June, gave promise of a decidedly favorable change in the policy of the government. Orders had been received for the protection of the missionaries, who were to be regarded as "the guests of the country and treated with high consideration;" and Asker Khan, thus instructed, had volunteered the offer to give direction for the establishment of schools wherever the mission might desire to have them. But Mr. Cochran now writes, that the expectations thus awakened have not been realized. Opposition is still experienced and schools are again closed, but the hope is expressed that this will not prove to be an unmixed evil.

Hopes Disappointed—Some good Results Anticipated.

A few schools were hardly opened, when the head man of Kozrawa, whose brother was teaching, was arrested, and beaten, as was reported, five hundred blows, and crippled probably for life. Another man was arrested and imprisoned, and threats were made against others, so that it was deemed expedient again to close the schools; and our helpers are now in greater jeopardy than they have previously been. But though perplexed, we are not in despair. We have an open door left for preaching the gospel to little companies of the more evangelical in nearly all the prominent villages, and in several of these the congregations are not less, nor is the interest in the gospel less, than it was previous to the opposition. And this apparent adversity in respect to the schools may at least afford an easy riddance of a set of hireling ecclesiastics, who were willing to assume the garb of friendship for a portion of the year in order to find employment, but who will now probably be inclined to array themselves against the truth. The old system too, of educating children upon speculation, (as our brethren in India aptly term it,) viz., in villages where no pious helper is laboring who can gather and keep the children together, in weekly meetings and Sabbath schools, will naturally fall to the ground; and it is the sanguine hope of some of us, that as a general rule, no other than strictly pastoral schools, those taught by pious men, or at least under the daily superintendence of pious helpers, will again be opened. In the prominent villages where our labors are enjoyed, the steadfastness of the evangelical portion of the people, amid their trials, reproaches and losses, gives us great encouragement; and the watch, care and instruction of these, appear to be the leading as well as hopeful feature of our work at present.

Since the death of Mr. Stoddard, the pastoral care of Geog-Tapa has been committed to Mr. Coan. This, in connection with the superintendence of numerous other villages where our helpers are stationed, will afford a field of

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labor not less responsible, or productive of good, than any that has heretofore been opened. We only regret that, from the smallness of our number as well as from the remoteness of many of the villages, so little of this kind of work can be accomplished.

The Kaim Makam driven away by the Populace.

You have frequently seen the name of the Kaim Makam, or acting governor of Tabreez, in our letters, and have doubtless associated him with the late Asker Khan, of Oroomiah, who was so suddenly arrested in his daring career by assassination, as our two principal and most bitter opponents in the land. The opposition of that governor to our mission has not been the greatest of his sins. Probably the Province, for half a century, has not been visited by a greater scourge in the person of a ruler. But, as usual with tyrants, he has run a short race. His oppressions became too grievous to be borne, and the populace assembled a few days since, fifteen or twenty thousand in number, forced an entrance into his house, plundered his property, and commanded the offender to leave the city at once, upon peril of his life. They then repaired to the Russian Consulate, and declared themselves the subjects of the Czar, and implored protection. The Kaim Makam, accompanied by the chief moolahs, who did not escape numerous indignities of the mob, was compelled to leave for Teheran with his family, in mid-winter, and it is hardly possible that he will ever regain his place at Tabreez.

This popular up-rising illustrates the distracted state of the government, and it were well if it should prove a salutary lesson to corrupt and oppressive rulers. As our annoyances have proceeded almost wholly from these two officials, we may now hope to be left in quiet, unless further orders should be issued from the capital.

Dr. Wright says in a note, 'More recent news informs us that the Kaim Makam is still at Tabreez, and that it is doubtful which will prevail in the contest, he or the people.'

Religious Interest.

In the midst of these scenes of violence, this time of opposition to the missionaries and their work, and this season of deep affliction, while all are mourning the death of the beloved Stoddard, God is remembering mercy, and granting again some of those tokens of his favor with which this mission has been so often favored.

Last autumn, in consequence of the village schools being mostly broken up, and with a design to supply the more destitute villages and districts with preachers, we collected a primary class for our seminary, mostly from villages where we have had no schools, so that the seminary is unusually full. We entered twenty-nine new pupils, and have in all sixty-one. At the opening a large proportion were impenitent, and many of the new pupils were unusually wild and unmanageable. We are, however, witnessing a very encouraging improvement in their bearing, and we have reason to hope that several have already met with a radical change. About a month ago we began to notice considerable seriousness and tenderness of feeling at times. Those indications gradually increased until there was unmistakable evidence of the presence of the Spirit. During the last two weeks we have enjoyed a very refreshing season of revival, in which nearly all the pupils have appeared to be brought under more or less pungent conviction of sin, and a number are beginning to hope that they have found the pearl of great price. We mourn the unbelief which prevents richer blessings, and yet trust we are in some degree grateful for these gracious tokens. To-morrow is the annual fast for colleges, which we expect to observe, and we look forward to its results with much solicitude and hope.

In the autumn a young Monk, from Tekhoma, who has been employed for some years by Mar Shimon as a teacher of his prospective ecclesiastics, was per-

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suaded, probably mainly by deacon Isaac, the Patriarch's brother, to visit our seminary. He is a young man of superior abilities, uncommon intelligence, and ardent religious tendencies. He probably came to us with no very definite plans or expectations, and merely as a guest for a few days. But he now confesses that he has long sought for peace and rest, which his former views and struggles failed to give. Like Justin Martyr, Luther, and other earnest spirits previous to their conversion, he has long been seeking after good, which he knew not how or where to find. He now professes a sole reliance on Christ for salvation, and a rejection of all his former dependence upon works and self-inflicted austerity. He begins to mingle his prayers with us, and apparently to drink more and more into the spirit of his divine Lord. Our hearts have been drawn out towards him, and our expectations are strong, that if spared, he will make a devoted herald of the gospel. In the female seminary there are also appearances of unusual seriousness and tenderness of feeling, which give ground to hope that the Lord is near, and willing to bless.

Since the death of Mr. Stoddard the mission has placed the seminary under the care of Mr. Cochran, with the understanding that Mr. Perkins will teach the class in theology, and render such other assistance as his labors in connection with the press will permit.

Ahmednuggur Mission.—India.

LETTER FROM MR. FAIRBANK, MARCH 17, 1857.

Selection of a Station.

MR. FAIRBANK reached Ahmednuggur on the 12th of February, one month from the time of his arrival at Bombay. He writes: "The railway from Bombay is now in use to the foot of the Ghauts; and it was by its help that we were able to come in five days from Bombay to this place. In a few months, the road will be completed from the top of the Ghauts to Poona; and then we shall be able to go to Bombay in about three days, at an expense no greater than was required two years ago for going in eight or nine days." As soon as practicable after his arrival, Mr. Fairbank went in company with Mr. Ballantine on a tour, in the north-eastern part of the field, which is assigned to him. "It was," he writes, "a tour for preaching in the villages, and for visiting the churches in the valley; and was also planned so as to allow us to see the more promising spots, and select from them a site for the new station. The result of our search and consultations was to fix on Wadale, a village about twenty-five miles from Ahmednuggur, and on the macadamized road to Arungabad."

Wadale and the field around.

Of the villages on this road, Wadale is more nearly central to those amid which we are planning to labor, than any other. Those in which members of the Chande church reside, are all within nine miles, except Miri, which is ten miles away, and are all accessible by roads that are good for our bullock gadi. We are just establishing a school at Hivare, a large village five miles to the north-east, from which we expect additions to the church, by God's blessing. The Mahars seem much interested in Christianity as a personal matter. Wadale itself is small, and not made interesting by inquiry among the inhabitants; but there are three villages in which Christians reside, within two miles of it, and it offers easy access to a great number of villages in its vicinity. There are eighty-two villages (and perhaps more that have escaped my notice) within ten miles of it, any one of which may be reached by us in our bullock gadi in two and a half hours. We propose, for the present, to confine ourselves to such a circle. It offers enough to do.

Wadale is on ground higher than the surrounding country, on what would be called a "mound" in the prairie State of Illinois. There is still higher ground a mile to the north, that shuts out Toke and Newase from our view, but the mound commands the view of the broad prairie land to the east, south and west, with all its villages, most of which are

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embowered in trees, which hide their mud walls and make the prospect very pleasant.

Forty or fifty rods south of the village of Wadale, flows a river of sweet water, "whose waters fail not." The site we have secured for our house is a few rods from the village, between it and the river. The water in that part of the valley is mostly brackish and is not considered healthy. We think the elevated, dry situation of the spot we have chosen, and the good water, will be promotive of health.

Pimpalgar is only two miles from Wadale, and we anticipate much pleasure from the frequent meetings we shall have with the people there. Holding meetings in those villages where the Christians reside, will not be very unlike holding them in the school-houses of the different districts of a large New England parish. Perhaps the meetings will bear a still closer resemblance to those held by Methodist circuit riders; sometimes in school-houses, sometimes in private houses, and sometimes under trees.

Madura Mission.—India.

LETTER FROM MR. RENDALL, MARCH 7, 1857.

Additions to the Churches — Interesting Incident.

IN this communication, mention is first made of additions to some of the churches. Mr. Webb "held a most interesting communion season in Dindigul, on the first Sabbath in February, when seven persons were admitted to the church on profession of their faith, and five were restored, who had been suspended on account of adherence to caste." "One individual was added to the church at Pasumalie a few Sabbaths since. Last Sabbath was the stated communion season at Madura, and six persons were admitted there." Passing from these general statements, Mr. Rendall mentions an incident "of a very encouraging nature, showing the value of the village congregations as a means of bringing souls to Christ."

In the early part of February, during harvest, a man came to Keelamattoor, from a distant village in the Malur district, with his family, to reap in the extensive rice fields in that region. As he had no house, he came to our little school-house during morning and evening prayers. At first the catechist did not notice him much; but as he came regularly, and seemed more and more interested, he began to converse with him. The man was astonished and rejoiced as he heard of the great salvation taught in the gospel, and said he must know more perfectly of this way. As he feared he might forget the truth on returning to his own village, there being no one to instruct him there, he expressed his determination to settle in Keelamattoor. This he has done, with his wife and children.

Madras Christian Book Society.

It is a most pleasant thought, that Christian benevolence is organizing societies, institutions, and efforts to do good, more and more extensively throughout the world. Mr. Rendall refers to one of the societies in India from which he looks for much assistance in the missionary work.

Intimately connected with education in our common schools and seminaries, is the plan of the Madras Christian Book Society, for furnishing a Christian literature. Mr. Murdock, the secretary of this society, brings a ripe experience to his aid. The plan is, to furnish a series of uniform school-books in all the languages of Southern India, based on Christian principle; and also to furnish, from time to time, books adapted to the wants of all classes of our people. To accomplish the latter object, it is proposed to publish a series of works, one volume to be issued every three months. The printed prospectus of volumes to be published in 1857, shows that this society is likely to confer great benefits on the Tamil people, and to be a great assistance to all our missions.

(1.) A much better class of school books will be furnished by the society

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than any one mission could furnish; and the books having a great sale, can be furnished at a cheaper rate. (2.) Tamil literature will receive constant and systematic additions, and thus there will be less necessity for the study of English in our schools; and when it is studied, it will be with reference only to the acquiring of the language, and not so much for the purpose of getting a knowledge of science through the medium of English. And (3.) the different missions will be relieved from the burden and responsibility of publishing a great variety of works, which heretofore they have been obliged to assume. The aim of the Society will be to co-operate with the missions and individual missionaries, in adding to its literature. Hence, if a suitable book is prepared by any missionary, the society will undertake to publish it, and the mission can take simply the number of copies required at the time. I anticipate that great good will result from these operations. It is not improbable that the series of school books may be printed in nearly all the languages of Northern as well as of Southern India.

Micronesia Mission.

PONAPE.—(ASCENSION ISLAND.)

ANNUAL REPORT.

THE report from the missionaries at Ponape for the year 1856 has been received. It commences with expressions of gratitude, that 'no severe sickness had come upon any of their families, and that all their plans for benefiting the people, as also for placing themselves in more comfortable circumstances, had prospered.' Reference is then made to the general meeting held on Strong's Island, which has been previously reported; to efforts to commence operations on some new group of islands, which they had not as yet been enabled to accomplish; to the new station, occupied by Mr. Doane, in the Jokoits tribe, and an out-station which has been taken at Tomora, in the same tribe. Passing from these general arrangements, the brethren next speak in regard to

Language and Literature.

The language has been so far reduced to writing as to make it intelligible upon the printed page. Several hymns have been in use at our religious services for some time, the Lord's prayer and portions of Scripture have been translated, and a small part of a school primer is in use. We feel better equipped for our work now, since the natives may hear the word of God in their own tongue, and see for themselves the printed page. We hope no one will think of us as leaning upon these means for success. We consider printing, schools, and every thing of this nature, as subordinate, and try to feel that we have nothing to preach but Christ and him crucified. If the way should be opened, we hope soon to have the press giving out the leaves of the tree of life to this people.

One Independent Act.

Perhaps we may be permitted to mention another fact of some interest to us, viz: the visit of the Kiti Nanakin to Strong's Island and other places. This fact is valuable only as it shows progress in the stand one chief is able to take for himself. This is probably the first really independent act a high chief ever did on this island; and this was done against the greatest opposition from both natives and foreigners. The ground of this opposition was manifest, as all classes affirm that the only security for the continuance of the present order of things is the shutting out of all light; and to shut it out, the chiefs and people must be kept from us and from the knowledge of the world. The Nanakin was favored in having a good man to sail with, his trip was every way pleasant, and we hope the first successful effort to do his own will, is but the beginning of purposes to be executed for reforming his people.

Building—Preaching and Teaching.

Our families have been put to much inconvenience on account of poor houses, and some of them have, we fear, suffered permanent injury from living in open,

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leaky places. At Ronkiti there has been erected a good dwelling, covered in the native way, with a permanent frame, so as to admit of a good finish. At the same station there is also a stone house for storage; and at Tomora, and also at Jokoits, dwellings have been erected. The people of one of Dr. Gulick's stations have erected and dedicated a small church to the true God. True these buildings are mostly of a temporary character, and in other lands might be easily erected; but here we are disposed to think of them as something from the Lord.

During the entire year, preaching exercises have been held at all the main stations and at several out-stations. The attendance has varied. Sometimes few have come to hear our message. Most of the people are too proud and self-satisfied to come near us, but we go from place to place, talking by the wayside, and in their dwellings and feast-houses; and make tours of the island as we have strength. Our schools have not flourished, and your missionaries are pretty well satisfied that this people need the preaching of the cross more than the schooling of books. The *heart* is wrong, and must be righted before any great results can be expected from labors bestowed upon the mind.

Signs of Improvement—Cheerful Hope.

There is little, as yet, to satisfy the desires of the missionaries, or of the Christian community at home, who are laboring and looking for the evangelization of these islands of the sea. Yet our brethren say:

In reviewing the events of the year, and gathering up results, we think we find evidence of progress. (1.) Native superstitions are giving way. The belief in spirits swarming in the air, and returning to earth frequently in human shape, has long kept the people in the most fearful bondage. Hordes of priests too, and selfish chiefs, are anxious to continue this state of things, as their lusts for honor and feasting are at stake. Every thing of religion begins, continues and ends in feasting. A prayer, even, is not acceptable except as offered over a cup of kava, and kava is the essential of every feast. But the whole of this spirit-worship and dread is evidently yielding. Priests are not the honored ones they were, and in some parts of the island are hardly known. Places once very sacred, and visited only by the few, are now common resorts. Many have ceased praying to the native spirits, a few pray to the great God, and in fact, there is little confidence in the religion of the island.

(2.) The power of foreigners is waning. From the time of our first arrival at Ponape to the present day, we have been obliged to contend with a class of men who come from Christian lands and settle here, and who feel the most cordial hatred towards us and our work. These men oppose us at every point. They belie our characters, misconstrue our teachings, misrepresent our lives and aims, and thus greatly retard us in our attempts to reach the people. But we are confident their power to retard our work is not what it was. Their days are numbered, and they know it. Some talk of leaving; others are seeking to make to themselves friends among the "despised missionaries."

(3.) Opposition has been awakened. Until recently, the natives did not see how we were to affect the 'fashions' of the island; but now that truth is doing its silent work they begin to be uneasy, and boldly denounce us for attempting to make Ponape what other lands are. Great efforts are made to keep people from our houses, and especially from our schools and meetings. The principal resource of this opposition is to bring contempt upon us and our work. The people have been shamed away from us; but now a few attend on our instruction in spite of all the opposition.

(3.) There is increasing darkness. Most of the people are more heedless and desperate than ever before. They have cast off fear of the island gods,

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and having not yet chosen the God of heaven, they are without fear, and hence are well nigh desperate! We are not surprised or alarmed at this, for we trust the darkness is soon to usher in the glorious morning. We may be mistaken, but we believe the day is breaking; and while we almost leap for joy at thought of the "Morning Star" on her way to us from our father-land, we have a purer and holier pleasure in contemplating the Day-star about to visit us from on high.

Sandwich Islands.

KAU, HAWAII.

LETTER FROM MR. SHIPMAN, DECEMBER 17, 1856.

THIS letter from Mr. Shipman was long on the way, having been received but a few days earlier than others from the Islands which were written more than two months later. He had been eighteen months at Kau, and had become more fully satisfied that his decision to remain there, instead of going to Strong's Island, as he designed to do when he left America, was in accordance with the will of God. His first attempt at preaching was in four months after he arrived at the station; and "with a stammering tongue and clouded vision," he says, "I have continued preaching from that time to this, gradually increasing in the knowledge of the language, until now I find that I can use it with some degree of satisfaction." His "regular Sabbath preaching places are five, besides several others where a Sabbath, or part of a Sabbath, is occasionally spent." At Waiohinu, where he preaches one half the time, the congregation is ordinarily from two to three hundred. "The attendance at the outposts, with one or two exceptions, is good."

Many Cares.

Mr. Shipman regards his field as in some respects a hard one, many, and some apparently even of professing Christians, feeling little interest in the preaching of the gospel, "though there are those who love and fear God, and take delight in his word." The account which he gives of his labors during the week, shows that he finds enough to do, in preaching the gospel, instructing the "church lunas" in theology, attending the weekly lunas' meeting for business, instructing the Bible class, making tours for pastoral visiting throughout his field, and teaching an English school, when he can do so "without neglecting other more important duties."

But, while not remiss in such varied efforts for the spiritual good of those to whom he has been sent, he finds other calls upon his time. "Situated as we are," he says, "we have much to do for the people, besides simply preaching to them the word of God. We sustain to them almost the relation of parents, and I sometimes feel as though we were compelled to carry them as in our arms. They literally roll their burdens upon our hands. Are they sick or afflicted? have they difficulties, either as to spiritual or temporal things, small or great? they must needs go to the teacher, or 'father,' as they often say. They seem generally to put implicit confidence in their missionary teachers, and look up to them for assistance as to no one else."

The Church—Christian Character.

The number of members belonging to his church is more than nine hundred; but it is apparently decreasing, "the deaths and removals being probably more than the admissions." As to the character of these professing Christians, Mr. Shipman writes:

We can see many things encouraging, and on the other hand many which are not so pleasant. We often find ourselves making comparisons between these and Christians at home; but the circumstances are so different, that the comparison can hardly be carried out. We can most truly say, that there are many bright gems among these followers of Christ. There are many truly sincere and devoted ones; many who are seeking to know and to do the will of God. We feel, and know, that they are our helpers and supporters. We hear their voices in prayer, and it cheers our hearts, for we feel that their prayers reach a throne of grace. They manifest the spirit of Christ in their daily walk and conversation, and are ornaments to the cause which they have espoused. Indeed, we are often surprised to find such bright specimens of Christian character among a people so recently sunk in the depths of heathenism; but only to the grace of God can this work be ascribed. We were strangers to their language, and we labored months before we could clearly under-

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stand their conversation; but when light came, we found that their language respecting Christ was the same as ours. There was nothing strange there. The workings of the Spirit of God in their hearts are the same as in the hearts of Christians at home, and their language is the same. Convictions, fears and doubts, joys and sorrows, trials and struggles, in short, the whole experience is the same—it is *Christian* experience, though its subjects were nurtured in heathenism. But while we find the good, we also find the bad. We have some painful cases of unchristian conduct among church members.

The contributions of the church, during the eighteen months that Mr. Shipman had been with them, amounted to about $850. He writes: "I have made some estimates of the probable wealth of the church; and I think that about four ordinary farmers in the western States could show as much wealth and more ready money than all the church members of Kau."

KOHALA, HAWAII.

LETTER FROM MR. BOND, FEBRUARY 18, 1857.

State of the Church.

MR. BOND reports that the year 1856 was a year of comparative spiritual dearth in his field, with few events of special interest. Some had, apparently, been seeking the kingdom of God, but it had not been deemed expedient to receive any of the number to the fellowship of the church; so that "the very unusual result is marked in the annual statistics, of not a single admission by profession during the year. Meantime, discipline and death have been doing their accustomed offices; and thus the number of church members has been reduced considerably below the total of 1855." Yet, Mr. Bond says, "God has shielded the church and the district from outbreaking sins, which, ravaging both the neighboring districts, have sorely threatened us, and caused no slight degree of solicitude lest our people might be given over to that most brutalizing of vices, intoxication on fermented potato, melons, &c. The attendance upon the means of grace has indeed been commendable; but the word preached has seemed to fall powerless on the minds of the hearers." To these statements, he adds others of a more cheering nature.

We think a more hopeful state of things exists among us at present. The first day of the current year was observed as a day of fasting and prayer. The appointment for public services was accompanied with the request that only such as *desired* a blessing from God, and were willing to pray for it, would come. The attendance was greatly beyond our largest anticipations, and the meeting was a very pleasant one, though marked by nothing peculiar in its results.

On the first Sabbath of the year, thirty-one individuals were admitted to the church. They had been, as is our custom, previously selected from the whole company of those who as professed inquirers after the truth were on my lists, and propounded. At the time, we regarded them as a more than usually hopeful company.

Benevolence.

The contributions of the church for the year amounted to $806, of which $477 were given towards Mr. Bond's salary. A statement is also made of the contributions for the last eight years, and, in the language of the letter:

The total is $7,524 33, contributed in cash, for the support of the institutions of religion among themselves and abroad, by an average membership of 1,050. Besides this, a large amount of labor has been given, in the erection of our new stone meeting-house, and in putting up smaller and poorer houses in various parts of the district.

This amount gives about 90 cents as the average annual cash contribution of our church members; an average which, I have no hesitation in saying, considering the thriftless habits of the people—living as they do without system, and without any ideas of economical care, and moreover, literally worth nothing beyond a scanty wardrobe, a grass house, and a few of the commonest conveniences of life—is certainly above the amount which could reasonably have

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been anticipated. Yet our records reveal the unwelcome fact, that not one-half of our members, in good standing, bestow a farthing for the support of gospel institutions here or abroad.

WAIMEA, HAWAII.

LETTER FROM MR. LYONS, FEBRUARY 28, 1857.

Church Building—Help Wanted.

MR. LYONS reports the efforts of his people, in their poverty, to provide themselves with a new house of worship, giving interesting details, which may perhaps be published in the Journal of Missions. When he wrote, the house was nearly completed, and he says: "My heart and head and hands have been in the work, and I hope soon to have the privilege of proclaiming within the sacred walls the words of eternal life. The house, when finished, will compare well with some village churches in America. Its outside appearance is quite inviting." But this house of worship is not the only one which has occupied his thoughts. He writes:

There are several other churches in my field depending on me as general superintendent. I have been endeavoring to stir up the people to build decent houses of worship. On my last tour, much enthusiasm was manifested on the subject. The men promised to build the houses, the women to furnish the bells, and the children, in some places, a melodeon. The church at Eleio has made considerable progress. It is a stone building, well put up, and is to have a shingled roof, a tower and bell, and be finished like the Waimea church. There is a prospect that it will be done. The people are quite energetic and united. There is no doubt but the women will do their part, and the children theirs. That parish has a good choir of singers. The leader is a graduate of Lahainaluna, and understands playing on the melodeon. The sub-pastor is a very excellent man. He is rather aged, but yet very active, and knows how to do business. Every thing is done as it should be. Would there were many more like him.

The churches of Hawela and Paauhau have distinguished themselves by their unwonted energy in church building. They have put up framed edifices, and thatched them for the time being, hoping to shingle and board them hereafter, with towers, &c. When I made my tour in August, much of the timber of these churches was still growing; and on my tour in December, we held meetings in them. A foreign carpenter framed and put them up. One was thatched in a week, men and women working, even by moonlight. But I fear it will be a long time before these houses are finished. Churches are in progress at nine other places. I intend to keep the people at work upon them till they get them in church shape, and each furnished with a bell. Nothing tends more to exert a civilizing influence on the people than a decent house of worship. When the several parishes in my field are thus furnished, the next thing will be to have them supplied with native pastors. We need a church extension fund. Had I ten thousand dollars at my disposal, I could manage to get the above churches built. The people are very poor, and need assistance. I shall call for aid from other parts of the Islands, but who, or what church or churches in America will come to our help?

With reference to the religious condition of his field, Mr. Lyons is enabled to say: "On every tour made, I have been permitted to receive some to the churches. I find, on referring to my books, that the whole number received on examination the past year is more than one hundred. I received twenty-seven at one time to one church. The Lord be praised for the manifestation of his Spirit in convincing and converting sinners. Cases of discipline have been comparatively few. Mormonism and Catholicism have showed but little life, though they are not entirely dead. The contributions of the churches for the support of their pastor and for foreign missions have not been materially affected by efforts for building houses of worship."

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Proceedings of other Societies.

Domestic.

PRESBYTERIAN BOARD.

THE twentieth anniversary of this Board was held at the Mission House in New York, May 4. From the Treasurer's report it appears, that the receipts for the year had been, including a small balance, $207,489 33. The payments were $218,520 17, leaving a balance against the treasury of $11,030 84. The following concluding remarks of the annual report present many of the leading facts brought under review.

Two deaths have been recorded among the missionary laborers of the Board during the past year, and the number of cases of failure of health, and the consequent withdrawal from the work, either temporarily or permanently, is greater than in former years. The active force of several of the missions has been weakened by these removals, and the station at Canton has been entirely suspended for some months past, in consequence of war between that people and the British authorities.

In other respects the missionary work has been making most satisfactory progress. The number of missionary laborers sent out, or preparing to go, is nearly as large as that of the previous year, and in either case, it is much larger than the number sent in former years.

Several missions have been commenced under circumstances of promise. The various departments of missionary labor at the older stations, viz. printing, education, distribution of the word of God and other religious books, and especially the preaching of the gospel, have been carried on without material abatement, notwithstanding the diminished force at some of these places. The number of hopeful conversions is not quite so great as that of last year, but the translation of more than a hundred and fifty immortal souls from the deep darkness of heathenism into the glorious light of the gospel of the Son of God, will not be regarded as an achievement of small moment, but one that calls for earnest gratitude to God, by whose grace it has been effected.

The Committee feel, however, that the missionary work is not keeping pace with the calls of divine providence, and they would invite the earnest attention of the General Assembly, and of the churches under its care, to the growing demands of this great cause.

Changes have been brought about in the outward condition of most of the great heathen nations of the earth within a few years, for which there is scarcely any parallel; and, perhaps, there has never been a period in their history when they were in more favorable circumstances to receive the gospel than they are at the present time.

In India, one of the earliest fields occupied by the agents of the Board, the area of missionary labor has been immensely enlarged, and the missionary work might be extended almost indefinitely.

In China, the field has been enlarging itself in almost every direction, and the difficulties now pending at Canton will probably not be terminated without opening up a still wider field for missionary enterprise.

Siam is now presenting her five millions of inhabitants to the claims and sympathies of the Christian church, and no limitation exists to the spread of the gospel there, except what results from the want of a suitable number of agents, and the means of their support.

The light is breaking in upon the dark continent of Africa from almost every direction. There is no portion of the heathen world that has yielded richer fruit in proportion to the amount of missionary labor bestowed, or where there is a more urgent call for the extension of the work.

The Indian tribes of our own country, though comparatively small, are presenting claims upon the sympathy of the church, which are urgent just in proportion to the extremity to which they have been reduced by the overwhelming white population with which they are being surrounded, and by which they are threatened with extermination.

But the Committee have neither the agency nor the pecuniary means at their disposal to meet these solemn exigencies. The funds, at the present, are scarcely sufficient to give efficiency to the agency now on the ground, and unless these are greatly increased, the missionary work must inevitably retrograde.

The Committee would therefore earnestly urge it upon the General Assembly to adopt such measures as will place this great cause on its proper footing before the churches, and thus meet the solemn responsibilities that have been devolved both upon the Assembly and the churches by their great Head.

BAPTIST MISSIONARY UNION.

THE annual meeting of the Union was held in Boston, May 21. The receipts for the year, from all sources, amounted to $111,288 27; of which $98,809 28 were derived from donations and legacies. The expenditures for the same time have been $109,555 19,—leaving a balance against the Union, on the 31st of March, of $37,004 78. The number of missions sustained by the Union is 21, of stations 107, and of out-stations 778. Of the out-stations, 512 were connected with the German mission. The number of laborers sent from this country, including 45 female assistants, 88; and of native laborers, 345; total, 433. There are 312 churches. The number of baptisms reported from the missions the past year is 2,910. Present number of members 21,388.

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Schools reported, more than 100; pupils nearly 3,000. The following condensed abstract will give a general view of the condition of the different missions.

Maulmain Burman Mission.

The work of the Maulmain mission has been devolved on Messrs. Haswell and Bennett, assisted by three native laborers. The native church, in charge of a native preacher, has received eleven members by baptism; present number 145. The native missionary society has contributed rs. 470 for schools and preaching. Aid has also been rendered by the Maulmain Missionary Society and the English church. Four schools have been sustained, numbering more than 150 pupils. In the publication department, 2,062,600 pages have been printed, including new editions of Pilgrim's Progress in Burmese, and the Karen New Testament as far as to Corinthians. The *issues* have exceeded 7,000,000 pages. More than rs. 600 have been received for books sold, chiefly Karen.

Maulmain Karen Mission.

The fifteen churches connected with this mission have 913 members. Seventy-two have been baptized the past year, mostly children of Christians, or members of Christian families. Each of the churches has its pastor. Six of the preachers have been ordained. The theological school, in charge of Dr. Wade, has had 48 pupils; the normal, superintended by Mr. Hibbard, and supported by local contributions, 15. The influence of the retrenchments has been disastrous. Much sorrow and discouragement have spread among the Karens, but the preachers abide steadfast. The contributions of the churches for schools and preachers have amounted to about rs. 350, beside 174 baskets of paddy. Three churches support their pastors unaided. Others support them in part.

Tavoy Mission.

The missionaries have been afflicted with sickness. The usual labors among the Burmese have been continued, but with less encouragement than at some former periods. The Karen churches appear to be advancing generally in knowledge and stability. Though poor, they contribute what they can for the support of their pastors. Several have good chapels. The Association is composed of twenty-three churches. Their meeting in January was well attended. The membership, reported last year, was 1,062. Only four have been received by baptism. The preachers are self-sacrificing, and, in view of the pecuniary embarrassments of the Union, have manifested a spirit worthy of all praise. An interest is reviving in favor of schools.

Shwaygyeen Mission.

Mrs. M. V. Harris died at Shwaygyeen, September 9. Mr. Harris arrived in the United States March 21. The station has been left in charge of Mr. Watrous, of the Burmese department, assisted by native preachers. The present number of churches is ten, (each, with one exception, supplied with a pastor,) with about 900 members. One hundred and twenty have been added by baptism during the year. The preachers, one excepted, look for support to their respective churches. The churches have been visited with wide-spread sickness. Forty-five of the members have died, and some have fallen away.

Toungoo Mission.

Dr. and Mrs. Mason sailed from this country in July. The mission has been in charge of Sau Quala, and Mr. Whitaker from Maulmain. The prospects of the mission have at no time been more encouraging. Churches have been organized at thirty-five of the outstations. Number of baptisms during the year about 600, whole number within three years 2,600. The Karen population embraced within the influence of the mission cannot be less than 20,000. At the last date, four villages had built chapels and asked for teachers. Two Associations have been formed, one embracing only Bghais. At the meeting of the last, 1,600 persons were present, and nearly 100 letters were read. A native Home Missionary Society had contributed rs. 284. In a late tour, Mr. Whitaker baptized 233, organized seven new churches, and stationed ten teachers. "The spirit of inquiry is awake." Schools have been sustained at the 79 out-stations, supported solely by the people. A normal school of 40 pupils has been taught by Mr. Whitaker. A great desire for books has been awakened. An edition of the Karen New Testament, of 2,000 copies, has been taken by the mission. The state of the Burman department is encouraging. Many listen to the gospel with attention and an apparently sincere desire for instruction.

Rangoon Burman Mission.

Dr. Dawson has had the general care of the mission. The native church has been under the pastoral care of Ko En; the average congregation at Sabbath worship about thirty. The churches at Pazoondoung and Kemmendine, from removals and other causes,

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are virtually disbanded. Kambet church numbers about a dozen members. Whole number now registered in the mission, in two churches, 105. Nine have been baptized during the year. No school has been supported by the mission, but two have been sustained by a local female missionary society.

Rangoon Karen department.

The connection of Mr. and Mrs. Vinton with the Union closed in February, and that of Mr. and Mrs. Brayton in September.

The Maubee and Pegu Associations contain forty-five churches. One church has been dismissed to the Henthada Association. Added by baptism within the past year, 150; present number 2,374. There are 600 pupils in thirty-six village schools. Contributions for schools and preaching, rs. 3,687.

Bassein Mission.

Mr. Beecher's connection with the Union was closed in November. The mission premises have been devastated by fire. The Karen churches continue in an encouraging state. Their number is 50, each in charge of a native pastor. Accessions by baptism the past year more than 500, including twenty-nine Pwos and four Burmans. The number of preachers is 62, eight of whom have been ordained. One has died. Five are laboring as missionaries or teachers. Fifteen missionaries were appointed in October. Communicants about 5,000.

Contributions for various purposes, rs. 6,449. The village schools have been well sustained; number of pupils 811. The normal school numbered 30 pupils. The great demand is for books and teachers. A growing interest is apparent in north Bassein. Nuclei of churches are gathering in several places. Thirty-three were baptized at the constituting of a Pwo church, and their number has been nearly doubled within the year.

In the Burman department a church has been gathered. Burmans constitute three-fourths of the population in the Bassein district, and companies of Burmans frequently come to the station, to attend religious worship and ask for books.

Henthada Mission.

The progress of this mission the past year almost rivals that of the neighboring Toungoo mission. The churches have been increased from eight to nineteen, including two Pwo churches and one Burman. The Henthada and Tharrawaddy Association was organized in February, and embraced 18 churches, each supplied with a native preacher, two of whom had been ordained. The number of members is 520; baptized the last year 120. Contributions, native and English, about rs. 1,000. Seven young men have been sent to the eastern mountains. The Burman church numbers six members; and the prospect is hopeful for its increase.

Prome Mission.

The usual religious services have been held in the city, and at five out-stations. Tours have been made in two or three directions, but less extensively than was desirable, on account of the disturbed state of the country. Among the assistants are six ordained preachers, four of whom were ordained the last year. The churches are six in number, with a membership of about 180; 22 baptized within the year. There are some promising inquirers.

Mission to Ava.

Messrs. Kincaid and Dawson again visited the capital early in 1856, and were cordially received by the Government, who urged them to make the city their permanent residence. There is much to encourage evangelical labor in and around Ava. Four converts were baptized on this visit. The church has eight members, under the care of a native pastor.

Arracan Mission.

The principal station, Akyab, is left vacant by death and removal.

Assam Mission.

The boys' school has been closed, and the girls' school is merged in that at Nowgong, under the charge of Miss Bronson. The Nowgong Orphan Institution is also discontinued, in consequence of the small appropriations. One has been baptized at Gowahati and four at Nowgong. The church at the latter station has been much revived. The three churches have 75 members. Extensive tours have been made for the purpose of preaching and distributing tracts.

Mission to the Teloogoos.

The cold season was devoted to missionary journeys, and while one of the mission families kept up the religious exercises at Nellore, the other visited from village to village. A larger number have heard the gospel than in any former year. Two have been added to the church by baptism. Present number, 12.

Mission to Siam.

Treaties have been negotiated, which have operated favorably on the policy of the Siamese towards foreigners. Religious services are maintained on the Sabbath, both in Siam-

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ese and Chinese. The average attendance at the latter is 47. Within the year, the translation of Genesis has been completed and Exodus commenced. Three Siamese have been baptized, five Chinese are candidates, and there are 7 inquirers. The church numbers 32.

Hongkong Mission.

Religious services have been maintained as usual. The congregation has varied from 50 to 100. The church numbers 35. Added by baptism 4, excluded 3, died 1. The three assistants have labored diligently in the city, and they have carried the gospel to distant places also, never before visited. Two of the assistants, while on a tour for tract distribution, were arrested, imprisoned and beaten, and were liberated after an incarceration of nearly four months.

Ningpo Mission.

The retrenchment of funds has made it necessary to reduce the preaching stations from three to one. Services have been held on the Sabbath and frequently on week day evenings. One assistant is laboring constantly at Chusan; the other three, stationed in the vestibule of the church, converse with all passers-by. The church numbers 18. Baptized, one; excluded, one. There are several applicants for baptism. The school has been disbanded. The congregations at Chusan are large and attentive, and there are inquirers and applicants for baptism.

Mission to France.

Mr. Willard and family arrived in this country September 11. An assistant teacher and preacher was ordained June 29. The departure of Mr. Willard was greatly deplored. The poverty of the pastors and the fear that the mission is to be abandoned have had a disheartening influence. Several members have emigrated to America. Liberty of worship is still restricted at some of the stations. On the whole, the work has made progress. There are 6 churches. Baptized 11; added by letter 8; dismissed 2; excluded 3; died 3; present number 281. The work in the south-eastern department is relinquished.

Mission to Germany.

The work in Germany and the neighboring countries has continued to prosper. New stations have been formed, converts have been multiplied, and many additions have been made to the churches. The embarrassments of the Union have served to develop among the German churches the principle of self-support. The number of religious meetings held has increased nearly three-fold. Persecution at some points still prevails.

Ojibwa Mission.

The school has been given up for want of support. The state of the mission is by no means flattering.

Delaware Mission.

At Shawanoe no one is left to sustain the meetings, and none are held. There are good members of the church, but they live far apart, and hence cannot act in concert.

Miss H. H. Morse, formerly of the Siam Mission, has been appointed matron of the school. There are 50 boarding pupils; religious instruction is made prominent. The new buildings are occupied. The school is the means of increasing the attendance on the public worship. None have been baptized; two have died.

Mission to the Cherokees.

The churches in various parts of the nation have been visited. The translation of the book of Joshua is considerably advanced, and Jonah completed. There is a great call for more of the Scriptures in the Cherokee tongue. Many meetings have been held of from two to four days' continuance in various parts of the nation, and much interest has been exhibited in the services. The churches are generally prosperous. There are six churches and seven branches. Baptized 92. The Cherokees propose to build a printing office at their own expense. The prospects of extending the field of labor are encouraging.

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CHURCH.

THE annual report of this Board was presented at the meeting of the Southern Baptist Convention at Louisville, Kentucky, in May. "Balance in the treasury at the beginning of the fiscal year, $4,530 25 — receipts, $31,932 29—making a total of $36,462 62. Expenditures, $33,250 89. Balance on hand, $3,211 73."

The following abstract presents a view of the operations of the Society.

China—Shanghai Mission.

Four missionaries and their wives are located in the city of Shanghai. They are employed with diligence in their work. In no former year has so much of effective influence been put forth, and never before has the prospect been so encouraging. There

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are five day schools, with an attendance of 100, one-half of whom are girls. There are four regular preaching places in the city. Five have been added to the church.

Canton Mission.

The work in this city is conducted by two missionaries, one of whom is unmarried. A temporary interruption is at present suffered by the war between the Chinese and English, but the most cheering indications of success are enjoyed. A reinforcement at this point is demanded.

Africa—Liberian Mission.

This mission extends from Grand Cape Mount on the north, to Cape Palmas on the south, a distance of four or five hundred miles. At different points on the coast, and along the St. Paul's and St. John's rivers, numerous stations have been established, and these are all occupied by colored men. At the different positions are flourishing schools containing about 500 scholars. The tribes in the immediate vicinity of the missions are receiving instructions, and many are obeying the gospel call. About 160 have been baptized since the last meeting of the Convention. From the commencement of the mission in 1846, about *one thousand* have been baptized and united to the churches. The demand for new stations and more missionaries is loud and urgent.

Sierra Leone Mission.

This mission, at the English colony on the coast, is of recent origin. During the last year twenty-nine have been baptized. Here, it is said, important positions are to be found, as thousands of recaptured slaves are accessible, and if brought under the power of the gospel they may become the preachers and teachers of their own tribes all along the coast, and in the interior.

Yoruban Mission.

This mission extends from Lagos, in the Bight of Benin, a city of 10,000 inhabitants, nearly to the city of Illorrin, about 200 miles in the interior. The four cities of Lagos, Abbeokuta, Ijaye, and Ogbomishaw, each containing a population of from 10,000 to 100,000, are at present occupied by eleven missionaries and their assistants. These are engaged in preaching and teaching. Much valuable itinerant labor has been performed by the missionaries, as they have passed from village and town and city, on their numerous preaching excursions. A deep interest has been excited among the people. Seven have been baptized. The Board are organizing for a large reinforcement of this mission.

Recapitulation.

It will be seen that the Board have five missions, twenty-four stations, fifty-seven missionaries and assistant missionaries, and twenty-two day schools, with about 600 scholars.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—Mr. King wrote, April 30, that he was informed the police were on the alert to find out what had been going on with regard to proselytism, and that it is the intention to write to the United States to get him recalled from Greece. He was told they would not be quiet. They had found some letters which Mr. Buel gave to one of his domestics to be destroyed, just before he left for the United States, which had been sold to a shopkeeper, and which, it was pretended, contained "terrible things."

On the 8th of May he wrote again: "In 'The Age' published yesterday, is an article against me, signed by a Greek named *P. I. Kephalas*, like the 'orgies' of Simonides, only much worse, as in this article it is stated, that I enjoin upon my proselytes not to respect any one, '*not even the person of the king;*' and the writer endeavors to implicate me in the attempt, made some time since by a student, (supposed to be a maniac,) to assassinate the king. This is a very serious business, and may prove more serious than anything I have ever met with before." One of the students had been assailed and severely beaten in the street, and he regarded their lives as in danger.

"One would not suppose," he writes, "that a people among whom I have lived for nearly thirty years would believe, or pretend to believe, the story now circulated here, that I have in my house something like the Papal Inquisition. Yet such seems to be the case. The young man who has just been beaten told me, that they cried out in the coffee-

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house, 'Are we to have the things of Spain here?' My situation, I think, has seldom been more critical than at the present moment."

ARMENIANS. — Rev. Messrs. White and Coffing, with their wives, arrived at Aintab, April 1, all in good health.

Mr. Dodd writes, from Smyrna, April 22: "We have not such things to report as many of the stations in this empire. Yet the work here is not without its interest. If we look back over the history of this church for a few years, it is full of encouragement. At the beginning of 1856, the church numbered five members. During 1856, four were added. In 1857, three have already been received, and at our next communion season, May 1, we shall probably receive two more, and there are two other candidates of whom we think well. It is evident that there are very many in Smyrna who are convinced of the truth, but their hearts being yet untouched, they do not confess it. The church is quite active and prayerful, each member laboring with some earnestness, and praying withal for the spread of the truth. In liberality I think they may be an example to many of our churches at home."

"You have heard of the release of Yani Sava. He is *pardoned*, not acquitted. But he may be thankful even for this, unjust though it be, for the authorities were determined not to do anything for him. A *pasha* had done the iniquity, and it could not be reversed; and nothing but the most determined persistence on the part of Lord de Redcliffe, secured even his pardon. Yani has applied for admission to the church here, but for some reasons we wish him to wait a little."

SYRIA.—The annual meeting of the Syria mission was held at Beirut, April 1, to 11. Dr. Van Dyck was designated by the mission to carry forward the translation of the Scriptures, in which Dr. Smith was engaged before his death. Mr. Aiken's connection with Homs was dissolved, and he is to be connected with the Beirut station for the present.

The Lord's supper was administered at B'hamdun in March, when the service was, for the first time there, in the Arabic language. Three females, members of the women's Bible class, were admitted to the church.

NESTORIANS.—A letter from Mr. Coan, dated March 20, announces the death of Harriette M. Stoddard. "On the 25th ult. she sickened of the disease of which her father died, but a few weeks before. Her fever soon assumed a malignant type, and baffled all the skill of her physician, terminating in her death, on the 16th inst., at the age of thirteen years and eight days." She expressed no fear of death, but afforded much consolation to friends, by her sweet submission and patience under the sufferings of her sickness, which were severe, and by her calm trust in Christ.

Respecting the religious interest Mr. Coan writes: "While God has thus visited us with afflictions, his mercies have abounded, and we have been permitted to rejoice over repenting sinners, and to point them to the Lamb of God. Mr. Cochran expresses the hope that not far from twenty in the male seminary have passed from death to life. The interest was quite general, though not universal, in the school. It still continues, but with diminished power. A most delightful work has also been in progress in the female seminary for some weeks past, and we have good hope that several have been converted. The work has been characterized by great stillness and power, the cases have been marked, and the change appears decided in those for whom we have hope." The revival has not extended very much among the villages, but favorable indications were appearing at Geog Tapa.

As to the present attitude of the Persian officials, the letter says: "There have been no new developments of opposition on the part of the government recently. Its agent has left for Tabreez, whether to return or not, is uncertain. But matters have been put in such a train here, that until some orders come from Tehran to the contrary, the masters of villages will not allow schools, or very open evangelical labors. Persecutions have frightened the timid, and there has been a falling off in the attendance upon preaching; but there are little companies to be found, in almost every village, who love to listen to the gospel. The Kaim Makam has been summoned from Tabreez to Tehran, and has left." Ten or twelve schools are in operation, numbering about two hundred and thirty scholars, but they are mostly in places remote from the city, where the people venture, with more impunity, to disregard the wishes of the government. Mr. Coan expresses the strong conviction that their village schools have, in years past, accomplished great good.

AHMEDNUGGUR.—Mr. Barker, of the Khokar station, returned early in April from a sea voyage to the Persian gulf, in the Dakotah; undertaken for the benefit of his health. He hopes to derive much benefit from the

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voyage, which was made very pleasant by the kindness of Captain Barker. He was not only unwearied in his attentions, but "most generously declined receiving any compensation."

AMOY.—In some brief remarks accompanying the "annual tabular view" of the Amoy mission, Mr. Talmage says: "The regular attendants at both of our places of worship on the Sabbath are gradually increasing. The services are conducted as in the churches in our native land, and the audiences are orderly." The average congregation is estimated at three hundred. There are now two schools, specially for the instruction of the children of church members. The theological class is continued. The church has been formally organized by the election of elders and deacons. One of the deacons has been afflicted with the loss of his reason. There is great reason for rejoicing and thanksgiving on account of the general Christian spirit and conduct of the church members. The voluntary contributions, during the year, have amounted to $118 28.

Of the out-stations Mr. Talmage writes: "The little church at Chioh-be has prospered, perhaps more than we could have expected under the persecution and opposition which the Christians have been called to experience at that place. We are happy, however, to record, that the opposition to the gospel there has been gradually subsiding. Towards the close of the year the large doors of the chapel began to be opened on the Sabbath; but the man imprisoned for selling his house to us for a chapel has not yet been liberated. We have had a few cases of church discipline, and one of excommunication at that place. We have continued to assist our English Presbyterian brethren in the care of the church at Peh-chui-ia. This assistance will not probably be needed much longer. During the year twenty-two adults have been baptized there, making the whole number connected with that church forty-seven.

To the church at Amoy thirty members were received during the year, at Chioh-be ten.

CHOCTAWS.—The statistical returns for the last year, of the churches connected with the Choctaw mission, have been received. There are twelve churches. Ninety-seven members were added by profession during the year, and the total present number of members is 1,292. The contributions of these churches to the cause of Foreign missions amounted to $620. There are four other churches in the 'Indian Presbytery' connected with the Presbyterian mission.

DAKOTAS.—Dr. Williamson writes: "Since my return from the meeting of the Board at Newark, two men and two women have been received to the church among the Dakotas. * * The advance in agriculture and building is greater than in religion or letters. Last year, for the first time, the Dakotas of this neighborhood raised more corn and potatoes than they needed for their own consumption during the year. They have sold many bushels of each, and several still have to spare. There are now, in the neighborhood, fifteen Dakota families living in log cabins, and two in framed houses. None of our male members who have wintered in the region now live in tents, and but few of the female members. The cabins consist of a single room, but have one or more glass windows, and most of them a stove, and for comfort are not inferior to similar structures erected by many of the emigrants to new countries."

Home Proceedings.

MEETINGS IN BEHALF OF THE AMERICAN BOARD.

MEETINGS in behalf of the Board were held as usual on 'anniversary week,' in New York and Boston. The meeting in New York was in the church of the Puritans, Union Square, on Friday morning, May 15. The President, Hon. Theodore Frelinghuysen, was in the chair. Dr. Wyckoff, of Albany, offered prayer; Mr. Wood made a statement respecting the operations of the Board; and addresses were made by Rev. Mr. Bushnell, of the Gaboon mission; Rev. Mr. Beckwith, President of Oahu College, Sandwich Islands; Rev. T. D. Hunt, of California; Rev. Dr. Riggs, of Constantinople; Rev. B. Schneider, of Aintab, Turkey; and Rev. Mr. Ganse, of New York.

In Boston, the meeting was in Tremont Temple, Thursday evening, May 28, Hon. William J. Hubbard in the chair. Prayer was offered by Rev. Dr. Peck, Secretary of the Baptist Missionary Union. Dr. Anderson made a statement; the audience several times united in singing during the progress of the meeting; and addresses were delivered by Rev. Messrs. Schneider, Beckwith and Hunt.

EMBARKATION OF MISSIONARIES.

Rev. Amos Abbott and Mrs. Anstice Abbott, of Portsmouth, N. H., sailed from Boston for Bombay on the 12th of June, with four children, to join the Ahmednuggur mission. Mr. and Mrs. Abbott went to the same field of labor, in the service of the Board, in 1834. Mr. Abbott then went as a teacher, and had

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charge of the boys' seminary at Ahmednuggur; at which place he was licensed to preach the gospel in 1843. His health having failed, he returned with his family to the United States in 1847. For the last five years he has been engaged as a city missionary at Portsmouth, and now, having been ordained on the 5th of June, he returns to his former field in India, with his wife and their four youngest children, leaving the two eldest in New England.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.
Portland, 3d cong. ch. m. c. wh. and other dona. cons. WILLIAM C. How an H. M. 70 86
Pownal, Cong. ch. 25 00—95 86
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Alna, Miss M. A. Nelson, 10 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Lebanon Centre, Cong. ch. and so. 25 00
Saco, 1st cong. ch. m. c. 77,58; benev. so. 56,80; 134 38
Wells, 2d cong. ch and so. 8 38—167 76
273 62

The stranger's gift, 20 00
"Ezro Mainensis," 10 00
Bethel, 1st cong. so. 20 00
North Belfast, m. c. 5 00
Orland, Cong. ch. and so. 10 00
Township No. 11, Aroostook co. D. N. R. 10 00—75 00
348 62

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.
Jaffrey, Mrs. Tenney, 7 50
Grafton co. Aux. So. W. W. Russell, Tr.
Haverhill, 1st cong. ch. and so. wh. and other dona. cons. HENRY TOWLE an H. M. 90 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Hollis, Cong. ch. and so. 42 74
Lyndeboro', do. 43 63
Merrimack, do. 81 00
New Boston, Pres. ch. and so. 30 00
Pelham, Gent. 42,50; la. 45,09; m. c. 9,37; 96 96—294 33
Merrimack co. Aux. So. G. Hutchins, Tr.
Loudon, 2d cong. ch. 40 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Exeter, A friend, 10 00
Plaistow and No. Haverhill, Cong. ch. and so. wh. and prev. dona. cons. SAMUEL CARLETON an H. M. 25 00
Salmon Falls, S. N. R. 2 00—37 00
Strafford Conf. of chs. E. J. Lane, Tr.
Sanbornton, Cong. ch. 27 11
495 94

A friend, 5 00
500 94

Legacies.—Greenfield, Miss Mary Holt, wh. cons. FARNUM HOLT an H. M. by Ephraim Holt, Ex'r, 100 00
600 94

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.
St. Johnsbury, South cong. ch. 56 91
Chittenden co. Aux. So. E. A. Fuller, Tr.
Essex, A friend, 2 00
Franklin co. Aux. So. C. F. Safford, Tr.
St. Albans, A friend, to cons. JOSEPH H. BRAINERD an H. M. 100 00
Swanton, Benev. so. and m. c. 20 00—120 00
Orleans co. Aux So. J. M. Wheelock, Tr.
Barton, m. c. 3; A. P. 1; 4 00
Coventry, Cong. ch. and so. 16; m. c. 5; 21 00
Derby, Cong. ch. 10 63
Greensboro', Cong. ch. and so. 16,85; m. c. 11,65; Mrs. C. 7; Mrs. S. 5; Mrs. P. 2,50; 43 00—78 63
Rutland co. Aux. So J. Barrett, Tr.
Castleton, Cong. ch. and so. 222 00
Poultney, do. wh. cons. Rev. CALVIN N. RANSAN an H. M. 50 00
Rutland, m. c. 5 63
W. Rutland, Coll. 10 00—287 63
Washington co. Aux. So. G. W. Scott, Tr.
Barre, JOSIAH WOOD, wh. cons. him an H. M. 100 00
Berlin, Rev. James Hobart, to cons. JAMES H. CHILDS an H. M. 100; Mrs. Hobart, 10; B. Strickland, 8; Rev. T. P. 2; 120 00
Plainfield, Cong. ch. m. c. 7; C. C. F. 1; 8 00
Williamstown, Cong. ch. and so. 31 10—259 10
Windsor co. Aux. So. J. Steele, Tr.
Springfield, Cong. ch. and so. 69,94; m. c. 20,39; 90 33
894 60

Bennington, Cong. ch. m. c. 20 00
Granby, G. A. A. 5 00
Lunenburg, Cong. so. m. c. 23 61
Peru, Miss C. H. H. 4 00—52 61
947 21

Legacies.—Essex, N. Lathrop, by A. J. Watkins, Ex'r, (prev. rec'd 204,26) 43,75; Manchester, Josiah Burten, by James Anderson, 498,75; 542 50
1,489 71

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, Rev. Mr. Hooker's ch. and so. 243; Miss Lucy Bourne, dec'd, 15; 258 00
Harwich, Cong. ch. m. c. 22 00
Truro, Cong. ch. and so. 30 00—310 00
Boston, S. A. Danforth, Agent,
Essex st. ch. and so. gent. and la. 6,408 75
Old South ch. and so. gent. 3,541,25; la. 705,50; s. s. 36; 4,282 85
Mount Vernon ch. and so. gent. and la. 4,116,22; m. c. 98,23; 4,214 45
Central ch. and so. gent. 2,354,67; la. 623; m. c. 77,33; 3,055 00
Park st. ch. and so. gent. 2,025,75; la. 918,20; m. c. 72,28; miss. asso. 70; 3,086 23
Bowdoin st. ch. and so. gent. 1,273; la. 380,85; m. c. 231,65; juv. miss. so. 75; 1,960 50
Salem st. ch. and so. 1,472 50
Shawmut ch. and so. 1,365 19
Pine st. ch. and so. 451; m. c. 49,48: 500 48
Phillips ch. and so. 483 75
Maverick ch. and so. 255 00
United mon. con. Park st. ch. 287 41
Mass. Home miss. so. inc. from Mrs. Osborne's legacy for prop. the gospel among the Ind. of N. America, 77; a friend, 11; do. 5; Mrs. E. H. R. 10; other dona. particulars of wh. have been published, 95; 199 00
27,571 11
Ded. prev. ack. 20,154 93—7,416 18
Berkshire co. Aux. So. H. G. Davis, Tr.
A friend, 25 00
Williamstown, Williams College, m. c. 24 00—49 00

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Brookfield Asso. W. Hyde, Tr.
Barre, A friend, 5 00
Essex co.
Boxford, 1st par. 80 00
Lynn, Central ch. and so. 30 00
Methuen, Cong. so. (of wh. to cons. Mrs. JOSEPHINE B. DAVIS an H. M. 100.) 141 68
Salem, Tab. ch. and so. 376,95; m. c. 15,69; Crombie st. ch. 342; 704 64—956 32
Essex co. North, J. Caldwell, Tr.
Bradford, Cong. ch. and so. 184,13; m c. 135,73; to cons. Miss SARAH KIMBALL, ANDREW ELLIS and JOSEPH KIMBALL H. M.; Leonard Johnson, 80; Luther Johnson, 10; L. Johnson, 10; wh. cons. Miss PRISCILLA J. JOHNSON an H. M.; a widow's thank off'g, 15; 434 86
Linebrook, m. c. 10 00
Newburyport, Mr. Campbell's so. 54,37; m. c. 47,63; Rev. Dr. Emerson, 12; 114 00—558 86
Essex co. South, C. M. Richardson, Tr.
Beverly, Washington st. ch. and so. gent. and la. 94; m. c. 70; wh. and prev. dona. cons. Mrs. EZRA ELLINGWOOD and BENJAMIN BRIANT H. M. 164 00
Essex, 1st cong. ch. and so. wh. and other dona. cons. DAVID CHOATE an H. M. 83 21
Hamilton, Cong. ch. and so. 94 00
Salem, Howard st. ch. 20 00—361 21
Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, C. Merriam, 253 26
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Amherst, L. H. 5 00
Cummington, Village ch. 28 46
Easthampton, 1st ch. male benev. so. 47,90; fem. do. 37,03; 84 93
Enfield, A lady, 1 61
Greenwich, Cong. ch. and so. 59 00
Hadley, 1st ch. m. c. 75,33; gen. benev. so. 76,44; wh. cons. Mrs. SARAH W. PARSONS, of Sivas, Turkey, an H. M. 151 77
Haydenville, Coll. 20 00
Northampton, 1st ch. m. c. 139,95; Edwards ch. m. c. 49,14; Mrs. C. M. W. 2; 191 09
Whately, 1st ch. 34 40—576 26
Harmony conf. of chs. W. C. Capron, Tr.
Douglas, m. c. 4,52; an indiv. 78c.; 5 30
Millbury, Cong. ch. and so. 53,06; m. c. 11,74; 64 80
Milford, 1st cong. ch. 21 35—91 45
Middlesex North and vic. C. Lawrence, Tr.
Littleton, Cong. ch. and so. 30 20
Westford, do. 5 50—35 70
Middlesex South.
Framingham, Hollis evan. ch. and so. 174; m. c. 102; (of wh. to cons. BENJAMIN F. WILSON an H. M. 100;) 276 00
Holliston, Cong. ch. and so. (of wh. for the Jews 1,70,) 59 82—335 82
Middlesex co.
Burlington, m. c. 2 76
Cambridge, Mrs. J. A. Whipple, 20; la. miss. sew. cir. 26; 46 00
Charlestown, 1st ch. and so. 33 00
East Cambridge, Evan. ch. m. c. 12 57
Lowell, John st. cong. ch. 101; Kirk st. ch. 144,46; High st. ch. 53,07; 298 53
Malden, Trin. so. m. c. 45 58
Medford, Joseph James, 100; Mystic ch. and so. 75,31; 175 31
Newton Corner, R. L. Day, 50 00
South Reading, B. Yale, 10; cong. so. 94,48; 104 48
Stoneham, Cong. ch. and so. 40 00
Wilmington, Cong. ch. and so. 92,37; m. c. 21,80; fem. miss so. 35,83; to cons. Rev. SAMUEL H. TOLMAN and Mrs. MARY J. TOLMAN, H. M. 150 00—958 23

Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Brookline, A friend, 2 50
Roxbury, Eliot ch. and so. gent. 16; m. c. 72,28; la. 1,32; Vine st. ch. m. c. 26,74; 116 34
So. Dedham, Cong. ch. 13 00
West Medway, Charlotte Slocombe, to cons. Mrs. CLEOPATRA K. FARRINGTON, of Lawrence, Kansas, an H. M. 100; cong. ch. 23,50; 123 50
West Roxbury, South evan. ch. m. c. 30 17—285 51
Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, 1st cong. ch. 215 00
Middleboro', 1st cong. ch. 97; Central do. 94,25; m. c. 61,52; 252 77
Rochester, La. miss. so. wh. and prev. dona. cons. Miss DICRA STURTEVANT an H. M. 42,75; m. c. 15,25; 58 00—525 77
Palestine Miss. So. E. Alden, Tr.
Bridgewater, Scotland par. m. c. 10 00
Easton, Cong. ch. and so. m. c. to cons. Rev. LYMAN WHITE an H. M. 50 00
So. Abington, Cong. ch. and so. 40 00
Quincy, Evan. cong. so. la. miss so. 7 75—107 75
Pilgrim Aux. So. J. Robbins, Tr.
Plymouth, 3d ch. and so. of the Pilgrimage, 123 00
Taunton and vic.
Attleboro', Rev. S. B. Morley and lady, to cons. Rev. CHARLES D. LATHROP an H. M. 50 00
Seekonk, Mrs. D. Fitts, 10 00—60 00
Worcester co. North, C. Sanderson, Tr.
Gardner, 1st cong. ch. m. c. 12 00
Templeton, A friend, 5 00—17 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Berlin, Cong. ch. and so. m. c. 25 00
Worcester, A friend, 10 00—35 00
Andover, South ch. 353,47; m. c. 62,53; 416 00
Chelsea, Winnisimmet cong. so. 51 10—467 10

7,112 24

Legacies.—Conway, William Avery, by Maria H. Avery, Ex'r, 140 00

7,252 24

CONNECTICUT.

Fairfield co. East, Rev. L. M. Shepard, Tr.
Sherman, La. miss. so. 3 00
Fairfield co. West, C. Marvin, Tr.
Greenwich, 1st cong. ch. wh. and prev. dona. cons. SAMUEL FERRIS an H. M. 25 00
Hartford co. Aux. So. A. W. Butler, Tr.
Hartford, Centre ch. m. c. 10 12
Hartland, West, L. Merrill, 10; Mrs. Merrill, 20; 30 00
Poquonock, 2 10—42 22
Hartford co. South, H. S. Ward, Tr.
Westfield, A friend, 5 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
South Cornwall, Miss Marietta Pierce, 50 00
New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, United m. c. 28,70; 3d cong. ch. m. c. 22; South ch. m. c. 10; J. N. W. 5; 65 70
New Haven co. East, F. T. Jarman, Tr.
Fair Haven, Centre ch. 35 00
North Guilford, Cong. ch. 40 00—75 00
New Haven co. West, A. Townsend, Tr.
Middlebury, 42 38
Seymour, 12 00
Wolcott, 10 00—64 38

330 30

A friend, to cons. Rev. JAMES T. HYDE, of Hartford, an H. M. 50 00

380 30

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Blue Mountain, R. D. ch. 5 00
Brooklyn, 1st R. D. ch. 162 10

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Coeymans, R. D. ch. wh. and prev. dona. cons. Rev. H. B. GARDNER an H. M. 13 50
Coxsackie, 1st R. D. ch. m. c. 30; 2d do. 24; 54 00
Elizabethtown, Rev. A. N. K. 10 00
Ellenville, R. D. ch. 105 51
Flushing, R. D. ch. 15,07; Rev. C. L. Van Dyck, 10: 25 07
Gravesend, R. D. ch. 36 66
Hopewell, do. 12 32
Hurly, do. 10 00
Kingston, 1st do. m. c. 142 51
Montgomery, R. D. ch. 186 32
New York, S. V. A. 5 00
North Esopus, R. D. ch. 12 00
Plattskill, do. 12 00
Pompton Plains, do. 68 69
Poughkeepsie, do. 60 00
Rhinebeck, do. 48 49
Saugerties, do. 19 56
Shawangunk, Mrs. Catharine D. Lyons to cons. CYRUS H. BOWERS an H. M. 50 00
Tarrytown, 1st R. D. ch. 23 39
Union Village, R. D. ch. 22 75
Warwick, do. 13 25
West Leyden, do. 3 36—1,101 48

Chautauque co. Aux. So. S. H. Hungerford, Tr.
Sinclairville, m. c. 17 00

Geneva and vic. G. P. Mowry, Agent.
Burdette, Pres. ch. 13 47
Canandaigua, Ontario fem. sem. 30; W. S. H. 13; a lady, 2; 45 00
Fulton, Pres. ch. 111 00
Peltonville, do. 14 00
Romulus, do. 66 00
Waterloo, do. 29 50
Oswego, 1st R. D. ch. 139,90; m. c. 230,47; Dr. and Mrs. Condit, 24; Myron Pardoe, 50; O. J. H. 10; ack. in June Her. as fr. Owego, ——278 97

Monroe co. and vic. E. Ely, Agent.
Honeoye Falls, Pres. ch. 20 00

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. Anson G. Phelps, 3,000; ded. prev. ack. 1,000; H. B. Washburn, 100; Miss Wickham and friends, 10; JOHN C. TUCKER, wh. cons. him an H. M. 150; B. F. Butler, jr. 50; G. D. Phelps, 100; Eli Goodwin, 100; W. G. Bull, 250; Miss Jane Ward, 50; Horace Holden, 100; Rev. Wm. Adams, D. D. to cons. Rev. THOMAS BINNEY of London, Eng., and Rev. I. H. GRANDPIERRE, of Paris, France, H. M. 100; 14th st. pres. ch. 952,38; Brooklyn, Clinton av. cong. ch. 176,91; unknown, 1;) 2,904 27

Oneida co. Aux. So. J. Dana, Tr.
Clinton, Cong. so. 217 18
Holland Patent, Pres. ch. 42 00
New Hartford, do. 41 00
300 18
Ded. disc. 1 00—299 18
4,620 90

Aurora, Pres ch. 50 00
Baiting Hollow, m. c. 1 00
Brighton, Cong. ch. 2 00
Buskirk's Bridge, P. V. N. M. 10 00
Canterbury, Pres. ch. 25 00
Constable, do. 10 00
Essex, A friend, 25 00
Greenport, Pres. ch. m. c. 15 00
Groton, Indiv. in East cong. ch. 2 50
Guilford Centre, Cong. ch. m. c. 8 50
Lowville, Pres. ch. 50 00
Mt. Morris, E. B. 1 00
Sag Harbor, Pres. ch. 100 00
Somers, Pres ch. la. miss. so. 3 00
South Richland, Mrs. J. H. 10 00
Troy, 1st pres. ch. m. c. 50 00
Wading River, Cong. ch. 11 50—374 50
4,995 40

Legacies.— Downsville, Mrs. Phebe Page, by Miss Sarah Downs and R. W. Elmwood, 50; Leyden, N. Kimball, by R. Kimball, 8; Norwich, Chauncey D. Wheeler, wh. cons. Rev. MYRON N. MORRIS of West Hartford, Ct., DUDLEY B. WHEELER of N. Stonington, Ct., and HENRY D. WHEELER of New York city, H. M. 250; Pultneyville, Joseph St. John, by J. Dunlop, 20,66; Waddington, William Commons, by Mrs. James Allison and Richard C. Morse, 100; 428 66
5,424 06

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Bedminster, R. D. ch. 50 00
Bloomingdale, do. 10 00
Boardville, do. 8 50
Boght, do. 20,21; miss. so. 16,05; 36 26
English Neighborhood, R. D. ch. 19 25
Middletown, R. D. ch. 13 50
Reddington, do. 70 00—207 51
Boonton, Pres. ch. 55 09
Elizabeth, 2d do. 412 14
Newark, Central pres. ch. wh. cons. SAMUEL HALSEY an H. M. 100 00
Parsippany, La. rea. and sew. so. 17 00
West Hoboken, 1st pres. ch. 23 00—607 23
814 74

PENNSYLVANIA.

Germantown, Market square pres. ch. 50 00
Northern Liberties, 1st pres. ch. 70; Central pres. ch. 66,17; B. B. Stewart, to cons. W. R. Stewart an H. M. 125; 261 17
Philadelphia, Arch st. pres. ch. Mrs. L. B. 5; Mrs. S. 1; St. Phillips ch. G. R. K. 10; Rev. J. Miller, 10; 26 00
Springville and Dimock, Pres. ch. 2 34
Wattsburg, do. 5 00—344 51

MARYLAND.

Baltimore, Miss S. 5 00

DISTRICT OF COLUMBIA.

Washington, B. F. Larned, U. S. A. 100 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 2d pres. ch. 25; Tab. pres. ch. 10; 3d pres. ch. m. c. 10,28; 45 28
College Hill, Pres. ch. 4,72; young la. of Ohio fem. college, 5; 9 72
Columbus. 2d pres. ch. 6 50
Walnut Hills, Lane sem. ch. (of wh. to cons. Mrs. ELIZABETH TICHENOR an H. M. 100;) 185; m. c. 6; 191 00—252 50
By Rev. S. G. Clark.
Brecksville, 10; Rev. C. B. Stevens, 10; 20 00
Cleveland, 1st pres. ch. 1,50; 2d do. 73,41; H. C. 12; 86 91
Fitchville, 13 00
Monroeville, 7 00
Tallmadge, 16 00—142 91
395 41

Bryan, S. E. B. 4 00
Chatham, 1st cong. ch. 47 00
Johnstown, Rev. E. Garland, 50 00—101 00
496 41

INDIANA.

By G. L. Weed, Tr.
Bloomington, E. B. 10 00
Greenwood, Pres. ch. 7 00—17 00
Covington, Mrs. H. 5 00
22 00

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ILLINOIS.

By G. L. Weed, Tr.		
Alton, Pres. ch.	101 00	
Monticello. do.	10 00	
Pinckneyville, m. c.	2 00	—113 00
By Rev. A. Montgomery.		
Crystal Lake, S. S. Gales, to cons. Rev. DARBAL GATES and Rev. Mr. FULLER H. M.	100 00	
Lacon, W. Fenn,	10 00	
Mineral Point, A bal.	5 00	
Naperville, Cong. ch. 10; m. c. 9; H. 1;	20 00	
Ottawa, Cong. ch.	100 00	
Roscoe, do.	3 00	
Granville, Ralph Ware,	50 00	
	288 00	
Ded. disc.	4 95	—283 05
		396 05
Dover, Cong. ch. m. c. 12,28; disc. 20c.	12 08	
Griggsville, 1st cong. ch.	44 53	
Freeport, 1st pres. ch. s. s. for sup. of a native preacher in Nestorian m.	50 00	
Kendall, Pres. ch.	10 00	
Mt. Sterling, N. S. pres. ch.	11 60	
Mt. Vernon, T. C.	1 00	
Quincy, Mrs. M. B.	10 00	
Waverly, Cong. ch. (of wh. to cons. Rev. W. D. SANDS an H. M. 50;)	55 00	—194 21
		590 26

MICHIGAN.

By W. C. Voorhies, Agent.		
Ann Arbor, Pres. ch. m. c.	7 42	
Hanover, Miss E. Page,	10 00	
Unadilla, Rev. D. R. Dixon,	20 00	
Webster, Pres. ch.	41 03	
Ypsilanti, do.	45 43	
	123 88	
Ded. disc.	1 10	—122 78
Niles, J. Borden,		50 00
		172 78
Legacies.—Webster, Abigail Cranson, by S. Kimberly,		10 00
		182 78

WISCONSIN.

By Rev. A. Montgomery.		
Emerald Grove, Cong. ch.	4 00	
Shopere, do.	9 75	—13 75
Lyndon, Cong. ch. and so.	12 55	
Rosendale, do.	47	—13 02
		26 77

IOWA.

Denmark, Cong so.	79 00	
Gilbert, E. Gilbert,	10 00	
Fort des Moines, Central pres. ch. m. c.	10 00	—99 00

MISSOURI.

Bourbonton, E. D.	2 00
Little Osage, M. B. D.	5 00
St. Louis, Trin. cong. ch. (of wh. fr. S. N. Edgell to cons. CHARLES EDGELL an H. M. 100;) 258,60; 1st pres. ch. (of wh. for Micronesian m. 50;) to cons. Mrs. ALMIRA GIDDINGS, ANNA T. J. BULLARD, Rev. W. H. PARLS, Rev. EDMOND WRIGHT and Rev. J. B. TOWNSEND H. M. 345; m. c. 5,60;	609 20
	616 20

GEORGIA.

Savannah, Male and Fem. miss. so. in Indep. pres. ch.	438 78

SOUTH CAROLINA.

Charleston, R. W. B.	6 00

FLORIDA.

Fort Myers, G. S. Loomis, U. S. A.	6 00

KANSAS TERRITORY.

Brown co. J. Dunbar,	10 00

IN FOREIGN LANDS, &c.

Broosa, Armenian sew. circle,	19 16
Bombay, India, Dr. Leith, 50; R. T. Webb, 25; T. J. Kennelly, 15; Capt. Arrow, 12,50; Capt. Hoar, 5; Dr. Craig, 7,50; Dr. Pitman, 5: J. W. 10; J. C. 5; T. G. 2,50; officers of ship Dakota, 12,50;	150 00
Geneva, Switzerland, miss. so.	19 50
England, Mrs. W. C. Gillebrand,	50 00
Madura, India, Dr. Colebrook, 50; R. D. Parker, 100;	150 00
Matilda, C. W., A friend, 4; St. Catharine's, 1st pres. ch. 50;	54 00
Maitland, N. S., Miss G.	2 00
Mt. Zion, Choc. na. ch. and so. 29,40; Pine Ridge, m. c. 92,70; S. Folsom, 10;	132 10
Park Hill, Cher. na. m. c.	39 27
Oroomiah, Persia, m. c. 55; Mr. Theobald and Rev. Mr. T. 24,40;	79 40
Satara, India, m. c.	28 00
	723 43

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	$191 87
NEW HAMPSHIRE,	41 11
VERMONT,	16 50
MASSACHUSETTS,	215 88
CONNECTICUT,	67 05
NEW YORK,	148 98
NEW JERSEY,	7 00
PENNSYLVANIA,	93 00
DELAWARE,	18 64
OHIO,	22 70
INDIANA,	2 00
ILLINOIS,	12 60
MICHIGAN,	3 70
WISCONSIN,	14 00
IOWA,	4 00
LOUISIANA,	1 00
ALABAMA,	4 20
NORTH CAROLINA,	6 15
OREGON TERRITORY,	15 00
IN FOREIGN LANDS, &c.	397 50
	$1,282 88

Donations received in May,	**26,456 66**
Legacies,	**1,221 16**
	$27,676 81
☞ TOTAL from August 1st to May 31st,	**$255,026 58**

DONATIONS FOR THE MISSIONARY PACKET.

RECEIVED IN MAY.

NEW HAMPSHIRE.—Greenfield, Cong. s. s. bal. 1; Haverhill, 1st cong. s. s. 50c.; Milford, cong. s. s. 8,50; New Boston, pres. s. s. 17; New Castle, cong. s. s. 1,45—**28 45.**

MASSACHUSETTS.—A friend, 3,20; N. Bridgewater, Porter s. s. 1; Roxbury, D. M. M. 50c.; Woburn, cong. s. s. bal. 2,10.—**6 80.**

CONNECTICUT.—Bethany, s. s. 2; Clinton, cong. s. s. 4,30.—**6 30.**

NEW YORK.—Buffalo, bal. by H. H. Hale, 2; Newark, pres. s. s. 7,40; Poughkeepsie, pres. s. s. 2,10; Tarrytown, 2d R. D. ch. s. s. 7,67.—**19 17.**

NEW JERSEY.—Elizabeth, T. and Mrs. Haines, 5; Morristown, W. H. T. 1.—**6 00.**

MICHIGAN.—Ann Arbor, pres. s. s. bal. 11c.; cong. s. s. 7,70; Unadilla, Rev. D. R. D. 1.—**8 81.**

OREGON TER.—Forest Grove s. s.—**8 50.**

IN FOREIGN LANDS, &c.—Gaboon, W. A., s. s. 6; Matilda, C. W., s. s. 2; Nestorian m., miss. chil. 5,70; Park Hill, Cher. na. 3.—**16 70.**

Amount received in May,	100 73
Previously acknowledged,	28,055 28
	$ 28,156 01

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American Board of Commissioners for Foreign Missions.

THE DEFICIENCY FUND.

"A gentleman of Boston will give $5,000 to the American Board of Commissioners for Foreign Missions towards liquidating the debt of the Board, hoping that others may make up the full amount; this to be given without any diminution of the annual subscription."—This announcement led to the opening of the *Deficiency Fund* for $36,189 70, the excess in the Board's expenditure over its income in the last three years. It is earnestly hoped that the whole will come in before the 31st of July, which is the close of the present financial year. The case addresses itself to Christians of broad views and large hearts.

The tables of receipts of the Board from the beginning, found on the covers of the Herald for March and April, show that, on the whole, in periods of four years, there has been a regular increase during forty-five years, with but a single exception. There was an increase in the last of these periods, greater than since the year 1839. In the past three years, however, there was a falling off, on the whole, as compared with 1853, of $21,000. The receipt of five thousand dollars, in each of these three years, more than was contributed in the year 1853, (less than two per cent, upon the receipts as they were four years ago,) would have prevented all indebtedness. Such, and only so much, was the actual advance made in the expenditure. And even that small advance brought a debt; to have kept out of which the Board must have retrenched—must have gone backward, instead of forward!

The appropriations for the current financial year are at the rate of $342,000. The actual expenditure of the last financial year, exceeded $330,000. The advance, therefore, is less than four per cent! We pray, 'Thy kingdom come;'—ought we not to pray less, or be prepared to do more?—These few remarks are for such, as suppose the Board is going rashly forward whenever it chances to be in debt. The subject admits of ample illustration, but would require more room than the Herald cover affords. The principles governing large missionary societies in their expenditure, need to be more clearly and generally understood in the Christian community.

Missionary House, June, 1857.

LIST OF DONATIONS.

Boston, Ms., A friend,	$ 5,000 00
Connecticut, A friend,	1,000 00
Vermont, A friend,	500 00
A Clergyman,	500 00
Saratoga, N. Y., R. H. Walworth,	325 00
Boston, Ms., A lady,	50 00
" " J. O. Chaney,	10 00
Bridgeton, N. J., L. Q. C. Elmer,	30 00
Dorchester, Ms., James Clap,	50 00
New York city, J. Baker,	10 00
Boston, Ms., Mrs. M. E. Temple,	25 00
" " T. S.	10 00
Groton, " Union ch. and so. young la.	30 00
Concord, " Rev. L. H. Angier,	25 00
" " Miss Maria D. Hosmer,	10 00
East Hampton, Ms., Samuel Williston,	200 00
New York city, C. B. Conant,	200 00
Bindge, N. H., J. B. Breed,	10 00
Woodburn, Ill., Cong. ch.	53 00
Albany, N. Y., A friend,	50 00
A Bookseller,	500 00
Boston, Ms., Abner Kingman, 500; Joseph S. Ropes, 100; a lady of Essex st. ch. 50;	650 00
Champlain, N. Y., 1st pres. ch.	85 00
Choctaw na., A missionary,	100 00
Dorchester, Ms., Mrs. R. Blake,	50 00
Fitzwilliam, N. H., Dexter Whittemore,	100 00
Knox Corners, N. Y., John J. Knox,	100 00
Middlebury, Vt., P. Starr,	10 00
Monson, Ms., D. N. Coburn,	10 00
Payson, Ill., A friend,	25 00
" " Rev. C. A. Leach,	10 00
" " E. Seymour,	20 00
" " J. K. Scarborough,	20 00
" " D. E. S.	10 00
Massachusetts, A friend,	15 00
Newark, N. J., William Myer,	50 00
Westernville, N. Y., Pres. ch. 50; Miss S. W. B. 50;	100 00
Bangor, Me., Soc. of Inq. Theo. Seminary,	35 25
Bath, Me., A friend,	500 00
Bennington, Vt., 2d cong. ch.	50 00
Boston, Ms., A friend,	10 00
Cazenovia, N. Y., G. S. Boardman,	50 00
Concord, Ms., Mrs. R. P. D.	100 00
Conway, Ms., Four indiv.	35 00
Fall River, Ms., Dr. Nathan Durfee,	515 00
Hardwick, Vt., Miss U. Stevens,	30 00
Hinesburgh, Vt., Indiv.	15 00
Ipswich, Ms., A friend, (of 1st cong. ch.)	100 00
Hanover, Mich., Miss Eliza Page,	12 00
Indiana, K.	10 00
Marblehead, A friend,	20 00
Massachusetts, A friend,	100 00
Monson, Ms., J. R. Flynt,	20 00
New York city, William E. Dodge, 1,000; Jas. C. Holden, 30; W. M. Halsted, 150; Miss I. Johnson, 10;	1,190 00
Pine Ridge, Choc. Na., A friend,	10 00
Philadelphia, Pa., A medical student, 10; W. L. Hildeburn, 10;	20 00
Roxbury, Ms., A friend,	50 00
Shoreham, Vt., Levi O. Brichard,	10 00
South Hadley Falls, Ms., A friend,	10 00
Springfield, Ms., Chas. Merriam,	500 00
St. Johnsbury, Vt., H. F.	100 00
Tuscaloosa, Ala., "Two friends,"	100 00
Unknown, C.	50 00
Ware, Ms., O. Sage, 100; Abner Hitchcock, 10;	110 00
Poughkeepsie, N. Y., Rev. T. S. Wickes,	20 00
South Orange, N. J., D. J. Sprague,	10 00
Williamstown, Ms., J. R. Crane,	10 00
Astoria, N. Y., E. J. Woolsey,	500 00
Barre, Ms., La. benev. so.	20 00
Bladenburgh, N. J., R. D. ch. private dona. 100; do. 50;	150 00
Boston, Ms., A young lady, 10; Old South ch. la. asso. 25,30;	35 30
Brookline, Ms., A friend,	100 00
Castine, Me., S. Adams,	25 00
Chicago, Ill., John High,	50 00
Delhi, N. Y., Two friends,	10 00
Enfield, Ms., A friend,	25 00
Hinsdale, Ms., L. Payne,	50 00
Irvington, N. Y., J. T. Terry,	250 00
New York city, A member of Mercer st. ch. 200; W. W. Stone, 100; Wm. G. Bull, 100; Alfred C. Post, 100;	500 00

Amount carried over.

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Northampton, Ms., A friend,	379 97
Providence, R. I., J. N. Mason,	20 00
Rockford, Ill., Mrs. A. Thomas,	25 00
Woodbury, Ct., 1st cong. ch.	10 00
Unknown, A friend,	100 00
Albany, N. Y., Geo. C. Treadwell,	200 00
Amherst, N. H., Cong. ch. and so.	100 00
Boston, Ms., A friend,	10 00
Bangor, Me., members of Hammond st. ch.	26 10
Choctaw Na., A friend,	90 00
Castine, Me., Samuel Adams,	100 00
Cleveland, O., Elisha Taylor,	50 00
Chichester, N. H., Rev. Mr. Blanchard.	10 00
Chicago, Ill., W. H. Brown, 200; a friend of the N. E. Cong. ch., Chicago, 50;	250 00
Detroit, Mich., Samuel Pitts, 10; Mrs. Eliza A. Stuart, 100;	110 00
East Bloomfield, N. Y., Josiah Porter,	10 00
Fredericktown, Md., Mrs. John P. Thomson,	15 00
Galena, Ill., Rev. A. Kent,	350 00
Jackson, Mich., M.	10 00
Kalamazoo, Mich., M. Heydenburk, 10; F. W. Curtenius, 10;	20 00
Le Roy, N. Y., Jared E. Wilcox,	10 00
Montrose, Pa., La. Ben. So. of Pres. ch.	10 00
Monroe, Mich., A few friends,	70 00
New Haven, Ct., C. A. Judson,	10 00
Northampton, Ms., Asahel Lyman, 500; Edwards ch., a friend, 200; W. H. S. 50; S. W. H. 10; A. I. L. 10; P. C. 10; indiv. 35;	815 00
New York city, Anson G. Phelps, 600; a lady, 10;	610 00
Ridgefield, Ct., A friend,	20 00
Rutland, Vt., A friend,	36 54
Utica, N. Y., Tea set,	25 00
Waterbury, Ct., Rev. S. W. Magill,	20 00
Under $10, *prev. acknowledged*,	358 35
Since received:	
A Clergyman,	166 00
Andover, Ms., Rev. D. B. Oliphant,	10 00
Beverly, Ms.	2 00
Delavan, Wis., J. S. Officer,	50 00
Gilbert, Iowa, E. G.	2 00
Good Land, Choc. Na., Coll.	125 00
Hampshire co. Ms., A friend,	481 87
Lee, A friend,	10 00
Littleton, Ms., Two friends,	10 00
Northampton, Ms., 1st cong. ch.	222 11
New York city, B. F. Butler, Jr.	25 00
Piermont, N. Y., A friend,	5 00
Smithtown, N. Y., Three friends,	3 00
Springfield, Ms., Miss Harriet Stebbins, dec'd,	1,350 00
Truxton, N. Y., Mrs. L. P. 5; W. B. 5;	10 00
Winchendon, Ms., A friend,	10 00
Windsor, Vt., J. Steele,	25 00
Unknown,	1 00
	$21,827 49

MISSIONARY PHYSICIANS.

Missionary Physicians are needed at Gawar, among the Mountain Nestorians; in the central parts of the Armenian field; in the Madura mission of Southern India; in the Fuh-chau mission in China; and in the Micronesia mission. Physicians of unquestioned piety, sound health, a love for their profession, and a love for souls, are greatly needed in the abovenamed missions under the care of the American Board. Cannot the over-crowded profession furnish the men?

☞ *The Lists of Agents for the Publications, and of Receiving Agents of the Board, are omitted in this number of the Herald. They may be seen on the cover of the January and March numbers.*

HONORARY MEMBERS.

The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person, an Honorary Member of the Board.

MISSIONARY HERALD.

The price of the Herald is *One Dollar*, payable in advance, to those who receive it by *mail*, or those who receive it at the *Missionary House*.

To those who receive it through *agents or carriers*, WITHOUT EXPENSE TO THEMSELVES, the price will be, if IN ADVANCE, *One Dollar and Twenty-five Cents*.

To AGENTS who become responsible for the copies of the Herald distributed by them, and pay for the same in advance, the price will be as follows:

For any number of copies over 50 and under 100, 95 cents.
" " " over 100, 90 cents.

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The JOURNAL OF MISSIONS AND YOUTH'S DAYSPRING, issued monthly, is a family missionary paper, being designed for parents and children; and it will be made up of the best available materials. For a single copy the price is 25 cents a year; but 8 copies, sent to one order, will be furnished for $1; 16 copies, for $2; 24 copies, for $3; 40 copies, $5; and so on for any number of copies. All payments are to be made *in advance*. Those desirous of taking it will please send in their orders addressed to

AUGUSTUS DURANT, *Missionary House, 33 Pemberton Square, Boston.*

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THE

Missionary Herald.

VOL. LIII. AUGUST, 1857. No. 8.

CONTAINING THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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CORRESPONDENCE.

The Corresponding Secretaries of the Board are Rev. RUFUS ANDERSON, Rev. SELAH B. TREAT, Rev. SWAN L. POMROY, and Rev. GEORGE W. WOOD. Letters relating to the Missions and General Concerns of the Board, may be addressed

SECRETARIES OF THE A. B. C. F. M.
Missionary House, 33 Pemberton Square, Boston.

Letters intended for the Corresponding Secretary resident in New York may be addressed
Rev. GEORGE W. WOOD, *Bible House, Astor Place, New York city.*

Donations and letters relating to the Pecuniary Concerns of the Board, (except letters on the subject of the Missionary Herald,) should be addressed
JAMES M. GORDON, *Treasurer of the A. B. C. F. M.*
Missionary House, 33 Pemberton Square, Boston.

Letters relating to the Missionary Herald, Journal of Missions and Youth's Dayspring, and remittances for them, should be addressed
AUGUSTUS DURANT, *Missionary House, 33 Pemberton Square, Boston.*

The following arrangement has been made in the system of General Agencies by the Prudential Committee, with a view to greater efficiency in the organizations for raising funds.

Districts.	District Secretaries.
NORTHERN NEW ENGLAND: Maine, New Hampshire and Vermont,	Rev. WILLIAM WARREN.
MASSACHUSETTS:	Rev. ISAAC R. WORCESTER, Auburndale, Ms.
SOUTHERN NEW ENGLAND: Connecticut and Rhode Island,	Rev. ORSON COWLES, North Haven, Ct.
NEW YORK CITY: New York city, Long Island, River Counties as far as Columbia and Greene, and East Jersey,	[The care of this district is among the duties devolving on Mr. WOOD.]
EASTERN NEW YORK: Delaware, Otsego, Oneida and Lewis Cos. for a Western boundary, including Berkshire Co., in Massachusetts, and Bennington, Rutland, Addison, Chittenden, and Franklin Cos., Vermont,	Rev. J. H. PETTINGELL, 114 State st. Albany, N.Y.
WESTERN NEW YORK: All West of the Eastern District,	Rev. FREDERICK E. CANNON, Geneva, N. Y.
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NOTICE TO COLLECTORS AND DONORS.

The Herald will be sent gratuitously—To every Donor, who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than *ten* dollars: To every Collector, who collects, during the year, not less than *fifteen* dollars: To the Treasurer of every association or society, contributing, during one year, not less than *twenty* dollars: To the pastor or stated supply of every congregation which contributes to the treasury of the Board, through the monthly concert or otherwise. It may be proper to add that the Herald is not sent to the members of the Board, as such, whether corporate, corresponding or honorary.

Persons entitled to the Herald, as subscribers, or gratuitously, according to the foregoing regulations, who do not receive it, are requested to give information of the failure. Persons receiving it, but not entitled to it as subscribers, or gratuitously, are requested to return it.

Those who are entitled to a copy of the Herald gratuitously, can have a copy of the Journal and Dayspring instead, if they prefer it.

A copy of the Annual Report of the Board will be given to every association that contributes *twenty dollars or more*, during the year.

Treasurers of Associations and Auxiliaries are requested to give information respecting the number of gratuitous Heralds and Reports required.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name,—"The American Board of Commissioners for Foreign Missions," should be used; otherwise the intent of the testator may be defeated.

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THE

MISSIONARY HERALD.

VOL. LIII. SEPTEMBER, 1857. No. 9.

American Board of Commissioners for Foreign Missions.

Northern Armenian Mission.—Turkey.

ANNUAL MEETING.

THE Northern Armenian mission held its annual meeting for 1857 at Constantinople, commencing May 19, and closing June 8. The meeting was large. Including Dr. Pratt, from the Southern Armenian mission, there were twenty delegates present. Mr. Jones, Secretary of the Turkish Missions Aid Society, and Mr. Pettingell, District Secretary of the Board for Eastern New York, were also in attendance and took part in the deliberations. Mr. Dwight speaks of this as "the largest, and by far the most interesting annual meeting the mission has ever held." "The wonderful developments of Providence in regard to this land seemed to place us in new and most solemn circumstances. We were called upon to examine fields of labor around us which, hitherto, we had not felt were likely ever to be ours; and prayerfully to ask, in regard to them, 'Lord what wilt thou have us to do?' and I have never been present at any meeting of our body, when I felt so strongly that we were guided by the Holy Spirit, in regard to the great questions we were called upon to discuss and decide."

Important Subjects Considered.

In their general letter the mission use the following language:

We forward the annual reports and the proceedings of the seventeenth annual meeting of this mission with feelings of more than usual anxiety and joy. We are well aware of the magnitude of the questions that have been discussed, and of the important consequences involved in the recommendations we have made. The conclusions reached are those which seem forced upon us by the onward march of God's providence in this empire. Our aim has been, carefully and prayerfully to study that providence, and thus to learn the will of our divine Master. We do not claim that our decisions have been, in all cases, absolutely correct, yet it is a fact worthy of notice, that upon all questions of great importance the mission has been *entirely unanimous.*

The past year has been an interesting and important one to the cause of Christ in this land. The country is recovering from the effects of the late war, and all the nations of the empire seem to have begun a new industrial life, and to be pushing themselves forward to wealth and political power. The idea of the natural equality of men is working into the minds of millions around us, millions who, a few years ago, considered themselves but little better than serfs and slaves. All men are beginning to *demand* their civil and religious rights, and to defend their claims with boldness

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and fixed determination. Nations are thrown from their accustomed lines of thought, and jostled against each other. New ideas are forced upon them, awakening new desires and new purposes.

The Work must be Enlarged.

The relation of these facts to the missionary work is most apparent. When men are thus aroused, as from a long sleep, they naturally come to those who profess to be teachers, asking, as did Pilate of old, but with far more anxiety and feeling, "What is Truth?" You will not be surprised, therefore, when you learn of the *unexampled prosperity* of our work during the past year, nor will you be surprised to find that the most important questions that have been discussed at our meeting have related to the *extension* of our operations, so as to embrace other nations than the one to which we have been especially sent.

The idea was advanced in this meeting, and defended with no small ability, that the time has nearly if not quite come, when we should ask no more missionaries from the Board for the Armenian field, except to maintain the footholds already gained;—that we must soon begin to look upon *our* work for the Armenians as finished, and must turn ourselves to the greater work of evangelizing the other nations of the empire, leaving the completion of the work among Armenians to the Protestant churches and communities already formed. This thought is certainly a noble one; and whether we shall be able to realize it as soon as some of the most sanguine of our number anticipate or not, it still presents the point at which we should ever aim. God grant that the time may soon come when the reformed and converted Armenian church shall join with American missionaries in laboring for the conversion of the benighted millions of this mighty empire!

Location of Missionaries.

The mission recommended that Mr. Dunmore should leave Kharpoot and go, for the present, to Constantinople, to have charge of the Turkish class in the Bebek seminary. Mr. Allen of Trebizond, and Mr. Wheeler, are to occupy Kharpoot. Mr. Winchester, in view of the state of his health, is to select his own location, but is expected to go for the present either to Trebizond or Baghchejuk. Yozgat is to be made a station and occupied by Mr. Ball, as soon as Mr. Morse can take his place at Cesarea.

An 'exceedingly pleasant part' of the religious services of the annual meeting were in connection with the ordination of Dr. Jewett, of Sivas. "Members of the Free Church of Scotland, the Established Church of England, Independents of England, Lutherans, Presbyterians and Congregationalists were present, and participated in the exercises. All present were highly gratified."

STATION REPORTS.

A BRIEF abstract of the reports from the several stations, presented at the meeting, will interest those who are watching the progress of the great work which the Lord is doing in connection with this mission.

Constantinople.

The missionaries gratefully recognize the goodness of God, in that death was not permitted during the past year, to remove any of their number. Mr. Riggs is still absent for the recovery of his health, but Mr. Dwight has returned, able to resume his former labors. Mr. Clark, formerly of Arabkir, is now connected with the Bebek seminary. Mr. Hamlin gives instruction in the theological department. Mr. Peabody, from Erzroom, reached Constantinople in July, on his way to America, but such was the pressure of labors on the brethren, that he cheerfully consented to remain during the autumn and winter and bear a portion of the burden. He has charge of the colporters and book distribution, and has shared with others in the labors of preaching. Recently he has consented to remain another year.

The number of missionaries at this station, including Mr. Riggs, is now nine; of native helpers at the station and out-stations, five; of native pastors, three, viz., at Pera, Rodosto and Broosa; and of colporters, eight. There are also, at this and the out-stations, nine common schools in successful operation.

Labors in the City

The various portions of the city in which missionary labor has been performed are mentioned by their different names. Scutari

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has been occupied most of the year, the services on the Sabbath having been usually conducted by students from the theological class in Bebek. The congregation has been small. The demands of Ballat and Samatia being considered more urgent than those of Scutari, it has now been decided to leave the latter for the present and occupy the two former. In Ballat, opposite Hass Keuy, a chapel has been rented, and regular preaching services are held twice on every Sabbath. "The attendance thus far has been gratifying, gradually increasing and averaging between 30 and 60."

"Mr. Trowbridge has been designated to commence missionary work at Samatia. There are already in that locality 50 or 60 Protestants, and an interesting state of religious inquiry in the community, which is not confined to the Armenians."

"At Hass Keuy, the congregation has been slightly diminished by the withdrawal of a few, who now attend the services at Ballat. Mr. Goodell has preached in Turkish every Sabbath afternoon, while the morning service has been under the charge of pastor Simon," who has been the pastor of both the Pera and the Hass Keuy churches. At Yeni Kapoo the missionary work is encouraging and prosperous. "Last fall the chapel was too small to accommodate the increasing congregation. It has been enlarged so as now to seat nearly 300 persons. Probably no congregation in the mission is so diversified. New faces are seen every Sabbath, and both Greeks and Turks are continually coming to hear the word."

"The average attendance at all these places of worship in Constantinople during the year has been 427." The number of additions to the churches was 37, and of excommunications 3, making the present number of members 190.

During the past year, Mr. Schauffler has been laboring specially for the spiritual interests of the Mohammedans. It was previously "well known that the Scriptures were in circulation among them; and that many read in secret, and were convinced of the truth of Christianity. But great caution was considered necessary." "One year has seen great changes. Converted Mussulmans now 'preach the faith which once they destroyed.' No secrecy is now necessary in circulating the Scriptures. The Bible is sold openly, and the purchasers are sometimes Imâms and Softas."

"Numerous incidents have occurred during the year indicating a deep current of social and religious changes, and betraying every where the hand of Divine Providence." Some of these incidents are mentioned in the report, but cannot be included in this abstract. The native brethren, it is said, manifest a readiness to make increasing efforts for the support of their own church and educational institutions. The number of Bibles, and of other books and tracts distributed, is increasing from year to year, and the report states: "It has been a source of regret to the publishing committee, as it will be to all interested in the mission, that with all their efforts they are unable to supply the increasing demand for books. Many valuable works, called for from every station, are now entirely out of print; and we are in debt, and obliged to curtail present operations for want of funds."

Out-stations.

At *Adrianople*, the report states, "We have only a colporter. Religious exercises are conducted on the Sabbath, and much interest is manifested in religious truth. The brethren there are very earnest in their applications for a missionary, and one has been asked from the Board, to supply the demand." "At *Rodosto*, Pastor Mugurdich continues his labors. This out-station has been recently the scene of a severe persecution, but through the agency of the English embassy all is now quiet, and it is hoped the authors of the disturbances may some of them be brought to justice. One result of the persecution has been to call the attention of the Armenian community in all the region to the progress which Protestant principles are making in the country. It has occasioned warm discussion, both in private circles and through the medium of the press. During the year, five new members have been received to the church, now numbering sixteen."

At *Billedjuk*, a village about 60 miles south-east of Broosa, one native helper and one colporter are employed. "The importance of that field demands a more efficient agency, and as soon as a suitable person can be obtained, a preacher will be sent there."

A colporter was sent recently to *Bandeman*. He met with opposition at first, and was ordered by the authorities to leave; but he has since received from the Pasha an order for his protection and has returned. This place has been visited several times by students of the seminary and is considered important, as it has now weekly communication with the capital by steamer.

"*Broosa* continues a prosperous out-station. Pastor Stepan still labors there, aided by one colporter. The church has evinced a

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most commendable spirit of benevolence." Six individuals have united with this church during the year, making the present number thirty.

Bebek Seminary.

Mr. Clark has had the principal charge of this institution most of the year. The design is, as it has ever been, "to train a native agency for meeting the imperative wants of the mission; an agency enlightened and christianized, which may be employed with efficiency for evangelizing and saving the people." A course of study has been adopted, embracing four years in the 'scholastic,' and three in the theological department, which is designed to secure to the pupils a systematic and regular training, while the qualifications required for entering the seminary will have a tendency to raise the character of the common schools of the mission. During vacations, the students are required to sustain themselves by their own efforts. "We desire," it is said, "to send forth many as colporters, distributing books, and conversing with and preaching to the people. This instrumentality we highly value as a means of enlightening the community, and practically disciplining our young men for missionary work."

Seven students, in the regular course, received instruction in the theological department the first part of the year. Three others were associated with them in a portion of the course, including a Turkish pupil and a Greek. Mr. Hamlin now has charge of this department, and Mr. Schauffler has assisted in Turkish. As it is "the whole aim to make this institution an exponent of the missionary enterprise," it is the "chief object to impart a great amount of strictly religious instruction, pressing home divine truth continually upon the heart and conscience." "During the entire year there has been a pleasing state of religious feeling and activity. Nine have connected themselves with the church of Christ, and of those who are not members, many give satisfactory evidence that they are the children of God." The progress of the pupils in their studies is said to have been highly encouraging. "Never," says the principal, "have I seen pupils in America apply themselves with more diligence or zeal than have these Armenians."

The average number of students during the year has been forty-five, but the report states: "It has been with great difficulty and trial that we have confined ourselves to such a limited number. Our prayers for more laborers have been signally answered. God has sent promising young men to us in scores. We have been entreated again and again, to receive such. Good material has been urged upon us that we might train it for Christ, but we have been compelled to say to many, 'We cannot receive you;' because the friends of the gospel have not given us the money to buy their bread." Sixty applicants, within the year, were thus rejected, though "with the same board of instruction, and with the present classification of pupils, one hundred could receive instruction in the seminary as easily as fifty." The report dwells upon this painful necessity for turning away those who seek instruction, at a time when "the demands of the field are so imperative and the proportions of the work so great, when the whole missionary movement in the land is assuming such a vast magnitude as to constitute one of the grandest exhibitions the world has ever seen, and when God is providing the very men needed in greater numbers than ever before."

"Every day," it is said, "we are receiving new evidence that God has thoughts of mercy towards the ruling race of this land; that he has truly commenced a wonderful work among them. Though hemmed in by apparently insurmountable difficulties, and exposed to the greatest perils in receiving the gospel, yet the spirit of inquiry, spreading so wonderfully and becoming deeper and more earnest from day to day, surprises us, and fully convinces us that this work is none other than the work of God. We are obviously called upon to put our hands to the work, and one of the means to be used is, plainly, to make better provision for educating young men in this department."

"There are also new fields prospectively opening in European Turkey, and spread out before us for occupation, than which there is no field in the world more promising for Christian effort. Who will go in and possess the land? Where can laborers be found?" But "there is material offered us for cultivation. Numerous applications have we had for admission into our seminary from Bulgarians, Albanians, Wallachians and Servians, but we had no provision for their training, and they could not be received."

Female Boarding School.

Early in the year, two pupils were dismissed from this school in consequence of their improper conduct; two others, of a younger class, were placed for a season in pious native families; one was obliged to

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leave, on account of ill health; and some months after, her sister left, for the same reason; both hoping to return at some future time. Six new pupils have also been admitted, from different places in the Turkish empire, viz: Trebizond, Diarbekir, Rodosto, Hass-keuy, Scutari and Baghchejuk. "The studies pursued have been as heretofore. The first hour of each morning has been devoted to the Bible and the Assembly's Catechism. These hours have been seasons of the deepest interest and solemnity. Much difficulty has been experienced in teaching, from the want of suitable text-books in the modern language." "With the exception of the word of God, no study excites more interest than that of moral science." Each pupil has been required to prepare a composition once in two weeks. Instruction has been given in vocal music, and a part of each afternoon has been devoted to needle-work. "The pupils have established a benevolent society among themselves, of which they have the entire care, selecting their own officers, and spending each Monday evening, after the study hour, in busily plying their needles, while one of their number reads aloud, or all join in singing some of their favorite hymns." They have taken much interest in benevolent operations, especially in efforts for the Morning Star.

In the domestic department, "the pupils have entered into the performance of their duties, in most cases, with a hearty good will, seeming to realize the importance of forming good habits, and desiring to lessen the expense of the establishment. All the house-cleaning, washing, ironing, &c., have been performed by the scholars."

The religious privileges of the school have been the same as during the preceding year. Mr. Goodell has been able to take charge of evening worship, and to exercise a fatherly care over the institution. "Again have we enjoyed the presence of the Holy Spirit," says the teacher, "and it was a season of thrilling interest, when a class of six, who had long seemed near the kingdom, companions in study, of similar ages and capacities, commenced together, as we trust, the new life. One of these was a native of Smyrna, one from Marsovan, one from Diarbekir, and the others from this village (Hass-keuy)."

The school has recently been removed to another dwelling, near the one before occupied; and this change is said to be in many respects beneficial. The chapel is entirely by itself, though upon the school grounds, and but one of the day schools is now accommodated in the school building. This is taught by one of the former graduates, and is attended by a goodly number of children. "The prospects for the coming year are bright."

Smyrna.

The report from this station is brief. "The work has not developed as rapidly as at some other stations, but it is advancing and encouraging." Of the wealthy Armenian community of that commercial city, many are enlightened and persuaded of the truth, beyond the circle of those who confess it; and the number of the latter is increasing. Four were added to the church in 1856, and already, this year, four others have been added. "During the last two months the congregation has increased somewhat, and now averages twenty-five. The church members are prayerful and industrious in spreading the truth, and arrangements have been made for a more effective cultivation of the field by native labor."

Mr. Ladd spent most of the year at Thyatira, where one member has been added to the church. A native preacher has been sent to that place, who it is hoped may become the pastor.

"The church in Smyrna has made a very commendable movement in benevolence. Though there are but four heads of families among them, they give statedly, and by subscription at the monthly concert, 200 piasters per month; which is more than one dollar a month for each male church member. This is in addition to the support of their poor (one of those four families being largely dependent on the others for support) and other charities. None of them are at all wealthy."

Baghchejuk.

This place became the residence of a missionary late in April, 1856. Mr. Parsons reports: "During the past year, the church has increased from eight to twenty, and the Protestant community from twenty to seventy-five adults. The school has increased in the same way, and contains from sixty to eighty pupils. A meeting-house has been built, without expense to the Board, which will accommodate from 350 to 400 persons. Great caution has been exercised in admitting to the community, and still greater in admitting to the church. The people are, with but two or three exceptions, day laborers, dependent for the support of themselves and families upon what they can earn from day to day. But 'the abundance of their joy and their deep poverty have abounded unto the riches of their liberality.'" Only

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twenty-six persons have been in circumstances to give. "Yet they have raised for the support of their preacher and teacher 1,800 piasters, for sending preachers to the neighboring villages 200, for building the meeting-house 7,420, for the poor and the support of public worship 3,450, making in all 12,870 piasters." "One great desire of their hearts, which they always express when coming to the missionary for help, is that they may soon be able to support themselves; and it is no hypocritical longing which is accompanied and backed up by the contribution of nearly 13,000 piasters. Including the government and national taxes, which they have promptly paid, the community has raised the sum of 22,000 piasters, which, considering the circumstances, I venture to say, puts them in the position of a model church and people, one of an Apostolic stamp." "They have sown bountifully, and they have reaped bountifully. They have honored the Lord with their substance, have brought the tithes into the store-house, and the Lord has opened upon them the windows of heaven and poured them out a great blessing."

Out-stations.

"At *Adabazar* the congregation has increased so that the chapel, which will hold, when crowded, about one hundred persons, is quite too small. Several persons give evidence of conversion, and have suffered persecution." The church consists of twenty-one members. The school has at present forty pupils, and "for order, proficiency, and amount of attainment, it deservedly holds the first place among the common schools of the Protestant community." The church has exerted itself for the spiritual good of the villages in its vicinity; and the Protestants of Adabazar, "besides paying promptly the government and national taxes, have given toward the support of their own gospel institutions 2,900 piasters."

At *Nicomedia* there has been progress. The church and community "have paid their debt to their former pastor; and having with unanimity invited B. Seropi to preach for them, they have promptly raised two hundred piasters monthly toward his support. They also pay one hundred piasters a month toward the support of the school. The chapel, on the Sabbath, has often been quite too small for the congregation. The weekly prayer meeting and lecture have been well attended; and a Monday morning prayer meeting, for the special influences of the Spirit, has been sustained during the year.

"The deacon of the church in Baghchejuk has visited, during the year, thirteen villages lying between the gulf of Nicomedia and lake Nice. All these, and those upon the south side of the lake, are Armenian speaking villages, and contain about 4,100 families. There is much encouragement for colporter and missionary labor there." Other places also are mentioned which present inducements for missionary effort; as Koord-beleng, where, 'for some years, there have been rays of light,' and where, recently, Mr. Parsons met with so rude a reception from the enemies of truth, as mentioned in the Herald for June; and Hascal, where "from ten to fifteen persons have become enlightened." In the whole district assigned to that station, Mr. Parsons says he finds "the Armenian-speaking population to be not far from 11,800 families, or, allowing six persons to a family, 70,800 souls; every where inviting to the laborers, and in some places presenting fields already white for the harvest."

Tocat.

Mr. Van Lennep reports, that at this station, "a very decided and marked advance has been made during the year in every department of labor." Needed native helpers have been procured. "Hagop Agha, having previously ceased to be connected with the Sivas station, consented to remove to Tocat, which place he reached with his family about September 1." "Baron Carabed of Angora, also, joined us about the same time for the special purpose of preaching in Turkish. We believe it is owing chiefly to the labors of these two men, aided by the general influence of our small Protestant community, and the activity of the young men in the theological school, that so great a change has taken place in the feelings of all classes of the people towards us. They show themselves friendly on every side, and more and more attend our meetings." "The Priests stand aloof, and seem not to know what to do. Anathemas and excommunications appear to have lost their power, and moreover, the Turkish authorities will not allow them to be used toward members of other communities. Violence has ceased. Many of the people are earnestly inquiring after the truth, and others begin to see it, while some are fully convinced that we preach the truth and nothing but the truth. There is a very general impression among all classes, that evangelical religion is not only making rapid progress, but that it is destined soon to bring over to itself at least all the nominal Christians."

The average Sabbath congregation for the

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year 1856, was 57, but since the first of January it has been 89. "This increase began about the month of October last, and has ever since been steadily advancing. For the present year, our smallest congregation has numbered 75. The numbers present the last three Sabbaths, have been 118, 124, and 125." The Protestant community has also been increasing more rapidly of late, and the school now has 26 pupils. For a few months there has been an interesting state of feeling among the Turks. "Many of them come to the bookstore to inquire about the Christian religion, or to present objections to it. Some purchase the New Testament, or the whole Scriptures. The Turkish teacher in the school is in a highly interesting state of mind."

Theological Class.

The missionary says: "The year now closed, has been one in which more than our highest hopes have been realized respecting the good conduct and intellectual development of the young men in the theological class. An ardent love for their studies, leading, in some cases, to a degree of application injurious to health, has characterized every one of them; but this would have been insufficient, had they not also appeared to grow in grace and in ardent love for the souls of men. Our plan is to train them for the work of preaching the gospel, by disciplining their minds and imparting to them useful knowledge, and at the same time keeping them more or less at work every day, laboring for souls." During vacations, they have been very usefully employed as helpers in various places around Tocat. At the close of the year there were 16 pupils connected with this class, but from a conviction that some changes should be introduced in the plan of conducting it, and for other reasons, the mission, at its annual meeting, concluded to discontinue it for one year.

Out-stations.

Marsovan, formerly a station, has been for the last year an out-station, "being supplied by Pastor Hohannes Der Sahagian, who is reaping the fruits of the self-denying and arduous labors of those who there first sowed the seeds of life." Though the want of a missionary is deeply felt, it is still said "we have great reason to be thankful, and to take courage in view of the progress made there during the past year."

"The progress of Protestantism has been very marked of late. The accessions since January 1, have been about 30; making 120 now connected with the Protestant community. The authorities are friendly, and no open persecution is attempted." There is a growing desire among the people to hear the word. The congregation has steadily increased, so that now the average number present on the Sabbath is about 120, though it frequently rises to 200, and has been as high as 300. "Their place of meeting is altogether too strait for them." The Sabbath school, for old and young, contains from 80 to 100, and the day school is highly promising, bringing together from 70 to 100 children. "The progress of the church, however, has not kept pace with that of the community. There are but four male members, two of whom do not give satisfactory evidences of piety, and six females, one of whom is absent from Marsovan. There are, however, ten males and five females, of whom hope is entertained that they may, ere long, make a public profession of their faith in Christ. Divisions in the community, which have affected the church, have led Pastor Hohannes to abstain from administering the communion, and he does not hope very soon to be able to bring about a change in this respect." Other places are mentioned where "there has been a movement towards Protestantism," where "the people openly profess their faith in Christ," where "it is reported that some thousands of Mussulmans are anxious to be instructed in the Christian religion," or where "the villages are white for the harvest, but we are obliged to let that harvest perish for want of laborers;" and this station report closes thus: "Lord, open the hearts and hands of thy people! Thy Providence, and thy Spirit call on every side, 'Advance'; but thy churches call, as loudly and more imperiously, 'Retrench.' 'Lord! what wilt thou have us to do?'"

Cesarea.

A difficulty between the helpers at this station, in the early part of the year, resulted in the suspension of one, for a time, (though he has since been restored to fellowship,) and the dismission of the other from the service of the missionaries. About the same time the brethren were also greatly tried by the criminal conduct of one church member, in which he was encouraged by another. Both have since confessed their sin. "With these exceptions, none of the members of the church have been left to dishonor their profession. Most afford evidence of growth in knowledge and in grace." Seven persons have been received to the church by profession, and five have been dismissed to other churches. The present membership is 32; 12 males and

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20 females. "The average attendance on the Sabbath services has been 97, at the prayer meeting about 25, at the lecture 45, and at the female prayer meeting 20." The attendance on the Sabbath school, which was organized in November, has been about 70. It is now increasing. "With few exceptions, the whole Protestant community, which now numbers 151, seems much interested in the study of the truth." A lot has been purchased, sufficient for a small church and school-room, and the brethren hope soon to have, what they much need, a suitable place of worship. The people have contributed, or subscribed for this object, upwards of 8,000 piasters ($320).

Two schools have been in operation. The boys' school has been fluctuating, but has increased of late and now numbers 40 scholars. The girls' school has steadily increased from 20 to 40. "Very little has been done the past year in the way of colportage, owing to the want of suitable men. A book stall has been kept open, but few books were sold, until the arrival of the Armeno-Turkish Testament."

The progress of Protestantism is supposed to have been much retarded at Cesarea by the want of native helpers. The bad conduct of a Protestant boy, about fifteen years of age, an unpleasant excitement connected with his case, and his temporary apostasy, had for a time, an unhappy influence. It was reported that nearly all the Protestants had gone back, but after about a month, the lad returned to the missionaries, confessing his sins; and "for the last two months there has been a more rapid increase of numbers."

Out-stations.

"At the time of the last annual report, persecution had checked the opening work at *Yozgat*. All efforts to obtain redress for the persecuted brother have been in vain. Firmans from Constantinople have been of little more use than white paper. But persecution led to discussion, and discussion produced enlightenment and conviction. Many seem to have realized for the first time, that their leaders were blind guides. During the summer we had continued proof of the progress of the work. One confirmed drunkard was brought in, and we trust has become a new man in Christ Jesus." In the autumn, Mr. Ball visited this place, and was much pleased with the change which had occurred. "The brethren were suffering no persecution, and there was the greatest freedom and willingness to converse about the truth. A Protestant community of five houses, was organized at that time, and to these, five more have since been added. Some of the brethren give evidence of piety and are very anxious that a church should be formed. They have repeatedly renewed their entreaties for a missionary." A colporter spent the winter in villages around Yozgat, but has met with many difficulties.

"*Everek*," the report says, "has been occupied as an out-station the past year. One house has been enrolled, and others have manifested more or less interest in the truth. A small school has been kept open, but no scholars came from without. We had thought of withdrawing our helper, but at present prospects are more hopeful. *Talas* and *Evkere* have been occupied a part of the year, but with no definite results. Had we the men to occupy them permanently and efficiently, we might hope to see fruit."

Trebizond.

Mr. Powers having left for the United States, this station has been deprived of the labors of a resident missionary for the greater part of the year. There have been two services in the city on the Sabbath, which were sustained during the summer, mostly by Messrs. Powers, Dwight and Peabody, and at other times by the deacon of the church, with occasional help from the school teacher. The average attendance was thirty-five. Mr. Allen, who now makes the report, states that there have been of late occasional hearers from the Armenian community. "Some of these persons were formerly connected with us and now show a desire to return." Eight persons from the village of Ordo have also attended, when in Trebizond on business. "A weekly prayer meeting has been well sustained by the brethren for nine months past, at their own houses, in rotation; and thus many have heard the truth who would not have come to the chapel. The female members of the church also hold a weekly prayer meeting, which is generally well attended. The monthly concert has been regularly observed and a collection taken at each meeting." A Sabbath school has been formed, conducted wholly by members of the church, in which both parents and children feel much interest. "The mission school has been continued from the first of September to the present time, and beside the attendance of all the Protestant children, some have been gathered from without." There are thirty-two pupils.

"A book store has been kept open during the year, on one of the principal streets of the city, and many Bibles and Testaments,

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and religious book and tracts have been scattered among the people. It is an interesting fact, that a large number of Bibles and Testaments have been purchased by Greeks, and not a few by Turks. This store has also furnished a place for conversations and discussions upon religious topics, which frequently take place in the presence of many listeners." "Quite a number of men, who were formerly interested in the truth, are waking up anew to thought and inquiry, and the Armenian community generally is much more accessible than has been supposed. At Gookla, ten miles from the city, the native helper who keeps the bookstore has held meetings nearly every Sabbath during the year. Twelve persons usually attend the services."

Mr. Allen does not regard the field of which Trebizond is the centre, as by any means a discouraging one, but, on the other hand, thinks "the station has now arrived at such a position that, by a vigorous prosecution of the work, a decided and rapid progress may be made in giving the gospel to the people."

Arabkir.

The report from this station is one of great interest, and somewhat extended extracts from it must be presented. Mr. Clark, who had occupied the place, left for Constantinople at the commencement of the period now under review. "A successor had but just arrived, to whom, after a few brief suggestions, a field of much promise, and of awakened expectation, was committed. A month later, an associate was added, recently arrived from America. To the missionary circle thus brought together on the highlands of the upper Euphrates, from widely separated portions of our native land, the year has been one of temporal, social and spiritual blessing." The territory looking to this station for evangelical influences, extends from north-east to south-west, along the western bank of the river Euphrates, a distance of one hundred and seventy-five miles; embracing also two cities on the eastern bank of the river. Besides the numerous villages, six places are designated as cities. To all these, excepting Kemakh and Erzengan, Arabkir is central and easy of access. The population of the field is believed to be more than 100,000; about equally divided between Armenians and Mussulmans. There are but few Greeks, no Catholics or other ritualist sects, and no Jews in the district. Of the 40,000 nominal Mussulmans, a very large majority are known as Kuzzel-bashes. This missionary field was first occupied in the autumn of 1853, and in the language of the report:

Since that time congregations have been gathered and churches organized in three cities and two villages, all of which now enjoy the stated preaching of the Word. Native helpers proclaim the truth in two other cities, at one of which a congregation of much promise is being gathered, and there, with the divine blessing, another church may be formed at no distant day. One of the five churches has been transferred within the year to the superintendence of Sivas station, and one has but recently been organized. To these churches there have been added, since the last report, seventeen members by profession; and five by letter, who come to us from other mission churches; making the whole present number 57. All the members are without reproach, and are united in love and zeal for the spread of the kingdom of Christ. At all the places where congregations have been gathered, one or more Protestant schools have been opened, in which not less than two hundred and sixty pupils, male and female, are being taught to read the Scriptures in their vernacular language. The majority of the teachers of these schools are members of the churches, and all are exemplary persons and zealous to do good.

During the year, all the cities and many of the villages in our field have been visited by one or both of the missionaries, who have preached the Word, admitted members to the churches, administered the ordinances, solemnized marriages, buried the dead, &c. Frequent tours have also been made through all parts of the field by native colporters, who have proclaimed, alike to nominal Christians and Mohammedans, the only name given under heaven among men, whereby we can be saved. This variety of labor, in so many places, has led to the employment of a large number of native helpers. Twenty-two persons are now laboring, as preachers, teachers

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and colporters, in connection with the station.

The city of Arabkir contains 2,000 houses, or 10,000 inhabitants. The work here, during the year, has been distinguished rather by a general progress and a healthy growth, than by remarkable accessions of numbers or striking incidents. The leaven of the gospel is working throughout the entire Armenian community, dispelling error, disarming prejudice, correcting inconvenient and ruinous customs and habits, and awakening a spirit of inquiry and improvement. The adoration of relics and pictures has so declined that they are being removed from the churches; pilgrimages to Jerusalem and other places have almost, if not entirely, ceased; intemperance has greatly diminished; and the corrupt and ignorant priesthood is falling into neglect and contempt.

Great efforts have been made, by the primates of the Armenian community, to destroy the political identity of the Protestants, by inducing the Turkish authorities to demand taxes of them according to the apportionment made by the Armenians. It has recently been ascertained, that to secure this measure, and to defeat other efforts of the Protestants, four hundred purses, or 200,000 piasters, equal to $8,000, have been expended in bribes; yet the Protestants have secured an independent tax-list, bearing the seals of the Governor and Council. The present political Protestant community of the city is 34 houses. The congregation on the Sabbath has been something more than one hundred. Several meetings, of different kinds, are held during the week, which have been well attended, there being seldom less than fifty present, and often many more. "The native helpers, teachers and colporters employed in the city, were engaged during the winter in systematic visiting from house to house. They generally went two together, spending a long evening in a family, gathered together with their immediate friends and neighbors, in reading portions of Scripture, answering inquiries, and conversing on matters relating to faith and practice, and in devotional exercises, singing and prayer." The number of houses visited in this way, was not less than 150. "The brethren were every where kindly received, and their messages were heard with attention and candor. They express themselves as greatly surprised at the change which has taken place in this respect during the last year. Most of the families visited were found to possess the whole or a part of the Holy Scriptures. Those who were destitute were in many instances induced to supply themselves by purchase."

A stall in the market, most eligibly situated, has been leased for a term of years, and fitted up at a small expense for a depository and the sale of books. This has already become a place of much resort for the discussion of religious topics.

The common schools have continued to be useful and successful. There are seven in the city, five for males and two for females, six of which have been maintained during the entire year. "A third school, for girls of a more advanced age, was commenced near the beginning of the past winter, under the supervision and instruction of the ladies of the mission, assisted by a native woman." In these eight schools there are 175 pupils, one third of whom are girls. The call for a larger number of well instructed native helpers led to the organization, in December, of a theological class, consisting of the preachers, teachers and colporters employed in Arabkir and its vicinity, ten in number. This class continued to meet regularly, three evenings each week, until the middle of March. "The interest continued to the last, and besides the members of the class, all of whom were generally present, other attentive listeners almost always filled the vacant room in the missionary's study."

Out-stations.

The church at *Mashkir*, a large Armenian village very near the east bank of the Euphrates, was formed in 1855, and now numbers eleven members. It has suffered for want of a suitable man who could be sent to them as a preacher. "Recently however, a native of the village, formerly a member of the church at Aleppo, and for two years an acceptable preacher at Arabkir, has been laboring there. The power of prejudice and superstition has been greatly overcome. The priest, though still connected with the old church, is a known friend of the truth, and has successfully introduced several very useful reforms among his people, as the better observance of the Sabbath, and the discontinuance of intemperance. It is hoped that the time is not very distant when this whole village will embrace the gospel."

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The brethren at *Keban Maden* have been called to pass through trials and persecutions; "yet they have remained firm and united, and the little church has been increased from 5 to 11. A young man, a native of the place, a helper of unusual intelligence and promise, has performod the double duties of preacher and teacher, and both the school and congregation have been steadily increasing. A Protestant burying ground—a beautiful spot on the banks of the Euphrates—and a house for a chapel, have been secured."

"The work at the poor but interesting village of *Shepeek*, has been greatly impeded by the impossibility of obtaining a suitable place for religious meetings and a school. The converted priest has held meetings and taught a few children in his own house. A church, consisting of four members besides the priest, (who will be transferred from his connection at Arabkir,) was formed the first day of April last."

Agn (Egin) has continued to be one of the most unproductive places in this field. Still "an effectual entrance has been obtained; a house has been hired in which a preacher and a colporter reside, with their families; and a stall has been obtained in the market, at which some books have been sold, and which is a place where men come to learn of this new way." The brethren there are encouraged by daily indications that the good leaven is at work.

At *Malatia* the work is commencing with great promise. Two colporters went there late in the summer of 1856, and after remaining at a khan a month or two, at length succeeded in hiring a house in the Armenian part of the town. The landlord, about the same time, became an open Protestant, and the house, being favorably situated, has been a place of daily resort for inquirers. "One of the missionaries visited the city in the autumn, and more recently our principal preacher spent three weeks there. He preached to regular congregations of from thirty to fifty on the Sabbath, besides being constantly pressed with apparently sincere inquirers during the week." "We regard Malatia as only second in interest and importance to Arabkir itself."

Kharpoot.

Mr. Dunmore, the one missionary at this station the past year, has been left entirely alone, his wife having been constrained, by the failure of health, to come to the United States. In his report he says: "Until within a few months, no class of the Sultan's subjects has had better protection in Kharpoot than Protestants. But the progress of light and gospel truth had begun so effectually to expose the works of darkness, and to convince men of their evil ways, that Armenians and Turks struck hands, and have exerted themselves to the utmost to crush Protestants and the cause they represent. Violence and the basest calumnies have been resorted to, and not without some present effect. Protestants have been inspired with fear, tied to the whipping-post and beaten, imprisoned and put in chains, and that for no other reason than because they speak the truth, and persuade men to flee from the wrath to come." Still, he thinks very many of the people have become convinced of the wickedness of their ecclesiastics, and though "a people so lamentably ignorant, oppressed and degraded, can scarcely be persuaded to embrace a pure religion unless they can have some tangible evidence that they will be allowed to enjoy their rights without having still heavier burdens laid upon them," yet "a marked change has passed over the whole community within the past year. Multitudes who one year ago were in total darkness, and could not be approached by 'gospel men,' or the gospel in any form, are now secretly inquiring after the truth."

There are two commodious chapels in the city, with attentive audiences on the Sabbath, varying from 40 to 100. Two preaching services and a church prayer meeting have also been sustained during the week; the monthly concert has been well attended, and a Bible-class on the Sabbath, conducted by the missionary, has been regarded as a most interesting and profitable exercise. The number of pupils in two day schools has more than doubled within the year. During a part of the year, a class of twelve men was instructed in theology and exegesis. They are now employed in the city and villages in teaching others the truths of the gospel. A church of ten members, eight males and two females, was formed in October last. Two have since been added, and "there seems to have been a steady growth in grace, and in the knowledge of Christ Jesus among the little band of disciples." The book shop forms an important centre of attraction and influence.

Out-stations.

At *Mezereh*, two native helpers are employed. Between twenty and thirty lads have been gathered into the school, and such has been its prosperity, that the Armenians for a time closed their own school in despair. A preaching service has been sustained on the

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Sabbath for a small audience, and a Sabbath school. Mezereh, being the seat of the Pashalik, is an important centre, and the book shop there is regarded with interest, as an establishment from which books and good influences go forth to all the surrounding country.

"At *Palu*, a city twelve hours from Kharpoot, a native helper has been employed the past year, in preaching the word and in teaching a school of fifteen lads. Although this is a hard field, the fire and the hammer have been brought to bear on the flinty heart with such effect as to call forth frequent anathemas from vartabed and priests."

"*Ischmek*, six hours from Kharpoot, has been supplied by our helper during the past five months, and it is surprising to see what a change has been wrought within this short period." "A small school has been taught; a commodious house has been secured for a chapel and school-room, and the residence of the helper; and a goodly number meet there on the Sabbath, and nearly every evening during the week, for religious inquiry and instruction. A few have declared themselves Protestants, and many others are thoroughly enlightened and are giving themselves to the study of the Word."

At *Chimishgezek*, but little has been done during the past year. "Turks and Armenians have combined to root out the seeds of Protestantism by cruel persecution." At *Chermook*, a large town among the mountains on the south, eighteen hours from Kharpoot, two helpers were laboring during the past winter, among "a people exceedingly bigoted and far removed from civilization;" but they have been constrained to leave. "*Koonkarsh*, a large Armenian town, four hours west from Chermook, has been repeatedly visited by helpers during the year, and an interesting work is in progress at that place, though it has not yet been made an out-station."

"*Haboosi*, an Armenian village four hours from Kharpoot, has recently been made an out-station, after many earnest requests from the people. A room has been secured, but the man has not been found to occupy it permanently, as preacher and teacher. Gospel light has entered there, and a few are enlisted in its defence."

"*Hulvank-keuy* is still groaning under the rod of the oppressor." "The Protestants procured and fitted up a room for chapel and school; but have never been allowed to occupy it. It has been locked up, and the key kept from them, by Kevork Vartabed and his allies."

At the close of his report, Mr. Dunmore speaks of tours he had performed, and of wide openings found for preaching the gospel, and says: "After a pretty thorough canvassing of this field, we are persuaded that, aside from the six out-stations now but partially manned, at least sixteen other villages, towns and cities ought to be occupied at once, and provided with faithful teachers. Instead of the fourteen men now in the employ of the station, forty are needed to meet its wants."

The Region of Erzroom.

It was thought best by the mission in 1856, to remove the laborers from Erzroom, at least for a time, to more promising portions of the Armenian field. Accordingly no missionary has occupied that place the last year, but Mr. Peabody presented a report respecting "the region of Erzroom" at the annual meeting. He had visited Khanoos, where Pastor Simon is located, and found a very interesting state of things there. "I aided," he says, "in organizing a church of nine members. Two have been added since, and one has died in the triumphs of faith. There are others who give evidence of piety." The school is in a flourishing condition, numbering thirty-eight pupils. "The truth is spreading more extensively in Chevirmeh, the pastor's village. Several readers having recently been persuaded that the Word of God is the only fountain of truth, have purchased it, and are now diligently studying it and zealously advocating its doctrines. The work is making progress also in other places. In the village of Haramig, near Chevirmeh, there are four brethren, one of whom is a blind potter, who, in the language of Pastor Simon, 'is preaching Christ with bright faith.' There is, however, much opposition in that village."

Two colporters were employed a part of the year in Khanoos and the neighboring provinces. Pastor Simon, on a visit to his native village, near Moosh, found very much to encourage and to call for labor there, and in other places around. Mr. Peabody writes: "There are now several open Protestants in Moosh, where, a few years since, hostility was so virulent that our native helper was driven from the town, being threatened with the severest punishment if he did not leave the province at once. Pastor Simon has written me repeatedly, begging that we would send a native Protestant preacher to that place. In a recent letter he says: 'The cry comes continually from Moosh, when will a preacher come.' They urge him to go there, but he cannot, as he says, be in two places at once. Now what is to be done for this large and interesting field, already white unto the harvest?"

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In regard to Erzroom itself, Mr. Peabody urges the great importance of again occupying it, in view of "the influence it has exerted on Khanoos, Moosh, Diarbekir, Kharpoot, Arabkir, Sivas and other places, in preparing the way for the great and glorious work now in progress in these cities;" and in view of the influence which a renewed entering upon the work there would have, in strengthening the hands of the Protestants and helping forward the reformation in these places and all the region round about. "The enemy will constantly boast, while Erzroom remains unoccupied, that after a few years, other places will in like manner be abandoned."

CONSTANTINOPLE.

LETTER FROM MR. HAMLIN, MAY 18, 1857.

Exploration of European Turkey.

For many months, European Turkey has been more and more attracting the attention of the missionaries at Constantinople, and of Christians very extensively, as a field for missionary operations which God, in his providence, is plainly calling the American church to enter without delay. Rev. Henry Jones, traveling Secretary of the Turkish Missions Aid Society, who has recently visited many of the missionary stations in Turkey, was requested by his Society, also to visit that part of European Turkey where it is proposed to commence the missionary work; and the brethren of the Constantinople station desired Mr. Hamlin to accompany him, to Adrianople, Philippopolis and the vicinity, and return to the annual meeting of the mission. This he did, and the present letter contains an account of the journeyings and observations of these Christian explorers. The importance and interest of the subject call for the publication of large portions of this communication.

From Constantinople to Adrianople.

They left Constantinople April 27, passed the next day at Rodosto, and reached Adrianople April 30. Mr. Hamlin writes:

Out of Constantinople, this is the most important Armenian centre in Roumelia. It contains from eight to ten thousand Armenians, and a still larger Turkish population. The little church there is hard beset. All "the powers that be" are hostile to it.

Between Rodosto and Adrianople, a distance of seventy-two miles, there is little of missionary interest. The Bulgarian villages are few; but wherever we saw flocks we saw Bulgarian shepherds, and wherever we saw cultivation we saw Bulgarian laborers. They are indeed spread all over Roumelia, as laborers and shepherds, and the industry of the country is in their hands. The land is generally of excellent quality. It lies spread out in beautiful levels, and undulating, gently rising hills. In the neighborhood of villages it is covered with rich fields of grain, but elsewhere, for successive miles, it is roamed over by flocks of sheep, which, however, cannot crop a tithe of the grass. It is a beautiful region, waiting for the taste and intelligence of virtuous industry to make it a paradise.

Adrianople.

The first three days of May were spent at Adrianople, which contains a population of 140,000, "taking the mean of all the estimates given," of whom at least 45,000 are nominal Christians.

The Armenians are divided and dissatisfied. The primates and the clergy are accused of having appropriated to their own use large sums of money, and legacies belonging to the church. About one hundred have moved off to popery; but it was said that had a missionary been residing there they would have preferred Protestantism. Mr. Goodell's last edition of the Armeno-Turkish New Testament sells well among them, and for the last month has equaled the sale of the Bulgarian Testament. Many, on taking it, have said, "What a noble gift this is to our nation. What a disgrace to us that we are indebted to foreigners for it. Where are our patriarchs and bishops? What are they doing for us?" The Armenian field in this direction terminates here, there being not more than one hundred or one hundred and fifty families west of Adrianople.

The Jews here have made great progress in liberal views and feelings, and in general intelligence, since they were

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visited by Messrs. Dwight and Schauffler in 1855. The teacher purchased nine copies of the Turkish Psalms for his school and said, "We all want the Bible in the language we speak!" A very good Protestant sentiment.

The Bulgarians of that City.

Special attention was directed to the Bulgarians. The Greek Archbishop has, in the diocese of Adrianople, about 100,000 souls, whom he calls Greeks; "but half of them, or perhaps more than half, are Bulgarians." The Mohammedan population in the same district is probably more than 150,000, and it is largely of the Turkish race; yet "many thousands and tens of thousands are of Christian origin, and their Islamism is greatly modified by that fact."

As a centre for missionary operations this city must rank next to Constantinople. In and around it are 250,000 souls, and its intercourse is great with other parts of European Turkey, to the east and west and north, besides its close connection with the capital.

The Bulgarians in this diocese are more *Hellenized* than in any place to the west or north. The Greek policy, of substituting the Greek language for the Bulgarian, has produced a decided result in Adrianople. I was assured by Bulgarians, who deplore the fact, that many Bulgarians call themselves Greek, use the Greek language in their families, intermarry with Greeks, and give their children a Greek education. "What else can we do?" said one. "We have no books in our language, and are not allowed to print any for ourselves. We are without a literature, without schools, and, you may say, without a language. Among the Greeks we have all these, and it is for our interest to use them." Not all, however, are of this spirit. Some enlightened and influential Bulgarians in this city, have long been struggling for the recognition of their nationality, as distinct from the Greeks. They have at length one church in which the service is performed in the old Sclavonic, and one school in which Bulgarian is taught by Bulgarian teachers. * * *

The Bulgarian Testament has been largely sold at our bookstore in Adrianople. At present the two books mostly called for are the Bulgarian and Armeno-Turkish Testaments. Bulgarian priests have been known to purchase the Testament with eagerness, and to defend it stoutly, as a good translation, against the violent attacks of Greeks. The great national movement among the Bulgarians, to free themselves from Greek despotism, is gaining ground here. The Sclavonic church and school are fruits of this movement. But it has in view civil rather than religious liberty. "We do not reject the 'dogmata' but the 'tyrannia' of the Greek church," said one, and this would express the feelings of the mass.

From Adrianople to Philippopolis.

On the 4th of May they started for Philippopolis, passing through various "mixed villages of Bulgarians and Mussulmans."

The Greek race disappears entirely from the soil, and the predominant race in numbers is the Bulgarian. So entirely unconscious are the people of the Balkan's being the boundary, that when I spoke of Bulgaria, I was repeatedly corrected by the remark, "You are now in Bulgaria." The soil along our route is of the finest quality, and large villages were occasionally seen on our right and left, with magnificent views of cultivated lands and vast pastures, the snowy Balkan summits bounding the north, and lower ranges of hills the south. The fields, clothed in the highest verdure of spring, gave promise of unsurpassed abundance, and in view of the inspiring scenes before us, we could not forbear exclaiming with the Psalmist, "Thou crownest the year with thy goodness, and thy paths drop fatness. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

The People.

But in the midst of this fertility, we had only to cast the eye upon one of the

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villagers in order to feel that cruel oppression and spiritual darkness are upon the people. In some of the Bulgarian villages, we saw not a window, nor any place for one, in a single house. The country being destitute of forest trees, there is no timber except what is brought from a great distance, and they consequently construct their habitations of the lightest material possible. They are generally of wattle or wicker work, plastered within with mud. A large mud chimney and a door, are the only provisions for ingress and egress. And yet the Bulgarians, in these miserable cottages, are the cleanliest people in the world. Excepting the rice-cultivators, who array themselves expressly for their muddy work, we saw not a ragged Bulgarian between Adrianople and Philippopolis. Their clothes are of home manufacture, coarse, strong, whole and clean. The unembarrassed, humble, kind, respectful bearing of the people, men, women and children, could not fail to attract the attention of the most cursory observer. An impudent laugh, an over-curious gaze, or a rude remark, we did not meet with from old or young. We could hardly affirm this of any ten paces in a Greek or Turkish village.

Philippopolis.

At Philippopolis, they met with a friendly reception from Turkish officials and others. The Armenian bishop received them politely, but "was ill at ease." "He confirmed," Mr. Hamlin writes, "all that we had heard in regard to the Bulgarians; spoke in high terms of their excellent, quiet, peaceable character; and quite as freely of their wrongs and oppressions."

The city probably contains 80,000 or 90,000 inhabitants, more than one-half, perhaps two-thirds, being Bulgarians. The Greek bishop reckons 26,500 families as belonging to his diocese, equal to 132,500 souls. The diocese of Oozoon Jowa, between Philippopolis and Adrianople, has 13,000 families, equal to 65,000 souls. The Mussulman population intermingled with these 200,000, is probably about 100,000, but some authorities would place it lower. It is largely of Bulgarian origin. I often inquired as to the characteristics of this class of Musulmans, and was assured, by respectable men, that very many of them would turn at once to Christianity, were there entire freedom to do so. Would they accept picture worship? I asked. 'Why, they have some strong prejudices on that subject,' was the reply, 'but that is the only obstacle.' When we shall have wrought out the demonstration of religious liberty in European Turkey, we may have, not thousands, but hundreds of thousands of this class crowding to adopt a pure, evangelic Christianity.

The Bulgarians of Philippopolis have not been *Hellenized* like those of Adrianople. They have two large Sclavonic schools, and one church in which the Sclavonic liturgy is performed. There is very little spiritual enlightenment among them, but they would rejoice in our aid in establishing schools and preparing school books. Here, as elsewhere, great interest was expressed in having the whole Bible in the modern tongue. The terrible and grinding oppressions of the Greek clergy were freely commented upon, and the bishop's yoke is felt to be a galling one; but the people, notwithstanding this, are blindly and zealously attached to their church.

Testimony of a Turkish Gentleman.

We had a free conversation with a very intelligent Turkish gentleman about our operations. He was from Constantinople, and said he knew us there by reputation. He rejoiced that we thought of coming to Philippopolis; our work was wholly pleasing to God and most useful to man. We were doing much for Turkey, especially for the rayahs, etc. 'Turkey will never rise,' said he, 'to the level of European civilization, *without foreign aid*, and your aid is of the right kind.' I gathered his meaning to be this: Your religion is true

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and ours is false, but as other Turks were present I could not question him.

He freely gave his testimony to the five points of the Bulgarian character, but said they were treated like sheep. I inquired whether the oppressions of the rice laborers were at all alleviated by the Hatti-Sherif. He screwed his face into various significant grimaces, and at length replied, 'Azajik,' (A little.) 'But,' said he, 'it will come round by-and-by. They know they have the right now to demand wages, and in the end they will get them.' His remark struck the very point where the Hatti-Sherif is of inestimable value. It has awakened the people to a knowledge of their rights, and invited them to claim and contend for them. It will be far better, in the end, that freedom should thus be won, than that it should be bestowed as an unprized gift.

Paulicians.

The travelers found here, to their surprise, "a remnant of that interesting Paulician sect, which arose among the Armenians in the seventh century, and whose missionary zeal, aided by the dispersions of persecution and exile, produced such wonderful results among the Bulgarians." * * * "Centuries of darkness and persecution have passed over them, and dispersed them into various parts of Europe; but they still live, still call themselves Paulicians here, in their ancient head-quarters, but unfortunately have lost their light and love, and taken refuge from Greek oppression under the shadow of Rome." The Romanists are using the foothold which this people give them among the Bulgarians, to extend their operations. "They have already missionaries among them," Mr. Hamlin writes, "at Constantinople, Adrianople, Philippopolis, Monastir, and I know not how many other places."

Having satisfied themselves "that Philippopolis is the centre of a large and interesting Bulgarian and Moslem population, and intimately connected with other important centres, as Adrianople, Sophia, Tatar, Bazarjuk, Kustendil, Uscap, and Monastir," the brethren left on Saturday morning, May 9, on their return to Constantinople.

The Field accessible.

Mr. Hamlin thus presents the results of inquiries and observations, during this interesting and important tour.

1. The field, a part of which we have surveyed, is peculiarly accessible and compact. No long and painful journeys are required to reach any part of it. When we extend our labors into Servia, Bosnia, and Hertzgowina, we can reach them not only from Philippopolis, but from the Danube and the Adriatic; and there is a strong probability that ere long railroads will pass through the central regions. From Bourgas, Adrianople, Philippopolis, Kustendil, Uscup, (Scopia,) Monastir, and Seres, a population of between one and two millions of Bulgarians and Moslems can be approached, and the native agency for evangelizing them directed and controlled.

2. It is a population earnestly calling for the word of God. No unevangelized people ever purchased the Bible with such eagerness as the Bulgarians.

3. Much of the preparatory work is already done. The Bible for the Bulgarians is mostly translated, and is waiting Mr. Riggs's return. The Bible Society is ready for active and efficient measures to circulate it as soon as printed. The great question of freedom of conscience has been worked out for the whole empire. There may be some peculiar difficulties in its application to European Turkey, but we are not to hesitate a moment in claiming it as a principle of universal application. All our missionary experience also goes into this field, and will enable us to advance boldly where, without such experience, we should hesitate or retreat.

The People desire a Change.

4. The Bulgarian population have such a desire for schools, for the cultivation of their own language, and for freedom from Greek despotism, that they will be disposed to receive the assistance which otherwise they might reject. They generally regard the Greek yoke as more insupportable than that of the Turks They are now engaged in a fierce con-

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test on the basis of the Hatti-Sherif for those obvious rights which other nationalities enjoy. But the whole power and influence of the Greek hierarchy, with its immense wealth, and all the pride and political ambition of the Greek race, are pledged against any change. Some minor ameliorations may be obtained, but nothing of permanent and solid value.

Russia will support the Greek clergy with all her influence. Her policy has always been this, and the Bulgarians begin to understand it. Her power has always and uniformly been directed to the interesting problem of producing in Turkey generally, and European Turkey in particular, the greatest possible amount of ignorance, poverty, oppression, and blind, stupid submission. Even the projection of a common road has always been regarded as an *inroad* upon her rights and interests. No commerce, no agriculture, no industry, no western intelligence, no new ideas; these have been the mottos of her diplomacy. Russian consuls and Greek bishops have held the Bulgarians as helots of the rich soil they cultivate. We regard the Bulgarian movement therefore as a hopeless one; and in a missionary view, the great end which it will probably answer will be to dispose the people to accept truth and freedom in Protestantism. Russia and the Greeks are judicially blinded, and given over of God to strong delusions, that they may work out this great result. Should Bulgaria obtain all she demands, she might spurn the gospel. She will not obtain it, and it may prove her salvation.

An expensive Missionary Work demanded.

In regard to the contemplated missionary operations in this portion of the Turkish empire, Mr. Hamlin writes:

5. This will be an expensive mission. It has opened upon us suddenly. It will not require, like the Armenian mission, long years of preparatory labor to open the doors; they are already open. A great and extensive native agency is to be raised up upon the soil, for which the first school and the first school book does not exist. The true missionary principle is to give the gospel, with all its blessings, to each nation in its own spoken language, and to commit the treasure to an educated native ministry. Our whole experience in Western Asia shows, that no one institution can do this, but every central place must be provided with its own schools, and the whole apparatus of a Christian education. Adrianople, Philippopolis, Scopia, Monastir, etc., must be regarded as centres from which is to go forth a native agency, in schools, colportage, and preaching, while a central institution shall be preparing a more thoroughly trained agency, to follow up the work. All this will require a large outlay from the beginning, and the larger it is the more profitable will be the investment.

Difficulties will be met.

And while it will be an expensive, it will doubtless be also a difficult work. There can be no doubt but that the Greek church will raise the fiercest persecution possible. Papal missionaries have entered the land before us. In Adrianople, for example, the Russian, Greek, Austrian, French, Sardinian and Belgian consuls, will of course oppose Protestantism. The English, Prussian and Dutch consuls and consular agents, are all papists, and bound, by their oath of allegiance to the pope, to oppose Protestant missions. The Greek Archbishops are more powerful than the Pashas, and it would be demanding too much of the Turk, to hope that he will hold the balances of justice even against such overpowering influences.

It is to be regretted that Protestant Christianity has so little civil protection in this field. The honest inquirer will often be repelled from the truth, by the formidable array of enemies around him, before he has attained that faith which can subdue kingdoms, and escape the edge of the sword. If any thing is plain,

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as a moral or political duty, it is this: that Turkey, having formally announced the great principles of right and freedom, Protestant Europe should have as many reliable agents to support, as Catholic and Russian Europe has to subvert the application of those principles. But our work is one of faith; and since it does not depend upon consuls and ambassadors, it will not wait for them.

English Co-operation looked for.

In view of the magnitude of the work, as it expands before us, we rejoice in the prospect of its being carried on by the united efforts of English and American Christians. It is a pleasing circumstance, that a Secretary of the Turkish Missions Aid Society was associated with us in the preliminary examination of the field. It is an enterprise which will give new life and power to the missionary cause in all the Christian churches engaged in it. It presents to them a spiritual enterprise, somewhat in accordance with the great enterprises in material advancement upon which business men so eagerly and boldly enter; and it will be more than a telegraphic cable, along which the Christian sympathies of the Anglo-Saxon race will vibrate from shore to shore.

Action of the Mission.

Mr. Hamlin returned, as was designed, in season to report the result of his investigations at the annual meeting of the Northern Armenian mission, thus adding to evidence which was already before the minds of the brethren; and the following resolution was unanimously passed by that meeting respecting this field of labor: "*Resolved*, That the Bulgarian and other Sclavonic races inhabiting European Turkey loudly call for immediate, vigorous missionary efforts, and that both this field and the Mohammedan, being providentially thrown upon the American Board and the American churches, as upon the chosen instrumentality for evangelizing them, are altogether worthy of their most devoted patronage." In a letter addressed to the Prudential Committee, accompanying this and several other resolutions which contemplate a more vigorous prosecution of efforts to which there is now so loud a call, the following language is used, clearly indicating the feeling of those who have seen most of what the Lord is doing in that portion of the world.

"No sooner was the subject laid before the attentive mission—and that 'not in words which man's wisdom teacheth,' but in the plainest, calmest possible terms, bringing simple, unadorned realities to the consciousness of all present—than the conviction substantially expressed in the resolutions was fastened upon every mind. The communication being made, further consideration of the subject was deferred till the next morning; and when it was resumed at that time, as the order of the day, discussion seemed to be needless, almost frivolous." * * * "Mr. Dwight was called upon to lead in prayer; a prayer during which, it is believed, all felt that we were entering into a new stage of our missionary life, that the approaching harvest of our past toils now rose to our sight, and that the gone-by day of smaller things (though great in themselves) now disclosed the divine plan of Him whose matchless wisdom seeth the end from the beginning. It had already been felt, and we feel it now, that we are effectually shut up to progress, unless we are willing, gradually but certainly, to lose what we have gained."

* * "At the next annual meeting of the Board, let none of the facts be overlooked, no conclusion dreaded, no duty shrunk from. Let the voice of God be heard with reverence, his providence adored, his promises trusted, and his commands obeyed; and he will open to us the windows of heaven, and pour us out a blessing, till there be no more room to receive it. Let the churches be forewarned of what is coming; and let us look to God for a fresh baptism upon them." * * "It would indeed cause the boldest faith to stagger, if the opening East should stretch forth her hands to receive the truth, and the favored West should turn away coldly from its millions, asking for the bread of life. But we hope and look for better things. The acceptable year of the Lord, the time to favor Zion has come." * * "Our united and ardent prayer to the great Head of the church is, that the Prudential Committee may be guided, in all the fullness of faith, and of love to Christ and to souls, to the discharge of their entire duty; that the Board may see, 'eye to eye,' the coming day of glory in the East, and gird themselves to the blessed work; and that every disciple of Christ co-operating with the Board, may rise to that degree of self-consecration to the

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blessed Master which will enable him to make, of all he is and has, *one whole burnt-offering* upon the altar of Christ. Then will Christ see of the travail of his soul and be satisfied."

KHARPOOT.

LETTER FROM MR. DUNMORE, APRIL 22, 1857.

Preaching in the Armenian Churches.

THIS letter is of great interest, as indicating in some measure, how wide and open is the field for the preaching of the gospel in portions of the region round about Kharpoot. Mr. Dunmore gives extracts from his journal of a tour for preaching on the plain, which he made in March, accompanied by Bedros, an excellent native helper. In nearly all the places visited he seems to have been invited, or permitted to preach in the Armenian churches, when he was present at any suitable time for doing so. In many places he did thus preach to good congregations, often, according to his estimates, having from 200 to 300 hearers, and twice not less than 1,000. A few extracts must serve to illustrate the general character of the incidents related.

A Church without Pictures.

In the evening (at Tadum village) we went with the crowd to their church, and at the close of their services, I preached from Luke xiii. 24, to an audience of about 300. The church building is of stone and quite neat. Not a picture was visible in it!! The people told us that they did not worship pictures, and had no respect for them; but that one picture of the Virgin was kept by the priests, behind the screen, for sacramental occasions; for, according to the teaching of the fathers, without it the eucharist is invalid. In the evening we had between forty and fifty at our room, for inquiry and discussion. We were kept up so late that I did not rise in the morning in season to go to church, and the people expressed disappointment, saying that they wished and expected me to preach to them again. The priests, even, expressed themselves in like manner.

A friendly Vartabed.

We had determined to spend the Sabbath at Hoeli, a village of about 250 Armenian and 20 Moslem houses. Here we found comfortable quarters and a friendly people. Hohannes Vartabed being there, preached quite an evangelical discourse, in the evening, from Isa. 58th chapter. As Bedros's voice had failed I sent for Krikore, our helper at Mezereh, who came in good season, and the evening was spent in explaining the Word to a company of thirty. Sabbath morning the Vartabed preached again, on the parable of the prodigal son. He preached true repentance; and in the midst of his discourse he turned to me and asked if what he said was not so. About noon he called on me and showed himself friendly, as indeed he ever has done. A great crowd followed him into our stable, and he took occasion before them all, to say that the Bible is the only rule of faith, and that any book whose teaching does not accord with the gospel should be sunk. He is a quiet man, and judging from what I have seen and heard of him, he is the most of a man among the host of Vartabeds in this region. During the Sabbath we had a large number at our lodgings, and Krikore preached to them from morning till night. The Vartabed having left the village, and notice having been given that I would preach in their church that evening, the large building was crowded. There must have been more than a thousand present. I preached to them from Jno. xv. 12, and never preached to a more grateful audience, if we may believe their professions.

Friendly Moslems—An opposing Priest.

We rode about two miles to Hözekteh, a Moslem village of 50 houses. Here ten Turks came to our room, with two Armenians from another village. At the close of a friendly discussion of about three hours, and reading the gospel, their champion—the only one among them who could read—said he was not sufficiently *read* to answer our arguments. He evidently felt the force of the truths

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presented. At no place were we treated with more civility, or listened to with more apparent respect and interest, than here, by Moslems. A ride of four miles brought us to Keghvank, a village containing 100 Moslem and about 50 Armenian houses. At the time for evening prayers we went to their church, and at the close proposed to read the gospel and preach to the people. But one of their three priests declared that he did not receive or recognize the gospel! and ordered the people to leave. Most of them obeyed, while one priest, and a few of his flock who were disposed to listen, remained, and I addressed them a few moments from Matt. xi. 28. After leaving the church we found the people in groups, of from ten to twenty, to whom we had opportunity to speak freely and expose the errors and wickedness of their teachers. Twelve men spent the evening at our lodgings. One of their number is an enlightened young man, and is secretly preaching the Word.

An Out-station taken.

At Haboosi, our host treated us with marked kindness and we were soon made comfortable. At evening I preached in their church, from Acts xvii. 30, to an audience of nearly or quite 1,000; and again the next morning to a full house, from Jno. iv. 20. At the repeated and earnest request of the people, we secured a room here for chapel and school, and promised to send a man to teach them and their children. A ride of about five miles brought us to Mughi, a Kuzzel-bash village of about 80 houses. We soon had 18 men at our room, who were evidently anxious to search the Scriptures, but were deterred by the presence of a bigoted Turk who happened to be there from another village. A ride of about six miles more brought us home, truly grateful for the privilege of preaching the blessed gospel of the Son of God to so many benighted souls. May the seed sown in weakness be accompanied by divine power, and bear fruit an hundred fold.

Nestorian Mission.—Persia.

LETTER FROM MR. PERKINS, MAY 3, 1857.

Interesting Reminiscences.

AFTER nearly twenty-four years of missionary labor among the Nestorians, Mr. Perkins, in this letter, briefly reviews the way in which the Lord has led him and his fellow-laborers, presenting a summary of deeply interesting facts connected with the history of this highly favored mission.

A few weeks will complete the period of twenty-four years since I embarked for the Nestorian field. While most of my early associates have gone to their rest and reward, my beloved companion and myself, who came first and alone to this remote land, are yet spared—a marvel to ourselves, if not "a wonder unto many." Yet more marvelous, however, are the blessed changes which we have been permitted to witness, in this interior portion of dark Asia, during this period of not quite a quarter of a century. It is meet that we occasionally glance back over the way, note some of those changes, and rear an Ebenezer, though in general our motto be, to forget the things that are behind, and press onward to more glorious things to come.

The Nestorian Territory.

The Nestorians, you are aware, number about one hundred thousand souls, and are sparsely scattered over the regions lying between the river Tigris on the west and lake Oroomiah on the east—a geographical area not far from three hundred miles long, in the direction thus indicated, and about two hundred miles wide from north to south—embracing, mostly, some of the most rugged mountain ranges of Koordistan, and many of their yet wilder tribes of the Mussulman faith, who are intermingled with and surround the Nestorians; and on the east, including several very beautiful and fertile Persian plains, the largest of which

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is the district of Oroomiah, the principal scene of our missionary labors as hitherto prosecuted. About one-third of the Nestorians are thus found in Persia, and two-thirds in adjacent Turkish Koordistan.

The People as they were.

When we reached this field, more than twenty years ago, it was dark as the shadow of death. Education was at the lowest ebb among the nominal Christians, hardly a score of men among the whole people being in any good measure intelligent readers, and only a single female able to read at all. They had no printed books, and but very few copies of portions of the Bible in manuscript; and these in their ancient, and, to almost all of them, unknown tongue. Their spoken language, a modern dialect of the Syriac, had never been reduced to writing. Still deeper was their moral degradation, almost every sin of the decalogue being greedily committed, without compunction, or shame on detection. Yet they were perfectly accessible to us and our missionary labors, being far more simple and scriptural in their religious doctrines and practices, and very far less bigoted in their feelings, than any other sect of Oriental Christians; so much so, indeed, that the Nestorians, as we found them, were well entitled to the enviable epithet that had so long been awarded to them by Protestant christendom, viz. *the Protestants of Asia.*

Efforts of the Missionaries—Preaching.

Our efforts were, for several years, limited to the Persian portion of our field, on account of the great insecurity to foreigners in the wild regions of Koordistan — an obstacle more recently in great measure removed, by the favorable political changes that have transpired in those remote parts of the Turkish empire. The grateful changes which have taken place here—to some of which I will briefly allude, to remind you of what we have, with the Lord's help, been enabled to do, are doing now, and desire to do—have been effected under the divine blessing on the oral preaching of the gospel, as the first and paramount instrumentality, as we have ever profoundly regarded it, instituted by God for the conversion and salvation of men, in connection with the important auxiliaries of education and the press. From the outset we commenced oral preaching, in our dwellings and school-room in the first instance, as well as from house to house as we had opportunity, and by the way. After a few years, we were freely permitted, by the Nestorian ecclesiastics and their people, and even urged, to enter their churches as heralds of the gospel. In those churches, we have been allowed to proclaim Christ and him crucified, for almost twenty years, to congregations varying from a score or several scores, up to four hundred.

Schools—Revivals.

Our efforts in education, at first quite limited, in their progress have strikingly illustrated the import of the Prophet's challenge, "Who hath despised the day of small things?"

Our male seminary, now under the sole care of Mr. Cochran, was commenced in January, 1836, with seven small boys, in a cellar; and our female seminary, which has long been under the care of Miss Fisk and Miss Rice, was begun with a less number of small girls, in no better place, in 1838.

In the villages, we began with three village schools in the summer of 1836, which number gradually increased to sixty and seventy in these last years, in two-thirds as many villages, and containing, as their maximum number, about 1,300 pupils.

Of the pupils of the male seminary, there have been 48 who are considered as regular graduates. Of these, forty-two left the seminary hopefully pious. Forty-six others have been in the seminary one, two, or more years, but left it, or died, before completing their course.

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Of these, nineteen were hopefully pious. The number at present in the seminary is fifty-six, about thirty of whom (probably more) are hopefully pious—thus giving a total of those who have been connected with the seminary, of 150, and of those who became hopefully pious, of 91. Hardly any of them were pious when they entered the institution.

There have been educated within our female seminary 103. Of these, about sixty are hopefully pious. The present number of pupils is about 40, of whom about 30 are hopefully pious. There are only three or four individuals, of all who have left the school, and who had been in it as many as two years, who are not *now* considered as pious. The course of study and training in these seminaries has varied from four or five to eight or nine years, according to the age, attainments and other circumstances of the pupils.

Most of the pious young men who have left the male seminary, are now able preachers of the gospel or very competent teachers in our village schools. And the greater part of the pious graduates of the female seminary become the faithful and efficient wives of these missionary helpers.

Seven precious revivals, several of them very marked and powerful visitations of grace, have occurred in our male seminary during the period under review, and several other seasons of special quickening; and eight similar visitations of mercy have been enjoyed in the female seminary. Never, probably, were two institutions more emphatically honored and blessed of heaven, in the cause of Christ, on missionary ground. The English language has been taught but little at any time in these seminaries. The Bible, in the native language, has been the principal text-book used in them, though not to the exclusion of other useful branches of education. The pupils have, in fact, formed daily congregations for the most effective preaching of the gospel.

Increase of Readers.

Under the influence of these seminaries and our village schools, the number of intelligent Nestorian readers, on this side of the mountains, has gradually increased from the score or so of indifferent ones whom we found in the country, to as many hundreds, there being now not much if any less than two thousand readers, many of whom read their Bibles daily at family worship in their dwellings, and far more study and recite from them in Sabbath schools on the Sabbath.

Many children have entered our village schools, and after a time dropped off, before becoming good readers. Some have become good readers, but by laying aside their books for a time, when they became old enough to labor, have forgotten much that they had learned. These last named, and many of the others, are now being gathered into Sabbath schools, and are there rapidly recovering what they had lost.

The Press.

The agency of our *press* has of course been indispensable to furnish reading matter, in a language which had never been reduced to writing when we reached the field. It arrived here with Mr. Breath, and was put in operation, in 1840. It is quite impossible to describe the joy of the Nestorians when that instrument of mercy and of power reached them, the scope and extent of whose beneficent influence they then so little comprehended.

The entire Bible has been translated, and printed in both the ancient and the modern languages, in parallel columns. A separate edition of the New Testament has been printed in the modern Syriac, and we are now beginning to print the Old Testament in the modern language, with references on the margin. The Gospels, and smaller portions of the New Testament, have also been printed. The noble, ancient Syriac, must always be the classical language of the Nestorians, which is the reason of our

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publishing the Scriptures in that language. And the excellent Peschito must not be lost sight of, though our translation of the Old Testament is made from the original Hebrew. The references, as we are now printing them, will be particularly valuable to the Nestorians, who are very fond of studying the Bible and have no Concordance. The expense of printing the Scriptures has been defrayed by the American Bible Society.

We have published many other good books for the Nestorians. We have translated, and printed with the funds of the American Tract Society, the Dairyman's Daughter, the Young Cottager, the Shepherd of Salisbury Plain, Bunyan's Pilgrim's Progress, Baxter's Saint's Rest, Doddridge's Rise and Progress, Scripture Facts, a volume entitled Green Pastures for the Lord's Flock, the Three-fold Cord, Barth's Church History, the Scripture Manual, and several original tracts prepared by members of the mission on practical subjects, viz., Repentance, Faith, the New Birth, the Sabbath, Intemperance, &c., and also, Scripture Question Books.

At the expense of the Board, we have published repeated editions of a hymn book, at present containing more than two hundred of the sweetest and most evangelical hymns in our language, and several school books; as spelling books, geographies, arithmetics, an elaborate Geography of Sacred History, prepared by Mr. Cochran, (making Coleman's the basis;) and recently, an excellent course of theological lectures, left in manuscript by the lamented Mr. Stoddard.

We have also, for more than seven years, published a small monthly periodical, entitled, The 'Rays of Light,' containing, in a brief form, the several departments of religion, education, science, missionary intelligence, juvenile matter, miscellanies and poetry. This has been very useful in our schools and among the people.

Our printing, exclusive of this periodical, amounts in all to 59,400 copies, (volumes,) and 11,769,120 pages. We have thus, by the divine blessing, been enabled to give to the Nestorians an invaluable Christian literature, though still so limited, in a language unwritten when we reached this country.

Our medical brother has, from year to year, given his stated hour daily (often redeemed with difficulty from other pressing duties) to the sick at the dispensary, with very beneficial moral effect on all classes who resort thither, and affording them incalculable bodily relief.

Changes effected.

These various means, but first of all and above all, the oral preaching of the gospel, have wonderfully changed the face of our field, particularly the Persian part of it, where our labors have been mostly performed. There have been precious revivals of religion in villages as well as in our seminaries. Light and intelligence have rapidly increased, and superstitious practices have as rapidly disappeared. Hundreds of pious Nestorians, many of them influential ecclesiastics, are now scattered among the people. In many villages, there are ten, twelve, or more, pious persons, walking in the love of the truth and the order of the gospel, exerting a strong influence on the population of such villages, and forming very bright and fragrant oases over the face of this morally parched but beautiful land. Our labors now partake very largely of the joy of harvest, and such, we anticipate, will be the case in a rapidly increasing progress.

Communion Seasons.

We have not, as yet, formed separate churches in name; but for the last two and a half years, we have admitted pious Nestorians to communion with our mission church, as they have desired it, on careful personal examination of each individual thus admitted — an ordeal

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which is virtually tantamount to publicly professing religion in America. About two hundred have already communed with the mission in this way, and the number is rapidly increasing. Probably from one hundred and fifty to two hundred more, among the whole people, are worthy of a place at the Lord's table. This quiet method is successfully working out the problem of the separation of the precious from the vile, in this land of intolerance, in a searching and effectual manner, and at the same time doing much, by the power of example, to rebuke and reform the flagrant abuses in the observance of this sacred ordinance, as practiced in the native churches. The following is a notice of a recent communion season at Oroomiah, penned by Dr. Wright. "On the 8th inst. (May 1857) we held another of those interesting solemnities, when a portion of the hopefully pious Nestorians unite with us in celebrating the ordinance of the Lord's supper. On this occasion, 36 persons were admitted for the first time. The whole number admitted, to the present time, is 188.* Of this number, 2 are bishops, Mar Yohannan and Mar Elias; 17 are priests; 18 are deacons; and 72 are females. They reside in all parts of the plain of Oroomiah, and in the neighboring districts, and are working, we trust, as good leaven among the mass of the people. The assembly on this occasion was large, filling our chapel to its utmost capacity. Many of those from a distance passed several nights on our premises, so that for some days our houses and yards were thronged. We aim to make these gatherings, as far as possible, seasons of spiritual refreshment to the native brethren, and such they appear really to be."

Mr. Perkins proceeds to speak of the light thus kindled as not only moving the mass of the Nestorians, but as exerting a powerful influence for good on the Mohammedans, saying that on this subject there are facts which it is not expedient now to mention. He refers to the opposition of the jealous government, (not to be wondered at,) which is believed to have turned out rather to the furtherance of the gospel, "imparting decision and stability to our Nestorian friends, and teaching our brethren to endure hardness as good soldiers of Jesus Christ;" to the uniform and still continued kindness of English officials and the English government; and to "crafty French Jesuits and their emissaries, who have thrust themselves into our field, and resorted to almost every species of means, however unscrupulous, to multiply proselytes, but which have not met with great success, and have probably advanced our work rather than retarded it on the whole, by quickening us and the pious Nestorians in the Master's service, and presenting the worthlessness of a corrupt Christianity in contrast with the true."

* There are about a dozen more in Gawar.

Earnest Effort still called for.

The importance of a vigorous prosecution, in the future, of the various departments of the missionary work, is then presented.

We may not, for a moment, think of crippling our seminaries, these model missionary institutions, and efficient nurseries of the church of Christ in this dark land. We may not give up our village schools, which are becoming more and more emphatically preaching centres, as we are able to furnish pious teachers for them from our seminaries. The modification to be desired in regard to them, as fast as it can be effected, is, that every teacher shall give evidence of personal piety, and thus be virtually a preacher as well as a teacher; and to this point they are rapidly tending. We may not, however, repudiate the great good accomplished in former years, through schools taught by persons not hopefully pious, in the lack of better teachers. In a village forty miles from Oroomiah, for instance, there are now five pious young men, who were taught to read the Bible, years ago, in a school in that village, by a teacher who was not then pious; and there are similar facts, to a greater or less extent, in many other villages.

We may not relax the labors of our press; for there is no other agency to

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give to the Nestorians a single printed page; and how can we, at this stage, withhold from them the rich treasures of a Christian literature which we have so successfully begun to open to them?

Our department of native preachers and helpers is becoming one of the most important parts *(perhaps the most important)* in our system of labors. During the past year, we have employed 44 such helpers, a few of whom have been more or less employed in teaching in the villages; but this number by no means includes the mass of our village teachers. Some have itinerated, and many of them have labored as local preachers. The number of these native helpers must still be increased, to carry the gospel to the mass of the Nestorians. Our seminary is furnishing a goodly host of such preachers, at once pious, able, devoted and self-denying. Many of them possess not a little of the unction and holy impress of the sainted Stoddard, their greatly revered teacher. This is both an effective and economical missionary agency. Ten competent native preachers can be supported for the sum which it costs, with rigid economy, to support a single missionary and his family in this field. And that number can perform at least thrice the work of one missionary, if properly superintended.

Mr. Perkins proceeds to say, that missionaries must bear a due proportion to such native agency to render it effective, and presents an earnest call for more missionaries from America; one for Oroomiah, to take the place of the indefatigable Stoddard; one, who has been often called for before, to be associated with Mr. Rhea in Gawar; and at least two for the western side of the mountains. These portions of his letter must be omitted for want of room. He then adds:

Our field is now emphatically white, and a plenteous harvest must at once be gathered or left to fall into the ground —a harvest that is yet to tell gloriously on the salvation of surrounding millions, in these ancient and venerable but now benighted lands. It has ever been a matter of fond anticipation with us, as also with you, to see the Nestorians a *missionary people*, emulating the bright example of their ancestors, in zealously and courageously carrying the gospel to distant lands. Their central position, and many of their natural traits, admirably qualify them for that high agency, when baptized by the Spirit of God. The prospect brightens yearly as our labors advance, and well may we and the churches, long, and pray, and labor, for the speedy coming of that blessed day.

Recent Intelligence.

ARMENIANS. — A letter from Mr. Dodd, dated July 8, announces that he has given up the book magazine at Smyrna, has rented a house in the Armenian quarter of the city, and taken into his employment, as a helper, a young man, "apt to teach," who now preaches there regularly, on the Sabbath, in Armenian. "But few yet attend this service. Being in the very midst of the Armenians, however, it excites attention and curiosity, and we hope will draw in some new hearers." "Our morning service," Mr. Dodd writes, "which is the only one my strength will enable me to conduct on the Sabbath, we still continue in the old Dutch chapel, and in Turkish. The attendance has been steadily increasing for the last few months, and now averages forty. It consists mainly of Armenians, but always includes a few Greeks and Jews, and frequently Mohammedans. There is generally solemn attention to the word, and frequent exhibition of emotion. Nor is this the only indication of the presence of the Spirit of God among us. Our church members are prayerful and zealous in spreading the truth. * * At the communion season in May, two members were received on profession, of whom one was our daughter of seven years; a beautiful exhibition of God's grace in the heart of a child. Last Sabbath, two more were received on profession of faith, one of whom was an old man of seventy; another beautiful exhibition of that same grace in second childhood. At his examination, we were affected to tears at the simplicity and yet the clearness of his experience."

Mr. Morgan writes from Antioch, that he had recently visited Tarsus and Adana. Of the latter place he says: "The condition of the work in Adana is calculated to give great

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pain. There was one addition to the Protestant community during the last year. There are numbers in the city who do not hesitate to declare their conviction of Protestant truth in private, yet from some cause or other will not do so before men. The church, you remember, consists of five members. It is very painful to be obliged to say that they are in a very cold and unsatisfactory state. Thsre is nothing positively bad about any of them, but there is little that is positively good." The teacher of the Adana school has removed to Tarsus. Referring to other places Mr. Morgan writes: "In regard to Kessab, the most important thing to be mentioned is the dismission of Baron Avedis. It has long been evident that he could not remain there separated from his family. It is now eight months since his wife left him. He has naturally felt constant anxiety in regard to his children, and has at last concluded that his duty to them requires that he should seek a situation where he can have them under his influence. He has asked of the church a letter of dismission and recommendation, which they have granted in a very pleasing way. They have also, with our approbation, given a call to Baron Adadour." "The work in Bitias is in a most interesting condition. I hope we shall form a church there in a few weeks;—a glorious event for that mountain!"

SATARA.—Mr. Munger writes, April 23: "Since Mr. Wood's arrival, the work of preaching the gospel has been carried on by us in two distinct places and congregations. I occupy the school house in the city, and think it affords better opportunity for obtaining hearers than the chapel. I always have hearers, though they sometimes tarry only a few minutes, and are succeeded by others who are in equal haste to find some new or old thing. But my audiences on Tuesdays and Fridays are usually interesting, and sometimes very much so. I am much less frequently interrupted than formerly, and discussion is now infrequent. We have need of patience, much patience. The truth does not readily find a way into these Hindoo minds. It is not clearly apprehended. The mind is not greatly interested, and consequently not greatly active in searching out the truth. We want the Holy Spirit to show men their sins, to make them aware of their danger, and of their need of the Physician. Oh! I would go a long way to find a sinner thoroughly awakened to a knowledge of his sinfulness, and concerned to know what he must do to be saved."

MADRAS.—In his report of the press at Madras for the last year, Mr. Hunt speaks of its reduction to a vernacular basis, and expresses his gratification in view of the change. This contemplated reduction was hastened by a sudden demand for workmen in the government press, drawing off the English compositors; and "English printing, except in works requiring both languages, as diglot scriptures, grammars, and our own private work, ceased about the middle of 1856." "The discontinuance of English miscellaneous work, with its incessant demands upon my own time, has enabled me personally to look after vernacular printing, as I never before was able to do." "The Board now has a *missionary* press at Madras, devoted to the publication of God's word, and good books in the languages of the people. May it, and all others under the Board, ever be such."

MADURA MISSION.—Mr. Taylor, of Mandahasalie, in a letter dated May 27, mentions the organization of the "Mandahasalie Christian Sungkum," composed of pastors and delegates from the churches of that station district apparently, now seven in number. The object of this 'Sungkum,' as defined in the 'rules,' is "to seek the good of the churches and the coming of the kingdom of God." "In order to understand how this may best be accomplished, at every quarterly meeting the delegates and pastors are to make reports. These are to give the state of religion in the churches and congregations, including general walk, deficiencies, immoralities, contributions, Christian education, and all like things that may properly come under the notice of such a body. The churches may also ask advice, or it may be given when it appears to be necessary, though unasked. Respecting the organization of new churches, and the selection, instruction and ordination of pastors over the churches, the sungkum shall require information, and perform all acts necessary thereto, or seek to have them performed through the mission. At each quarterly meeting, the records of the churches are to be read, and the fact of their being read noted thereon by the scribe."

The first meeting was at Paraliche. After adjournment, the members remained for an evening meeting, and Mr. Taylor says: "The congregation had their mud church well lighted up and well filled in good season; and after I had baptized five adults, whom the church received to its fellowship, the Lord's supper was administered, with propriety, by the native pastors, Yaserdian and Zilva. The impression made by the whole

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meeting, appeared to be in all respects good, and to give courage and confidence to those concerned."

SANDWICH ISLANDS.—Mr. Smith wrote from Honolulu, May 20: "We are having an unusually interesting state of things in religion, in the city of Honolulu and its suburbs, at this time. We do not yet count a great number of converts, but there is obviously an influence which is drawing Christians together, and a spirit of prayer and supplication, such as has never existed in the foreign community for twenty years; in other words, there has never been a revival among foreign residents here before. My own congregation is greatly revived and increased. The leading men and women in the church are visiting from house to house, and are kindly received by all classes, whether papists, mormons, or infidels. God is in the midst of us, of a truth."

In a letter, dated Honolulu, May 27, Mr. Coan, who had been for some weeks away from his own field, says:

A pleasant state of things existed at Hilo when we left there. The natives attend religious meetings well, and there is an interesting state of feeling among foreign residents. Nearly all attend on the Sabbath, and our evening prayer meetings are full and solemn. Several are reformed in their lives, and some give evidence of the new birth. Our native Sabbath schools are well sustained, and our contributions for the work of the Lord have amounted to some 3,500 dollars during the past year. Over one hundred were admitted to the church during this period, and more than eleven thousand have been gathered in all.

We have engaged carpenters and persons to build a new church edifice at Hilo. They are to commence this summer. The building is to be of stone, 75 feet long, 50 wide, and 20 high, with a tower or steeple; the roof to be covered with zinc. The cost will be over $10,000, probably. Our church has appropriated $400 to the Hawaiian Missionary Society during the past year.

We have a most peaceful and happy community at Hilo. No rioting; stealing and robbery almost unknown; the Sabbath quiet; the laws respected, and all the interests of the people gradually improving. I have never lived in a more quiet and peaceful community.

Home Proceedings.

ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions, will hold its Forty-Eighth Annual Meeting at Providence, Rhode Island, commencing on Tuesday, September 8th, at 4 o'clock, P. M. Rev. Dr. Thompson, of Buffalo, N. Y., is expected to preach the sermon.

EMBARKATION.

DR. H. B. HASKELL, of the Assyria mission, and Mrs. Sarah J. Haskell, from Norwich, Conn., sailed from Boston, July 15, in the Andrew Carney, Capt. Coombs, for Smyrna, on their way to Mosul.

On the 12th of August, Rev. Miron Winslow, of the Madras mission, and Mrs. Ellen A. Winslow, of Boston, Mass., left Boston, in the steamer Europa, for Liverpool, on their way to Madras.

DONATIONS,

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.		
Bridgton, Cong. ch. and so.	4 50	
Falmouth, 2d cong. ch. and so.	33 00	
Minot, by Rev. Mr. Jones,	40 00	
No. Yarmouth, Gent. 16,25; la. 38,46; coll 15.37; m. c. 15,92;	86 00	
Portland, High st. ch. and so. 416,44; fem. miss. so. 62; a mem. of State st. ch. to cons. Rev. HENRY G. STORER of Scarboro' an H. M. 50;	528 44	
Westbrook, 1st par.	3 00	—694 94
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.		
Farmington, Mrs. P. A. dec'd,	1 00	
Weld, m. c.	15 00	—16 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Alna, m. c.	10 00	
Bath, Central ch. m. c. 11; C. Clapp, jr. 10;	21 00	
Damariscotta, I. G. H.	10 00	
N. Edgecomb, Cong. ch. and so. 6,50; Rev. A. Loring, 4,50;	11 00	
Topsham, m. c.	11 00	—63 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, Central ch. 100; 1st cong. ch. and so. 50;	150 00	
Bluehill, Cong. ch.	15 83	
Garland, Cong. ch. and so.	20 00	
Holden, Cong. ch.	17 92	—203 75
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
Wells, 1st cong. ch. and so. 62,50; m. c. 39,85;	102 35	
		1,080 04
Belfast, 1st cong. ch. m. c.	17 00	
Bloomfield, Mrs. D.	1 00	
E. Machias, m. c.	12 00	
Gilead, Mrs. W. Chapman,	5 00	
Maine,	1 00	
Oxford, Cong. ch.	6 00	
South Paris, F. M.	2 00	—44 00
		1,124 04

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.		
Keene, m. c.	4 89	
Roxbury, m. c.	5 00	—9 89
Grafton co. Aux. So. W. W. Russell, Tr.		
Campton, Ch. and so.	10 25	
Hanover, Dartmouth coll. ch.	100 00	
Plymouth, Ch. and so.	21 56	—131 81
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Amherst, Benev. asso.	31 73	

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Greenfield, Cong. ch. and so. 15 00
Lyndeboro', do. do. 3 00
Manchester, 1st cong. ch. and so. (of wh. to cons. DANIEL FARRAR an H. M. 100) 153 34
Mason Centre, Cong. ch. 3 70
Mason Village, do. 16 00
Peterboro' do. 9 75
Milford, Cong. ch. and so. 71 40
So. Merrimack, do. 4 50—308 42
Merrimack co. Aux. So. G. Hutchins, Tr.
Franklin, Cong. ch. and so. 15; m. c. 32,57; 47 57
Rockingham co. Conf. of chs. F. Grant, Tr.
Chester, Cong ch. and so. to cons. WILLIAM GREENOUGH an H. M. 100 00
Exeter, 1st ch. and so. 56 15—156 15
Strafford Conf. of chs. E. J. Lane, Tr.
N. Wolfboro', Rev. S. Merrill, 10; C. E. M. 2; H. G. M. 1; T. L. W. 1; 14 00
Salmon Falls, Cong. ch. and so. 13 94—27 94
Sullivan co. Aux. So. E. L. Goddard, Tr.
Acworth, Cong. ch. 18 00
Claremont, Gent. 53,30; la. 41,32; m. c. 25; 119 62
Cornish, Gent. and la. 35 04
Meriden, Cong. ch. and so. 51,70; m. c. 45,79; deduct am't paid in Dec. by mistake fr. home miss. fund, 43; 54 49—227 15

908 93

Legacies.—Campton, Miss Abigail Clark, by John Clark, Ex'r, 25 00

933 93

VERMONT.

Caledonia co. Aux. So. E. Jewett, Tr.
Danville, Cong. so. 44 00
Hardwick, 2; Mrs. A. S. 2; 4 00
Peacham, Cong. ch. m. c. 5 00
St. Johnsbury, Friends, to cons. CHARLES T. HARVEY, of Marquetto, Mich., an H. M. 150; L. Clark, 50; South cong. ch. m. c. 20,89; 220 89—273 89
Chittenden co. Aux. So. E. A. Fuller, Tr.
Cambridge, 1st cong. ch. and so. 8; Rev. E. Wheelock, 5; 13 00
Hinesburgh, Cong. ch. 45 00—58 00
Franklin co. Aux. So. C. F. Safford, Tr.
Sheldon, Cong. ch. and so. 76 00
Orange co. Aux. So. L. Bacon, Tr.
Bradford, Cong. ch. and so. 47,78; m. c. 17,11; 64 89
Orleans co. Aux So. J. M. Wheelock, Tr.
Brownington, Ch. and so. 15,65; m. c. 9,85; 25 50
Rutland co. Aux. So J. Barrett, Tr.
Fairhaven, C. Reed, 10 00
Rutland, m. c. 15 83
W. Rutland, Coll. 20 00—45 83
Washington co. Aux. So. G. W. Scott, Tr.
Montpelier, La. 43,73; m. c. 11,77; 55 50
Waitsfield, Cong. ch. and so. 19; m. c. 6; 25 00
Worcester, N. Adams, 30 00—110 50
Windsor co. Aux. So. J. Steele, Tr.
Hartford, Cong. ch. and so. which cons. Rev. JOSIAH MERRILL, of Wiscasset, Me. an H. M. 57 50
Norwich, So. cong. ch. and so. 24 00
Windsor, C. Baxter, wh. cons. Mrs. MARY DANA MCWILLIAMS, of Griggsville, Ill. an H. M. 100; Cong. ch. and so. m. c. 105,66; gent. 41,20; la. 40; which and prev. dona. cons. AARON DAMAN and Miss THANKFUL CHAPIN H. M. 286 86
Woodstock, Cong. ch. and so. 53 50—421 86

1,076 47

Bennington, 1st cong. ch. 204; unknown, 10; 214 00

1,290 47

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, A friend, for Armenian m. 2 00
So. Dennis, Cong. ch. 42 00—44 00
Berkshire co. Aux. So. H. G. Davis and J. Sedgwick, Trs.
Curtisville, Cong. ch. and so. 15 00
Dalton, Cong. ch. and so. wh. and prev. dona. cons. Mrs. CZARINA H. BROWN an H. M. 57 00
Hinsdale, Cong. ch. and so. 180,31; m. c. 50; 230 31
Lee, Cong. ch. and so. gent. 202,75; la. asso. 74,11; m. c. 72,48; 349 34
Lenox, Cong. ch. and so. 101,91; m. c. 48,18; L. G. S. for Armenian m. 1; 151 09
Monterey, Cong. ch. 16 09
New Marlboro', 1st cong. ch. 20 00
Pittsfield, 1st cong. ch. and so. m. c. 60 81
So. Egremont, Cong. ch. 30 00
Williamstown, Williams College, coll. 120,50; m. c. 11; 1st cong. ch. fem. miss. so. 70; 201 50—1,131 14
Boston, S. A. Danforth, Agent,
(Of wh. fr. a lady, 50; incognita, avails of jewelry, 19; Penitent Female Refuge, 12,13; a friend, 3; a lady, 1; Mrs. H. 1;) 2,333 23
Brookfield Asso. W. Hyde, Tr.
Ware, Orrin Sage, 300 00
Essex co.
Salem, Tab. ch. m. c. 35,78; Crombie st. ch. 8; 43 78
Saugus, Ortho. cong. ch. 30 00—73 78
Essex co. North, J. Caldwell, Tr.
East Haverhill, S. S. C. 1 00
Groveland, A. L. 2 00
Newburyport, Dr. Dimmick's so. m. c. 20 13
West Newbury, 1st par. 48 00—71 13
Essex co. South, C. M. Richardson, Tr.
Lynnfield Centre, Coll. 10 00
Manchester, Cong. ch. and so. 30,26; m. c. 34,74; 65 00
Salem, An Unitarian friend, 1 00
South Danvers, Gent. 295,01; la. 105,20; m. c. 36; (of wh. to cons. Mrs. JULIA R. MURRAY and Mrs. HANNAH S. ROBBINS H. M. 200; 436 21—512 21
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, Gent. 10,78; la. 11,92; m. c. 20,94; 2d so. 28,90; 72 54
Conway, Cong. ch. and so. m. c. 46 28
Greenfield, 2d cong. so. 53 92
Leverett, Cong. so. 15 48
Montague, 1st ch. and so. 5 16
So. Deerfield, do. 33 80
Sunderland, do. 40; a fem. friend, 1; 41 00—268 18
Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, South ch. a friend, 250 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.
East Hampton, 1st ch. 35,25; m. c. 37,13; 72 38
Granby, m. c. 83 57
Hadley, 3d ch. Eleazar Porter, to cons. Mrs. ELEAZAR PORTER an H. M. 100; 1st ch. m. c. 46,44; Plainville sch. dis. 10; 156 44
Huntington, 34 98
Northampton, 1st ch. m. c. 103,90; J. L. 38c.; Edwards ch. m. c. 47,15; 151 43
So. Hadley, m. c. 68,10; a friend, 75c.; Mt. Holyoke sem. 398; 466 85
Southampton, 58 50—1,024 15
Harmony conf. of chs. W. C. Capron, Tr.
Blackstone, Cong. so. m. c. 17 82
Middlesex North and vic. C. Lawrence, Tr.
Fitchburg, Mrs. Alvin Crocker, dec'd, by Abel Thurston, 50; Calv. cong. so. m. c. 25; 75 00
Townsend, E. Spaulding, 10 00—85 00

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Middlesex South Conf. of chs.
Concord, Ortho. cong. ch. m. c. 50 00
Sherborn, Cong. ch. and so. 16 00—66 00
Middlesex co.
Brighton, Evan. cong. ch. and so. 205 00
Cambridge, Shepard cong. ch. 556 21
East Cambridge, Evan. cong. ch. m. c. 10 01
Newton Corner, Eliot ch. and so. m. c. 126,57; F. A. Benson, 20; 146 57
Reading, Old South ch. 65 90—983 69
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Dorchester, 2d ch. and so. la. 337 63
Foxboro', D. Carpenter, 100; cong. ch. and so. 35,84; m. c. 10; 145 84
Jamaica Plain, Mather ch. and so. 80 00
Roxbury, Eliot ch. gent. 195; m. c. 13,50; Vine st. m. c. 28,27; 236 77
Sharon, Cong. ch. and so. 28,58; m. c. 15,89; 44 47
So. Dedham, Cong. ch. 4 78
W. Roxbury, Evan. ch. and so. m. c. 28 62—878 11
Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, 1st cong. ch. 50; H. D. 2; 52 00
So. Dartmouth, Cong. ch. and so. 60 05—112 05
Palestine Miss. So. E. Alden, Tr.
No. Bridgewater, 1st cong. ch. 2 50
No. Scituate, Trin. cong. ch. 6 49
No. Weymouth, 1st relig. so. 81 33
Quincy, Evan. cong. ch. m. c. 6 59—103 91
Taunton and vic.
Attleboro', 1st cong. ch. 8 11
Worcester co. Central Asso. W. R. Hooper, Tr. 324 47
East Douglas, Cong. ch. and so. (of wh. to cons. Mrs. NANCY HANCHETT an H. M. 100;) 190 00—514 47

8,776 98

Andover, Chapel ch. and so. 235 00
Chelsea, Winnisimmet ch. m. c. 56 68
No. Andover, Miss Sally Tyler, dec. 100 00
Unknown, A friend, 1 00—392 68

9,169 66

Legacies.—New Bedford, Thomas Nickerson, by J. D. Hall, Ex'r, 2,000; Roxbury, Henry M. Hill, by Henry Hill, Ex'r, 188,40; Weymouth, Ansel Pratt, by Lemuel Humphrey, Ex'r, (prev. rec. 2,169,25,) 885,86; 3,074 26

12,243 92

CONNECTICUT.

Fairfield co. East, Rev. L. M. Shepard, Tr.
Trumbull, Cong. so. 20 00
Fairfield co. West, C. Marvin, Tr.
Bridgeport, 1st cong. ch. wh. and prev. dona. cons. Mrs. E. E. HUBBELL an H. M. 80 00
Hartford co. Aux. So. A. W. Butler, Tr.
Collinsville, 40 00
East Avon, m. c. 1 51
Hartford, Centre ch. m. c. 16 44
Manchester, 1st ch. 103 69
West Avon, Coll. 21 00—182 64
Hartford co. South, H. S. Ward, Tr.
Middletown, 2d ch. 15 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Colebrook, Cong. ch. 5 00
Winsted, 1st eccles. so. 87 70—92 70
Middlesex Asso. E. Southworth, Tr.
Grassy Hill, Cong. ch. 30 00
New Haven City Aux. So. F. T. Jarman, Agent.
New Haven, Officers and students of Yale college (of wh. fr. Prof. C. A. Goodrich to cons. Mrs. C. A. GOODRICH an H. M. 100) 860; a friend, 65; united m. c. 22,86; Yale college m. c. 11,92; South ch. m. c. 6,87; 3d cong. ch. m. c. 13; North ch. a friend, 5; 984 65
New Haven co. East, F. T. Jarman, Agent.
Branford, Rev. T. P. Gillett, 20 00
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Bozrah, New Concord so. 1 50
Franklin, Coll. 45 09
Greenville, Cong. so 74 37
Lisbon, Hanover so. 19,55; m. c. 11,04; 30 59
Mohegan, Ch. and so. 17 98
Norwich, 1st so. 350; m. c. 18,71; M. R. 1,50; 2d and Main st. m. c. 56,41; 426 62
Stonington, 2d cong. ch. 76,50; R. P. 2; 78 50—674 65
Tolland co. Aux. So. E. B. Preston, Tr.
Ellington, Cong. ch. 29 97
Kelloggsville, m. c. 30 00
Vernon, Gent. 74,25; la. 26; wh. cons. ALBEMARLE LOOMIS an H. M. 100 25
Somers, Cong. ch. 140 00—300 22
Windham co. Aux. So. J. B. Gay, Tr.
Dayville, Ch. and so. 50 75
Willimantic, Cong. ch. m. c. 31 00—81 75

2,481 61

RHODE ISLAND.

Providence, X. Y. Z. 10 00

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Flatlands, R. D. ch. 50 00
Guilford, do. 23 50
Kinderhook, do. m. c. for Arcot m. 48 12
Millenville, do. 28 00
New York, do. corner Lafayette place and Fourth st. fr. J. V. B. 3; A. B. 2; 5 00—154 62
Buffalo and vic. J. Crocker, Agent.
Buffalo, A friend, 10 00
Chautauque co. Aux. So. S. H. Hungerford, Tr.
Jamestown, 1st pres. ch. to cons. Rev. RUFUS KING an H. M. 51 60
Kiantone, Cong. ch. 10 40
Sherman, C. H. 5 00—67 00
Geneva and vic. G. P. Mowry, Agent.
Berkshire, Cong. ch. 72 00
Burdette, Pres. ch. 13 12
Danby, do. 13 00
Geneva, H. Dwight, 100; G. P. M. 20; W. H. S. 3; fem. miss. so. 44,31; 167 31
Havana, Pres. ch. 31 00
Hector, 1st do. 19 15
Newark Valley, Rev. H. Ford, 50 00
Norwich, Cong. ch. wh. and prev. dona. cons. DANIEL BELLOWS an H. M. 75 00
Sherburne, Mrs. S. B. Rexford, 25 00
Whitney's Point, Pres. ch. wh. cons. Rev. SAMUEL R. DIMOCK of Valatie an H. M. 70 00—535 58
Greene co. Aux. So. J. Doane, Agent.
Athens, Mrs. D. King, 10 00
Durham, 1st pres. ch. 20 00—30 00
Monroe co. and vic. E. Ely, Agent.
Rochester, For fem. sem. at Beirut, (ack. in May Her. as fr. Syria, 60:) 1st pres. ch. 177,33; Mrs. S. Ray, 10; Washington st. pres. ch. m. c. (of wh. for *Geo. W. Parsons* and *Maria T. Hickok*, Ceylon, 20,) 160,74; 348 07
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. FISHER HOWE, wh. cons. him an H. M. 100; Rev. R. S. Storrs, jr. 50; Rev. Wm. Belden, jr. 50; P. Perit, 150; W. E. Dodge, 250; Z. S. Ely, 1,000; A. R. Wetmore, 250; David H. Kellogg, wh. cons. ANNE GRACE KELLOGG an H. M. 100; John Slade, 150; W. W. Chester, wh. cons. Rev. M. D. KALOPOTHAKES, of Athens, Greece, Rev. RAYMON MONSALVATGE, Central America, and Mrs. SOPHIA CHESTER H. M. 300;) 2,654 05
Oneida co. Aux. So. J. Dana, Tr.
Augusta, Cong. ch. 46 00
Marshall, J. C. 3 00
Utica, 1st pres. ch. 5 60—54 60

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Otsego co. Aux. So. D. H. Little, Tr.
Cherry Valley, Pres. ch. 61,68; m. c. 50,38; D. H. Little, 50; 162 06
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Stockholm, L. H. 6,54; H. H. 10; J. R. 2; 18 54
Washington co. Aux. So. M. Freeman, Tr.
Salem, Coll. 20; m. c. 33,65; 53 65
4,088 17

Albany, Rev. D. Dyer, 15; 4th pres. ch. 100; 115 00
Arkport, J. C. 2 00
Amenia. Pres. ch. 10 00
Candor, Cong. ch. 19; Abel Hart, to cons. JONATHAN B. HART an H. M. 100; 119 00
Carlisle, J. B. 5 00
Chaumont, Mrs. E. H. 1 00
Columbia, Cong. ch. m. c. 17 40
Coshocton, Pres. ch. 2 00
Crown Point, 2d cong. ch. 15 00
Dansville, Pres. ch. m. c. 13 67
Denton, Pres. ch. 32 00
Gloversville, Rev. Mr. Dunning's ch. and so. (of wh. from Charles Mills, which and prev. dona. cons. Miss DELIA P. MILLS and WILLIAM C. MILLS H. M. 100; Darius Mills to cons. LEONARD C. MILLS an H. M. 100; A. Judson, 50; Mrs. H. C. Parsons, 30; J. O. Parsons, 15; A. Hosmer, 30; J. S. 10; W. P. 10; U. C. 10; M. C. B. 10; Z. C. 10; H. S. S. 10;) 472 08
Greenville, Pres. ch. 45 00
Helderbergh, 1st Ref. Prot. Dutch ch. 9 02
Jasper, Mrs. C. L. 2; Mrs. E. B. 2; 4 00
Jewett, A. C. 1 00
Lyons, 1st pres. ch. m. c. 21 00
Middletown, Cong. ch. 16 62
Miller's Place, do. 40 00
New Rochelle, Pres. ch. 69; Miss S. Brewster, 12; 81 00
Oakfield, Miss M. Holbrook, 10 00
Orange, Mead Creek ch. 3 00
Portville, Pres. ch. 40 00
Poughkeepsie, 1st pres. ch. 28 74
Randolph, 10 29
Rensselaerville. m. c. 8 00
Saratoga Springs, Pres. ch. 300 25
Schaghticoke, Pres. ch. and cong. 95 00
Schenectady, 1st Ref. Prot. Dutch ch. 200 00
Skaneateles, Rev. H. B. 3 00
South Wales, G. B. 5 00
Spencertown, Indiv. 20 00
Valatie, Pres. ch. 39 40
Wantage, Mrs. M. Swarts, 1 32—1,785 79
5,873 96

Legacies.—Cambria, Josiah B. Scovell, by Thomas Scovell, Ex'r, 100; disc. 50c. (prev. rec. 99,50;) 99 50
Deposit, Mrs. Phebe Pine, by P. P. Wright, Ex'r, 50 00
Onondaga, Phinehas Sparks, by Thos. Lawrence and Eugene Forman, Ex'rs, 1,000 00
Sherburne, Mrs. M. Lathrop, by G. P. Morey, 50 00
Springfield, Estate of B. Rathbun, dec'd, div. 48 48—1,247 98
7,121 94

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Saddle River, R. D. ch. Rev. J. Manley, 10 00
South Branch, R. D. ch. 30 20—40 20
Augusta and Branchville, Pres. chs. 27 50
Cedarville, 2d pres. ch. 59 32
Craneville, Pres. ch. 15 45
Dover, Pres. ch. wh. and prev. dona. cons. Miss MARIA CRITTENDON and Mrs. SUSAN G. HINCHMAN H. M. 150 00
Elizabethtown, 3d pres ch. 50 00
Mendham, Pres. ch. 87 00
Morristown, 1st pres. ch. Miss E. Byrum for Bebek sem. 20 00
Newark, W. M. B. 5; W. P. 4; German pres. ch. 6; two sisters, 1; 16 00
Parsippany, Pres. ch. wh. cons. Rev. J. FORD SUTTON an H. M. 106 77
West Milford, Pres. ch. 24 10—556 14
596 34

PENNSYLVANIA.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Philadelphia, 1st R. D. ch. m. c. 60 00
Hartsville, Pres. ch. 52 51
Honesdale, do. 185 00
Lawrenceville, do. 27 50
Philadelphia, James Smith, 100; J. S. Kneedler to cons. Miss SARAH C. PATTERSON an H. M. 100; Calvary pres. ch. B. T. Tredick, 100; Mrs. Gulliver, 20; Pine st. ch. 33,50; Mr. M. 1; 354 50
Pittsburg, 3d pres. ch. m. c. 56 90
Reading, 1st pres. ch. 115 12
Silver Spring, Rev. S. Morris, 50; Miss J. Morris, 50; 100 00
Waterford, Pres. ch. 4 60
Wattsburgh, do. 10 00
York, Pres. ch. (of wh. to cons. Rev. CHARLES J. HUTCHINS an H. M. 50;) 291 25—1,197 38
1,257 38

MARYLAND.

Board of Foreign Missions in German Ref. ch. Rev. Elias Heiner, Baltimore, Tr. 1,000 00
Darnestown, John Darby, 15 00
1,015 00

VIRGINIA.

Wythe and Pulaski Co. Fem. Tract so. and New River Benev. so. 28 00

OHIO.

By G. L. Weed, Tr.
Berlin, Pres. ch. 20 00
Cincinnati, 1st Ortho. cong. ch. wh. and other dona. cons. WILLIAM SHAFFER, A. B. EATON and Mrs. CATHARINE STORRS H. M. 176 24
Columbus, 2d pres. ch. m. c. 10,06; Welch cong. ch. 14; 24 06
Gallipolis, S. Nash, 10 00
Glendale, Mrs. F. 2 00
Ironton, W. H. 6 00
Lima, 2d pres. ch. m. c. 2 00
Marietta, Cong. ch. 156 00
New Carlisle, Pres. ch. 10 00
Portsmouth, 1st pres. ch. 185 00
Walnut Hills, Lane sem. ch. m. c. 4 06
595 36
Ded. disc. 4 50—590 86
By Rev. S. G. Clark.
Berlin, 50c.; indiv. 50c.; 1 00
Brooklyn, 3,75; Rev. J. H. N. 5; Rev. S. G. Clark and fam. wh. and prev. dona. cons. LUCY J. CLARK an H. M. 20; 28 75
Claridon, Cong. ch. 3 06
Cleveland, G. A. Stanley, 25 00
Hudson, Cong. ch. 50 00
Olena, 4 00
Richfield, 2,50; J. N. 10; 12 50
Solon, Rev. J. S. 12 00
Windham, 10 00—146 31
By Rev. W. F. Millikan.
Bowling Green, Pres. ch. 3 60
Maumee City, Pres. ch. 12; Rev. W. F. M. and wife, 10; 22 00
Plain, Cong. ch. 6 20
Waterville, Pres. ch. 5 20
37 00
Ded. disc. 37—36 63

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Cuyahoga Falls, Cong. ch.	70 50	
Delhi, R. Davis,	5 00	
Ellsworth, United pres. and cong. chs.	5 00	
Elyria, Pres. ch.	7 00	
Hudson, Bible class miss. asso.	9 75	
Newark, J. Young,	10 00	
Strongsville, Avails of "Christ's Millennial Reign," (wh. cons. WILLIAM K. WILLISTON of Chardon an H. M.) by Rev. T. Williston,	50 00—157 25	
		931 05

Special Donations.

Cincinnati, JETHRO MITCHELL, wh. cons. him an H. M. 100; William Shaffer, wh. cons. SARAH CATHARINE SHAFFER an H. M. 100; JOHN H. GROESBECK, wh. cons. him an H. M. 100; E. Morgan, wh. cons. OTHO HERRON MORGAN an H. M. 100; T. G. Gaylord, 100; L. C. Buell, 50; R. D. M. 50; L. H. Sargent, 50; Philip Hinkle, 50; J. W. Sibley, 30; T. G. Gaylord, jr. 25; P. Wilson, 25; G. Y. Roots, 25; J. Bushnell, 25; James Taylor, 25; Wm. F. Church, 20; J. C. Huntington, 20; Geo. Lewis, 20; a mem. of 2d pres. ch. 20; A. W. Huntington, 10; T. C. Butler, jr. 10; L. C. Hopkins, 10: A. B. Eaton, 10; Wm. H. Neff, 10; J. F. Cole, 10; A. D. Breed, 10; James Calhoun, 10; E. C. Babb, 10; J. E. Perrin, 10; S. J. Broadwell, 10; M. P. Ewing, 10; M. B. Ewing, 10; E. C. 6; H. L. C. 5; E. B. S. 5; H. L. D. 5; C. G. 5; J. S. D. 5; W. C. C. 5; J. L. D. 5; J. P. 5; G. W. McA. 5; Mrs. J. J. S. 5; P. B. W. 5; A. C. 5; P. G. 5; G. F. W. 5; J. J. McD. 5; B. 5; Mrs. W. 5; Mr. G. 5; G. C. 5; S. B. W. 5; W. A. E. 5; DeC. 4; G. V. 3; J. S. A. 3; W. W. D. 2; W. C. 2; D. A. M. 2; S. G. R. 2; D. C. 1: S. D. 1; Rev. Mr. P. 1; A. E. 1; indiv. 7;	1,205 00	
Dayton, Indiv.	98 00	
Marietta, Indiv.	60 00	
	1,363 00	
Ded. disc.	9 00	1,354 00
		2,285 05
Legacies.—Huntington, Spencer Clark, by Rev. A. R. Clark, adm'r,		300 00
		2,585 05

INDIANA.

By G. L. Weed, Tr.		
Danville, Pres. ch. m. c.	13 75	
Fort Wayne, L. C. J.	10 00	
Martinsburgh, Greenville ch. m. c.	5 00	
New Albany, 2d pres. ch.	106 00	—134 75

ILLINOIS.

By Rev. A. Montgomery.		
Chicago, W. F. Alston,	20 00	
Freeport, 26,16; m. c. 22;	48 16	
Fulton, 15,20; m. c. 21;	36 20	
Geneva, Mrs. A.	5 00	
Greenville, Pres. ch.	49 45	
Joliet, Cong. ch.	46 69	
Rockford, Fem. sem. (of which for ed. in Oroomiah, Persia, 25;)	43 00	—248 50
Augusta,	10 00	
Batavia, Cong. ch.	11 00	
Canton, M. Jones, 10; disc. 50c.;	9 50	
Chandlerville, Cong. ch.	14 05	
Danville, Pres. ch. m. c.	7 00	
Galena, J. R. 10; 2d pres. ch. to cons. GEORGE W. CAMPBELL of Galena, and WILLIAM STILMAN of Barkhamstead, Ct. H. M. 200;	210 00	
Galva, 1st cong. ch. m. c.	10 75	
La Salle, Miss H. P. B.	3 00	
Monticello, Pres. ch.	97 00	
Pekin, G. P.	5 00	
Pisgah, Pres. ch.	23 00	
Springfield, 2d do.	50 00	—450 30
		698 80

Special Donations.

Chicago, D. J. Ely, 200; Mary Eliza Ely, for "Uncle Munger's miss." 20; Wm. H. Brown, 200; Wm. Blair, to cons. Rev. JOHN A. SEYMOUR, S. Glastenbury, Ct. an H. M. 100; E. W. Blatchford, 100; S. Lind, to cons. Mrs. ELIZA LIND an H. M. 100; J. H. Dunham, 100; J. R. Starkweather, 100; Henry Smith, 100; G. H. Hazeltine, 100; D. R. Holt, to cons. JEREMIAH HOLT, Cleveland, Ohio, an H. M. 100; EDWARD H. AIKEN wh. cons. him an H. M. 100; New England cong. ch. 75; James L. Reynolds, 50; M. S. 50; John High, Jr. 50; Mather & Taft, 50; W. H. Bradley, 50; Sylvester S. Bliss, 50; Samuel Bliss, 40; B. Wheeler, 25; J. N. Nelson, 25; Nathaniel Norton, 20; G. S. Hubbard, 20; —— Bryan, 20; W. Wright, 20; —— Whitbeck, 10; —— Magee, 10; A. Benedict, 10; H. N. Henderson, 10; E. Webster, 10; O. Kendall, 10; Purrington, 10; Indiv. 40; S. L. Brown, 50; William Brino, 25; S. D. Ward, 25; E. S. Williams, 20: E. L. Janson, 10; Dr. Parker, 10; Dr. Aiken, 10; Geo. E. Shipman, 25;	2,150 00	
Ded. disc.	42 42	—2,107 58
		2,506 38

MICHIGAN.

By Rev. O. P. Hoyt.		
Clinton,	22 50	
Eaton Rapids,	4 00	
Hillsdale, G. W. U.	50 00	
Hudson,	22 00	
Leroy,	4 81	
Litchfield,	12 89	
Marshall, (of wh. to cons. Rev. JAMES VINCENT an H. M. 50;) 84,53; G. E. W. 5;	89 53	
Richland, M. K.	5 00	
Saline,	26 40	—237 13
By J. S. Farrand, Agent.		
Byron, Pres. ch.	4 00	
Detroit, N. D. S.	10 00	
Farmington, Pres. ch.	3 50	
Fentonville, 1st pres. ch.	10 62	
Grand Blanc, do.	6 37	
Mt. Clemens, Pres. ch.	20 00	
Northville, H. B.	10 00	
Romeo, Cong. ch. 61; m. c. 14,97; Miss F. 2;	77 97	
Saginaw, Pres. ch.	23 50	
St. Clair, Cong. ch.	39 00	
White Lake, Pres. ch.	1 00	
Wing Lake, Ch.	5 41	
	211 37	
Ded. disc.	1 71	—209 66
		446 79
Hillsdale, Pres. ch.	43 00	
Homer, do.	17 00	
Kalamazoo, A. Arms,	10 00	
Medina, 1st cong. ch.	9 85	
Milford, United pres. and cong. chs.	16 00	
Monroe, Miss E. D. for Zulu miss. 10; miss. cir. and Prof. Boyd and lady of Yo. Ladies' sem. wh. cons. Mrs. E. J. BOYD an H. M. 110;	120 00	
Overisil, A singing class,	30 00	—245 85

Special Donations.

Detroit, Ed. Orr, 50; E. C. Walker, 25; S. C. Hammond, 25; Geo. S. Frost, 25; H. H. Duncklee, 25; J. S. Farrand, 25; E. A. Drury, 25; Mrs. Mary Canfield, 25; F. Buhl, 25; S. Conant, 25; David Cooper, 25; T. W. Lockwood, 20; W. W. Wheaton, 20; Geo. E. Hand, 20; C. H. Buhl, 20; Rev. Geo. Duffield, D. D. 15; C. I. Walker, 15; C. P. Woodruff, 10; John Gibson, 10; George Foote, 10; F. Wetmore, 10; Jacob Beeson, 10; Simon Towle, 10; T. R. Spence, 10; I. C. S. 5; I. O. G. 5; A. H. R. 5; C. V. 5; H. H.

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5; O. C. T. 5; I. L. W. 5; W. S. T. 3; C. B. 3; T. S. 2; Cash, 2; 525 00
Ded. disc. 3 93—521 07

1,913 71

WISCONSIN.

By Rev. A. Montgomery.
Geneva, Pres. ch. 7 00
Hartford, Cong. ch. 25 00
Somers, Pres. ch. 18 00—50 00
Columbia, J. Q. Adams, 15 00
Fon du Lac, W. L. 10 00
Patch Grove, Ch. 40 00—65 00

115 00

IOWA.

By Rev. A. Montgomery.
Dubuque, Cong. ch. 139,91; m. c. 36,39; pres. ch. 104; m. c. 17; 297 30
Lyons, Pres. ch. 9,50; m. c. 21,15; cong. ch. 29,30; 59 95—357 25
Cedar Rapids, 1st pres. ch. 19 00
Des Moines, Central pres. ch. m. c. 5 00
Garnaville, German evan. ch. 22 50
Grennell, Cong. so. m. c. 23 00
Keokuk, Cong. ch. which and prev. dona. cons. S. DWIGHT EATON an H. M. 99 05
Mt. Pleasant, Cong. ch. 6 00
Mt. Vernon, Pres. ch. 8 20—175 75

533 00

MISSOURI.

West Ely, Pres. ch. 25 00

Special Donations.

St. Louis, MORRIS COLLINS, wh. cons. him and Mrs. MARTHA COLLINS H. M. 250; ROLLIN CLARK, wh. and prev. dona. cons. him and Mrs. MARTHA H. CLARK H. M. 150; A. D. POMEROY, wh. cons. him an H. M. 100; CHARLES H. POND, wh. cons. him an H. M. 100; S. M. Edgell, which cons. GEORGE EDGELL an H. M. 100; Geo. K. Budd, 30, and H. A. Nelson, 20, wh. cons. Rev. GEORGE S. WOODWARD of Parkville an H. M.; Henry Whitmore, 50; Edward Hall, 50; Samuel Plant, 30; John Renfrew, 30; E. J. Bent, 25; J. Fogg, 25; E. Tucker, 25; J. B. Turner, 20; T. H. Knox, 20; B. P. Clark, 20; Cash, 20; S. B. Kellogg, 10; J. N. Alvord, 10; R. S. Whitney, 10; Wm. Adriance, 10; Samuel Nourse, 10; D. S. Brigham, 10; Clark & Co. 10; E. P. Rice, 10; Chas. D. Pond, 10; Charles Peabody, 10; Jas. H. Bacon, 10; E. Wyman, 10; R. Beardslee, 10; W. A. Delano, 10; S. C. C. 5; 1,210 00

1,235 00

GEORGIA.

Bryan Co. Miss E. C. Clay, wh. and prev. dona. cons. EMMA JOSEPHINE CLAY an H. M. 50 00

TENNESSEE.

By Rev. W. Mack.
Columbia, 10 00
Spring Hill, 164 90

174 90
Ded. disc. 1 30—173 60

FLORIDA.

Fort Brook, G. Loomis, U. S. A. 6 00

MINNESOTA TERRITORY.

Excelsior, Cong. ch. m. c. 11 83
Monticello, F. Y. 7 00
Shakopee, Rev. S. W. Pond, 10 00
Winona, L. M. W. 5 00—33 83

Legacy, Source unknown, 39 50

IN FOREIGN LANDS, &c.

Cattaraugus miss. m. c. 8 82
England, W. C. Gillebrand, 300; Mrs. M. T. Gillebrand, 50; 350 00
Fairfield, Cher. na. Contrib. 3 75
Madura, India, Rev. T. S. Burnell, 50 00
Mill Town, St. Stephens, N. B. Cong. ch. 169,13; m. c. 12; 181 13
Montreal, Can. Zion ch. indiv. 73 25
Smyrna, Asia Minor, R. Van Lennep, 88 09
South Africa, Ifumi, m. c. 21,11; Umlazi, m. c. 54,50; Umvoti, m. c. 14,56; 90 17
Syria, Mr. Bird, 1; B'hamdun, E. Sobra, 21,74; 22 74

867 86

Legacies.—Jaffna, Ceylon, Rev. G. H. Apthorp, 21 00

888 86

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	$ 98 95
NEW HAMPSHIRE,	94 06
VERMONT,	34 38
MASSACHUSETTS,	228 27
CONNECTICUT,	42 90
NEW YORK,	194 71
NEW JERSEY,	21 48
PENNSYLVANIA,	100 00
VIRGINIA,	42
OHIO,	19 48
INDIANA,	88 06
ILLINOIS,	46 20
MICHIGAN,	53 28
WISCONSIN,	5 60
IOWA,	14 10
TEXAS,	1 00
IN FOREIGN LANDS, &c.	46 35
	$ 1,099 24
Donations received in July,	**34,298 81**
Legacies,	**4,707 74**
	$39,006 55
☞ TOTAL from August 1st to July 31st,	**$321,088 68**

DONATIONS FOR THE MISSIONARY PACKET.

RECEIVED IN JULY.

MAINE.—Norway village, Chil.—**7 00.**

VERMONT.—Brownington, s. s. 1; Williamstown, s. s. 6.—**7 00.**

NEW HAMPSHIRE.—Fisherville, Chil.—**1 00.**

MASSACHUSETTS.—Springfield, Olivet s. s. 12,40; W. Boylston, an indiv. 30c.—**12 70.**

NEW YORK.—Brooklyn, 1st R. D. s. s. 2,50; Columbus, s. s. chil. 1,60; Oswego, chil. 1.—**5 10.**

PENNSYLVANIA.—Farmington, Chil. 51c.; Philadelphia, West Arch st. pres. s. s. 42,50; York, pres. s. s. Mrs. B.'s class, 1.—**44 01.**

OHIO.—Brownhelm, Cong. s. s.—**1 00.**

MICHIGAN.—Grand Rapids, Pres. s. s. 10; disc. 25c.; St. Clair, pres. ch. 11.—**20 75.**

SYRIA.—Mrs. S.'s chil. 1,10; Mr. B.'s chil. 1; Mr. E.'s chil. 1,70; Mr. F.'s chil. 70c.; M. L. 10c.; S. B. 10c.; M. 10c.; E. Bird, 1; M. W. B. 1; indiv. 2,20.—**9 00.**

Amount received in July, 107 56
Previously acknowledged, 28,417 81

$ 28,525 37

DONATIONS IN CLOTHING, &c.

Portland, Me. A box fr. miss. cir. of 2d par. for Mr. Tyler, South Africa.

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American Board of Commissioners for Foreign Missions.

THE DEFICIENCY FUND.

"A gentleman of Boston will give $5,000 to the American Board of Commissioners for Foreign Missions towards liquidating the debt of the Board, hoping that others may make up the full amount; this to be given without any diminution of the annual subscription."—This announcement led to the opening of the *Deficiency Fund* for $36,189 70, the excess in the Board's expenditure over its income in the last three years. It is earnestly hoped that the whole will come in before the close of the present financial year. The case addresses itself to Christians of broad views and large hearts.

The tables of receipts of the Board from the beginning, found on the covers of the Herald for March and April, show that, on the whole, in periods of four years, there has been a regular increase during forty-five years, with but a single exception. There was an increase in the last of these periods, greater than since the year 1839. In the past three years, however, there was a falling off, on the whole, as compared with 1853, of $21,000. The receipt of five thousand dollars, in each of these three years, more than was contributed in the year 1853, (less than two per cent, upon the receipts as they were four years ago,) would have prevented all indebtedness. Such, and only so much, was the actual advance made in the expenditure. And even that small advance brought a debt; to have kept out of which the Board must have retrenched—must have gone backward, instead of forward!

The appropriations for the current financial year are at the rate of $342,000. The actual expenditure of the last financial year, exceeded $330,000. The advance, therefore, is less than four per cent! We pray, 'Thy kingdom come;'—ought we not to pray less, or be prepared to do more?—These few remarks are for such, as suppose the Board is going rashly forward whenever it chances to be in debt. The subject admits of ample illustration, but would require more room than the Herald cover affords. The principles governing large missionary societies in their expenditure, need to be more clearly and generally understood in the Christian community.

Missionary House, July, 1857.

LIST OF DONATIONS.

MAINE.

Bangor, Soc. of Inq. Theo. Seminary, 35,25; members of Hammond st. ch. 26,10;	61 35	
Bath, A friend,	500 00	
Castine, Samuel Adams, 25; do. 100;	125 00	
Under $10,	35 43	—721 78

NEW HAMPSHIRE.

Amherst, Cong. ch. and so.	100 00	
Chichester, Rev. Mr. Blanchard,	10 00	
Fitzwilliam, Dexter Whittemore,	100 00	
Rindge, J. B. Breed,	10 00	
Under $10,	17 50	—237 50

VERMONT.

Bennington, 2d cong. ch.	50 00	
Hardwick, Miss U. Stevens,	30 00	
Hinesburgh, Indiv.	15 00	
Middlebury, P. Starr,	10 00	
Rutland, A friend,	36 54	
Shoreham, Levi O. Brichard,	10 00	
St. Johnsbury, H F.	100 00	
Vermont, A friend,	500 00	
Windsor, J. Steele,	25 00	
Under $10,	6 00	—782 54

MASSACHUSETTS.

A Clergyman,	500 00	
A Bookseller,	500 00	
A friend,	15 00	
A friend,	100 00	
A Clergyman,	166 00	
Andover, Rev. D. B. Oliphant,	10 00	
Barre, La. benev. so.	20 00	
Boston, A friend, 5,000; a lady, 50; J. O. Chaney, 10; Mrs. M. E. Temple, 25; T. S. 10; Abner Kingman, 500; Joseph S. Ropes, 100; a lady of Essex street ch. (bequest of a friend) 50; a friend, 10; a young lady, 10; Old South ch. la. asso. 25,30; a friend, 10; Miss Elizabeth Eaton, 50;	5,850 30	
Brookline, A friend,	100 00	
Concord, Rev. L. H. Angier, 25; Miss Maria D. Hosmer, 10; Mrs. R. P. D. 100;	135 00	
Conway, Four indiv.	35 00	
Dorchester, James Clap, 90; Mrs. R. Blake, 50;	140 00	
East Hampton, Samuel Williston,	200 00	
Enfield, A friend,	25 00	
Fall River, Dr. Nathan Durfee,	515 00	
Groton, Union ch. and so. young la.	30 00	
Hampshire co., A friend,	481 87	
Hinsdale, L. Payne,	50 00	
Ipswich, A friend, (of 1st cong. ch.)	100 00	
Lee, A friend,	10 00	
Littleton, Two friends, 10; cong. so. 15,25;	25 25	
Marblehead, A friend,	20 00	
Monson, D. N. Coburn, 10; J. R. Flynt, 20;	30 00	
Northampton, A friend, 379,97; Asahel Lyman, 500; Edwards ch. a friend, 200; W. H. S. 50; S. W. H. 10; A. I. L. 10; P. C. 10; indiv. 35; 1st cong. ch. 222,11; H. 10;	1,427 08	
Roxbury, J. S. Ropes,	50 00	
South Hadley Falls, A friend,	10 00	
Springfield, Charles Merriam, 500; Miss Harriet Stebbins, deceased, 1,350;	1,850 00	
Ware, O. Sage, 100; Abner Hitchcock, 10;	110 00	
Williamstown, J. R. Crane,	10 00	
Winchendon, A friend,	10 00	
Under $10,	60 92	—12,586 42

CONNECTICUT.

A friend,	1,000 00	
A friend,	100 00	
Greenwich, A friend,	15 00	
Middletown, H. S. Ward,	50 00	
New Haven, C. A. Judson, 10; College st. ch. Mrs. M. Bradley, 20;	30 00	
Ridgefield, A friend,	20 00	
Waterbury, Rev. S. W. Magill,	20 00	
Woodbury, 1st cong. ch.	10 00	
Under $10,	62 00	—1,307 0

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RHODE ISLAND.

Providence, J. N. Mason,	20 00	
Under $10,	4 50	24 50

NEW YORK.

Albany, A friend, 50; Geo. C. Treadwell, 200;	250 00	
Cazenovia, G. S. Boardman,	50 00	
Champlain, 1st pres. ch.	85 00	
Delhi, Two friends,	10 00	
East Bloomfield, Josiah Porter,	10 00	
Irvington, J. T. Terry,	250 00	
Knox Corners, John J. Knox,	100 00	
Le Roy, Jared E. Wilcox,	10 00	
Long Island, L. S.	50 00	
New York city, J. Baker, 10; C. B. Conant, 200; William E. Dodge, 1,000; Jas. C. Holden, 30; W. M. Halsted, 150; Miss I. Johnson, 10; a member of Mercer st. ch. 200; W. W. Stone, 100; Wm. G. Bull, 100; Alfred C. Post, 100; Anson G. Phelps, 600; E. J. Woolsey, 500; a lady, 10; B. F. Butler, jr. 25; Richard Bigelow, 100; Mrs. E. H. Blatchford, 100; B. F. Butler, 50; C. T. N. and others, 53;	3,338 00	
Poughkeepsie, Rev. T. S. Wickes,	20 00	
Saratoga, R. H. Walworth,	325 00	
Utica, Tea set, 25; C. H. W. 50;	75 00	
Westernville, Pres. ch. 50; Miss S. W. B. 50;	100 00	
Under $10,	79 00	4,752 00

NEW JERSEY.

Blawenburgh, R. D. ch. private dona. 100; do. 50;	150 00	
Bridgeton, L. Q. C. Elmer,	30 00	
Newark, William Myer,	50 00	
South Orange, D. J. Sprague,	10 00	
Under $10,	8 00	248 00

PENNSYLVANIA.

Harrisburgh, 1st pres. ch.	51 00	
Montrose, La. ben. so. of pres. ch.	10 00	
Philadelphia, A medical student, 10; W. L. Hildeburn, 10;	20 00	
Under $10,	10 00	91 00

MARYLAND.

Fredericktown, Mrs. John P. Thomson,		15 00

OHIO.

Cleveland, Elisha Taylor,	50 00	
Under $10,	46 00	96 00

INDIANA.

K.		10 00

ILLINOIS.

Chicago, John High, 50; W. H. Brown, 200; a friend of the N. E. cong. ch. Chicago, 50;	300 00	
Galena, Rev. A. Kent,	350 00	
Payson, A friend, 25; Rev. C. A. Leach, 10; E. Seymour, 20; J. K. Scarborough, 20; D. E. S. 10;	85 00	
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Woodburn, Cong. ch.	53 00	
Under $10,	50 00	863 00

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IOWA.

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Good Land, Coll.	125 00	
Mt. Pleasant, T. B. T.	4 00	
Pine Ridge, A friend,	10 00	329 00

UNKNOWN.

C. 50; A friend, 100; indiv. 5;		155 00
		$22,600 74

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Batticotta, Ceylon, A native Christian,	19 31
Turkey, Smyrna, A missionary,	100 00
Tuscarora, Rev. G. Rockwood, marriage fee,	5 00
	$2,429 31
Previously received,	22,600 74
Total,	**$ 25,021 05**

☞ *The Lists of Agents for the Publications, and of Receiving Agents of the Board, are omitted in this number of the Herald. They may be seen on the cover of the January and March numbers.*

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Berkeley City

THE

Missionary Herald.

VOL. LIII. OCTOBER, 1857. No. 10.

CONTAINING THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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In making devises and legacies to the Board, the entire corporate name,—"The American Board of Commissioners for Foreign Missions," should be used; otherwise the intent of the testator may be defeated.

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THE

MISSIONARY HERALD.

VOL. LIII. OCTOBER, 1857. No. 10.

American Board of Commissioners for Foreign Missions.

FORTY-EIGHTH ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Forty-eighth Anniversary in the Beneficent Congregational Church, Providence, Rhode Island, commencing at 4 o'clock, P. M., Tuesday, September 8, and closing Friday, September 11, 1857.

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Rev. William J. Breed, New Haven.
Rev. W. H. Whittemore, do.
Rev. D. W. Lathrop, do.
Rev. H. Bingham, do.
T. M. Coan, do.
Prof. G. P. Fisher, do.
Rev. O. Cowles, North Haven.
Rev. E. Colton, West Haven.
Rev. F. D. Avery, Columbia.
Rev. E. M. Elwood, North Woodstock.
G. Rawson, Woodstock.
J. M. Stickney, Rockville.
George Kellogg, Jr. do.
Allyn Kellogg, Vernon.
Aaron Kellogg, do.
Rev. E. Hammond, do.
Charles D. Talcott, do.
Rev. George I. Stearns, Windham.
Abner Tallet, do.
Warren Stearns, West Killingly.
A. D. Lockwood, do.
Rev. R. Whitmore, do.
Marcus McCall, Bozrah.
Rev. J. D. Moore, Clinton.
William A. Buckingham, Norwich.
Rev. H. P. Arms, do.
Rev. John Orcutt, Hartford.
Rev. A. Savage, do.
Rev. E. R. Beadle, do.
Rev. W. G. Jones, do.
Rev. J. R. Keep, do.
Rev. M. N. Morris, West Hartford.
Rev. Thomas Tollman, Scotland.
Rev. Samuel G. Willard, Willimantic.
Rev. D. Parmelee, South Farms.
Rev. E. C. Jones, Southington.
Rev. D. Platt, South Norwalk.
Zalmon Storrs, Mansfield Centre.
Rev. F. Williams, Bloomfield.
Rev. C. S. Sherman, Naugatuc.
Moses Smith, Hebron.
Nathan Smith, do.
Rev. T. L. Shipman, Jewett City.
Rev. W. P. Avery, do.
Rev. H. T. Cheever, do.
Rev. Hiram Day, Manchester.
Rev. S. Hubbell, North Stonington.
Samuel B. Wheeler, do.
Rev. John Smith, Stamford.
Rev. J. R. Page, Stratford.
Rev. A. Rawson, Thompson.
Charles Brown, do.
Edward Shaw, do.
Rev. E. F. Brooks, E. Putnam.
Thomas L. Brown, Gilead.
Rev. H. Talcott, Portland.
Rev. E. W. Robinson, Bethany.
Rev. E. A. Lawrence, East Windsor.
Rev. F. Munson, do.
G. A. Calhoun, D. D., Coventry.
Chester Talcott, do.
Rev. James Colburne, South Coventry.
Rev. J. R. Avery, Franklin.
Rev. J. Taylor, Middletown.

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Rev. J. Brace, Milford.
J. Brace, D. D., Newington.
Rev. Reuben S. Hazen, Westminster.
Rev. L. Perrin, Goshen.
Rev. T. Atkinson, Westport.
Rev. W. R. Long, Mystic Bridge.
Rev. L. Griggs, Bristol.
Rev. J. W. Backus, Chaplin.
Rev. T. Tuttle, Ledyard.
Rev. L. H. Pease, East Hampton.
Philo Bevin, do.
Rev. D. S. Brainerd, Lyme.
Rev. Samuel Rockwell, New Britain.
Rev. C. H. A. Bulkley, W. Winsted.
Rev. L. H. Barber, Hitchcockville.
Rev. W. H. Gilbert, Granby.
Rev. T. K. Fessenden, Ellington.
Rev. Charles Hyde, do.
Rev. A. Miller, Grassy Hill.
Rev. R. P. Stanton, Greenville.
Julius Maltby, Northford.
Rev. J. A. Gallup, Essex.
Rev. S. Hine, Groton.
Rev. R. C. Learned, Canterbury.
Rev. W. E. Bassett, Central Village.
Israel Hills, Bolton.
Rev. Martin Dudley, Easton.

New York.

Hon. J. O. Cole, Albany.
Rev. J. H. Pettingell, do.
Rev. J. H. Dwight, New York.
J. H. Agnew, D. D. do.
Rev. O. H. White, do.
D. B. Coe, D. D. do.
Rev. S. W. Bailey, do.
A. Merwin, do.
A. Peters, D. D. do.
Rev. O. Eastman, do.
J. P. Thompson, D. D. do.
Rev. O. Bidwell, do.
Rev. R. S. Cook, do.
Rev. William Hogarth, Brooklyn.
Abijah Fisher, do.
Rev. N. P. Pierce, do.
William I. Budington, D. D. do.
Rev. F. E. M. Bacheler, do.
John Marsh, D. D. do.
George H. Williams, do.
F. W. Tappan, do.
J. H. Field, do.
J. L. Hatch, do.
Rev. D. C. Houghton, Rochester.
S. S. P. Gamage, LL. D., Waverly, L. I.
Rev. J. A. Todd, Tarrytown.
Rev. W. W. Newell, Syracuse.
J. C. Hubbell, Chazy.
M. P. Squier, D. D., Geneva.
F. E. Cannon, D. D. do.
Rev. J. B. Richardson, do.
Rev. A. S. Freeman, Haverstraw.
Rev. J. P. Fisher, Johnstown.
Rev. C. T. Mills, Berkshire.
T. B. Jervis, Newport.
Rev. George R. H. Shumway, Newark.
Rev. D. H. Temple, Aurora.
Rev. B. B. Gray, Seneca Castle.
D. H. Kellogg, Spuyten Duyvil.
D. H. Kellogg, do.
Rev. John Ward, Utica.

New Jersey.

Rev. Samuel Hutchings, Newark.
H. A. Rowland, D. D. do.
D. W. Poor, D. D. do.
Rev. J. Ward, do.
Rev. C. M. Nickels, do.
James P. Wilson, do.
Rev. J. F. Sutton, Parsippany.
Rev. D. G. Sprague, South Orange.
Rev. S. Cooke, Wantage.
Rev. I. N. Sprague, Caldwell.
H. M. Blodgett, Princeton.

Pennsylvania.

Rev. J. G. Butler, Philadelphia.
H. B. Lincoln, do.
Rev. John McLeod, do.
E. Phipps, D. D. do.
Joab Tyler, Herford.
Rev. T. S. Ward, Carbondale.

Tennessee.

Rev. N. H. Boughton, Petersburgh.

Ohio.

Rev. J. J. Blaidsdell, Cincinnati.
Rev. H. M. Storrs, do.
Rev. H. A. Tracy, do.
Prof. Geo. E. Day, do.
R. D. Mussey, do.
Rev. T. Williston, Strongsville.
Rev. S. G. Clark, Brooklyn.
D. A. Shepard, Cleveland.
Rev. A. R. Clark, Huntington.

Michigan.

Rev. W. S. Taylor, Detroit.
Rev. A. H. Fletcher, Pontiac.
Rev. Chas. G. Clark, Webster.
Rev. E. J. Boyd, Monroe.
Rev. A. K. Strong, do.

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Rev. H. H. Northrop, Flint.
Rev. Edmund Taylor, Kalamazoo.
Rev. Geo. W. Underwood, Hillsdale.
Rev. Geo. M. Tuthill, St. Clair.

Indiana.

Rev. J. D. Butler, Crawfordsville.

Illinois.

Rev. J. Emerson, Rockford.
Rev. Geo. B. Hubbard, Lamoille.

Wisconsin.

Rev. A. Montgomery, Beloit.
Rev. E. G. Miner, Geneva.
Rev. E. J. Montague.

Iowa.

Rev. D. F. Packard, Davenport.

Minnesota.

Rev. D. Andrews, Zumbroter.

Foreign Countries.

R. Armstrong, D. D., Sandwich Islands.
Rev. E. G. Beckwith, do.
Frederick Monod, France.

Missionaries.

Rev. A. Grout, Umvoti, South Africa.
Rev. A. Bushnell, Gaboon, West Africa.
Wm. G. Schauffler, D. D. Constantinople, Turkey.
E. Riggs, D. D., Constantinople, Turkey.
Rev. P. O. Powers, do.
Rev. Daniel Ladd, Smyrna, do.
Rev. B. Schneider, Aintab, do.
Rev. W. M. Thompson, Sidon, Syria.
Rev. H. H. Jessup, Tripoli, do.
Rev. W. W. Scudder, Chittoor, India.
Rev. R. G. Wilder, Kolapoor, do.
Rev. C. F. Muzzy, Madura, do.
Rev. J. C. Smith, Jaffna, Ceylon.
Rev. D. Vrooman, Canton, China.
Rev. L. B. Peet, Fuh-chau, do.
Rev. A. Gleason, Seneca Mission, N. Y.
Dr. S. L. Hobbs, Doaksville, Choctaw Mission.

Organization.

The President of the Board, Hon. Theodore Frelinghuysen, took the chair, and called upon Rev. Dr. Aiken, of Rutland, Vt., who offered prayer. Rev. J. H. Pettingell was appointed Assistant Recording Secretary. Rev. Mr. Wolcott, Dr. Swain, Dr. Leavitt, Rev. Mr. Wood, and Dr. Budington, were appointed a Committee of Arrangements for the meeting.

The following persons were appointed a Business Committee, viz., Henry White, Esq., Dr. Tappan, Dr. Shepherd, Professor George E. Day, and Rev. J. P. Fisher.

Treasurer's Report.

The report of the Treasurer having been presented, with the certificate of the auditors, it was referred to a committee consisting of Hon. S. H. Walley, Hon. Seth Terry, Hon. John O. Cole, Abijah Fisher, Esq., Dr. L. A. Smith, Gen. Williams, and Hon. C. T. Hulburd; who subsequently reported that they found the accounts and statements "correct, well verified, and in all respects satisfactory." They further stated:

The committee were especially gratified to notice the very sound character of the investment of the "Permament Fund for Officers," and of "The General Permanent Fund." The securities consist of notes, secured by real estate, of the best description, at not more than two-thirds its market value, and bank stocks, every one of which is above par in the market, and the house and land owned by the Board, and occupied as the Missionary House in Boston.

In some particulars these statements present a pleasing contrast with those of last year; no more correct in form, for this was not expected or desired; but disclosing the gratifying facts, that the debt, which had been accumulating from year to year, till it had reached the sum of $36,189 70, is all paid; that the Missionary Packet has been built and launched, paid for, and heard from among the far-off isles of the sea, and, that a surplus remains to defray, for a season at least, the expense of running her; that the expenditures for the missions have been increased, from $323,000 49 in 1856, to $355,590 58 in 1857, and these all provided for, with the exception of $2,847 59, by the receipts of the year. We learn, furthermore, that the expenditures of the year just closed would have fallen short of the receipts, by a few thousand dollars, but for some unlooked for expenses, caused mainly by the Eastern war.

We learn also, that while a kind Providence has watched over and blessed us in a signal manner, the past year, prospering the labor of our hands, enabling us to discharge our past indebtedness, and to pay in full estimated expenditures, it has been in such manner as to forbid despair, and even distrust; but no less to forbid presumption. For, while we have been furnished with the means needed to carry forward the operations of the Board, we should carefully note, that of the three hundred and fifty-five thousand five hundred dollars, expenditures for ordinary purposes, twenty-nine thousand

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five hundred dollars, have been derived from extraordinary sources, and cannot be relied upon, to any considerable amount, as a basis upon which to rest future estimates.

We are therefore encouraged, and led forward, but also admonished, and have need of a greatly advanced movement for the time to come, or we shall deserve, and doubtless may expect, the rebuke of heaven.

The field is opening extending, whitening. More stations are offering; more voices are calling upon us to come over and help them; more money is needed for new operations; and yet an advance of nearly ten per cent on last year's contributions by the church is requisite, to prevent a retrograde movement.

Your committee notice, with pleasure, one new feature in the financial operations of this year; viz., the great and extended interest which has been awakened among the children and youth of our land in the missionary enterprise. This was manifested in the prompt manner in which they responded to the call for contributions to build the "Missionary Packet;" and this new and fresh interest has been wisely cherished and appropriately directed, by your agents, to the "Mission School Enterprise." Your committee hope and believe, that the interest which has thus been excited may be deepened and extended; so that our children may early learn to understand, and love, and pray for, the American Board, and may count it one of their choicest pleasures to deny themselves the luxuries of earth, that they may be enabled to procure, for their perishing fellow beings, the necessaries of life, and the riches of immortality.

Report of the Prudential Committee.

An abstract of the Annual Report of the Prudential Committee having been read by the Secretaries, the different portions of the Report were, as usual, referred to committees, which were constituted as follows:

On the Home Department, Dr. Bacon, Dr. Wisner, Dr. Allen, Simeon Benjamin, Esq., Ambrose White, Esq., Rev. C. N. Nickels, and Rev. Joel Mann.

On the African missions, Dr. Bond, Dr. Dwight, Rev. W. Clark, Rev. I. P. Langworthy, Rev. D. G. Sprague, Rev. D. Andrews, and D. B. Lincoln, Esq.

On the Northern Armenian and Greek missions, Dr. Skinner, Dr. J. F. Stearns, Dr. Dickinson, E. Alden, M. D., Rev. J. D. Butler, and Rev. I. G. Bliss.

On the Southern Armenian missions, Rev. J. Maltby, Dr. Bouton, Dr. Blanchard, Dr. J. P. Wilson, Rev. T. W. Ward, Rev. E. J. Montague, and Hon. Thos. W. Williams.

On the Syria and Assyria missions, Dr. De Witt, Rev. J. C. Holbrook, Rev. J. P. Fisher, Rev. S. Cooke, Rev. J. McLeod, Rev. T. Williston, and Rev. H. D. Walker.

On the Nestorian mission, Dr. Squier, Prof. Barrows, Dr. J. P. Thompson, Rev. William Clark, L. H. Delano, Esq., Dr. Blanchard, and Rev. J. R. Adams.

On the Mahratta missions, Rev. D. C. Houghton, Dr. J. S. Clark, Dr. F. E. Cannon, Prof. E. A. Lawrence, Rev. Samuel Hutchings, Dr. Chickering, and Rev. I. N. Sprague.

On the Tamil missions, Dr. William Adams, Dr. Riddle, Rev. David Greene, Dr. Bardwell, Rev. I. G. Davis, and Rev. D. T. Packard.

On the China missions, Dr. Rowland, Dr. Sweetser, Rev. A. L. Stone, Dr. S. S. P. Gamage, Dr. D. B. Coe, Dr. Peters, and Rev. T. A. Taylor.

On the Sandwich Islands and Micronesia missions, Chancellor Walworth, Gen. Williams, R. P. Waters, Esq., Dr. Richard Armstrong, Rev. E. R. Beadle, Rev. S. Thurston, and J. Kingsbury, Esq.

On the Southwestern Indians, Dr. Todd, Rev. J. J. Blaisdell, D. A. Shepard, Esq., Rev. F. B. Gray, Rev. N. Beach, Rev. E. J. Boyd, and F. W. Tappan, Esq.

On the Northwestern Indians, Dr. Tappan, Dr. Calhoun, Rev. George B. Hubbard, Rev. A. K. Strong, Rev. O. Eastman, Rev. A. S. Freeman, and Rev. A. R. Clark.

These committees reported at different times in the progress of the meeting, recommending that the several portions of the Annual Report which had been referred to them respectively, be accepted and adopted, which was done.

Reports of Committees.

The committee on the Home Department say, in their report:

First, It is a topic of congratulation and of thankfulness, that the debt of $36,189 70, which had been accumulated in the three years preceding the last annual meeting of the Board, has been entirely paid off within the last year, by donations to a special fund, and by unexpended balances credited to the Board at the Sandwich Islands. The donations to the deficiency fund were contributed by friends of the Board, in sums varying from one dollar to nearly seven thousand; and, as is believed, without diminishing, in any instance, the ordinary contributions of the donors to the foreign missionary work.

Secondly, The large aggregate of the little contributions from children to the "Morning Star," has led to the formation of a separate fund, to be supplied by children's contributions, in aid of the mission schools. The contributions of the children, in eleven months, to these two funds—for the "Morning Star" and the "Mission Schools"—have amounted to $34,631 15.

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Thirdly, The report affords a cheering indication, that the time is not far distant, when the great and rich States of the West will yield their proportion of revenue and of men, to the work of sending the gospel abroad. A visit of the Secretary for the Home Department, in May and June last, to some of the larger cities of the West, has had encouraging results.

Fourthly, The contributions to our missions in Turkey, by our brethren of the "Turkish Missions Aid Society," have increased, within the last year, more than one-third above the amount of the preceding year. If we enter with large plans and liberal contributions into the field now opening in European Turkey, we may confidently hope that our brethren in Great Britain will provoke us to love and good works, by their increasing contributions.

Fifthly, We are permitted to say, that the aggregate contributions to the treasury of the Board, within the year which we are now reviewing, have exceeded those of any former year.

Finally, What we most need in the Home Department of our great work, is the revival of God's own work in all our churches. "O Lord, revive thy work," must be our prayer without ceasing, if we would see this work of ours, which is also God's work, going on from victory to victory.

Respecting the two missions of the Board in Africa, the following language is used:

From the report on the Gaboon and Zulu missions it is manifest, that amidst peculiar difficulties and discouragements, there has been such progress as promises, at no distant day, the enlightenment and evangelization of the degraded people who dwell in those dark places of the earth.

Our missionaries at the Gaboon have to contend with various forms of difficulty, arising from insalubrity of climate, want of an efficient and reliable government among the isolated tribes, savage hostilities fomented by the jealousies of native kings, and the deep darkness which every where rests upon their field of labor. They do not, however, yield to the pressure of these discouragements, or despair of success. Much preparatory work has been accomplished. Languages have been acquired, portions of Scripture have been translated and schools established, and arrangements have been contemplated for exploring the high-land country back from the coast, with a view to planting new stations, in more healthy and hopeful localities.

Letters from this mission, received a short time since, communicate the good news, that the presence of the Holy Spirit has cheered the hearts of our missionary brethren there, in the recent conversion of ten or more of the native people. This refreshing visitation is a cheering earnest that still greater things may be confidently anticipated.

As respects the Zulu mission, it is evident from the report, that there has been witnessed a decided advance in the work of Christian civilization in that portion of Africa. This mission has been greatly encouraged by the timely and generous aid, and friendly attentions, of the present governor of the Cape Colony. He has taken measures to secure to the mission a legal tenure to the property it holds, and also such reservations of land as will tend to facilitate its future operations.

What has thus far been achieved, on this hard field, needs only to be understood, in connection with some of the peculiar trials and obstacles with which our missionary brethren have had to contend, to remove the discouraging impression which to some extent has prevailed in our churches, in regard to the results of their labors. Eight churches have been organized, numbering nearly two hundred members, and four brick chapels have been erected. Much preliminary work has been done, and though the laborers there may have to wait, and pray, and work, in the patience of hope, there are not wanting signs of promise, that the way of the Lord is being prepared in this moral wilderness, and that the joyful harvest-day is at hand.

Your committee wish to notice, with special approbation, the decided action of the missionaries on the embarrassing subject of polygamy, one of the most debasing forms of evil prevalent among the people with whom they labor in the gospel. It cannot be questioned that the ground taken by them will commend itself with favor to the enlightened sentiment of the Christian world.

These missions are crippled and suffering for want of reinforcements, to supply the places of those removed by death and disabled by sickness, and to strengthen them for enlarged and more effective operations, with a view to hasten the coming of the promised day, when Ethiopia shall stretch out her hands unto God.

The committee on the Greek and Northern Armenian missions speak of having examined the reports with deep interest, and remark:

The operations of Dr. King in Greece are much circumscribed. This the committee regret, yet they rejoice that, amid the violent outburstings of persecuting rage, he remains unmoved, courageous, hopeful. In every part of the Northern Armenian field there has been advance, and in many places marvelous, heart-cheering progress. The blessing of Jehovah has rested upon every branch of the work. At the thirty-nine places of stated preaching, in the theological schools of Bebek and Tocat, in the female seminary, in the day and Sabbath schools, in the house and by the way, in the khan and in the grove, among the mountains of the Kuzzel-bashes, and on the extended table-lands of upper and central Armenia, this blessing has been received

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with joy, and scores have embraced Jesus as their personal Redeemer; while new inquirers may be numbered by hundreds, if not by thousands. The thirst for religious instruction is very faintly indicated by the distribution and eager reception, during the year, of twenty thousand Bibles, Testaments, and other religious books and tracts. The demand is yet greater than the supply, and constantly on the increase. Encouragements have beckoned our brethren onward, until calls and opportunities for labor are so numerous, that even twenty-eight missionaries, and twenty-nine female assistant missionaries, together with one hundred and seven native preachers and helpers, are a force wholly inadequate to attend to them as their importance demands.

The committee feel, and the Board must feel, that God has brought the work in Turkey to a point of surpassing interest and most solemn responsibility. The present position of the mission is a critical one. Taking into view the past history of the work, in connection with the hundreds of doors now open, inviting our brethren to enter upon most promising fields of labor, we cannot but regard the present as even a more critical period than any that has preceded it, in the bearing of its agencies and influence upon the future of that most interesting land.

The work involves and demands progressive activity, enlarged outlays, and increased forces, in full accordance with the law of progress in Christ's kingdom. Attempting to do a work for Christ among the Armenians, this Board is rewarded in a way which offers the privilege, and imposes the obligation, from which there can be no honorable discharge, of doing a mighty and rapid work among Mohammedans, Bulgarians, and others of that medley of nations found in the Ottoman domain. Your committee marvel at the workings of Omnipotence, in opening before us most wonderful opportunities and facilities for the establishment of Immanuel's kingdom in all the possessions of the Sultan. By the rapid changes in the condition and dependences of the different races subject to the Turkish government, God's gracious providence is developing, with no ordinary emphasis, the plan of the divine operations. There must be enlargement. Not to go up at once and take possession of the whole land, is recreancy to the divine Master, and the grand interests of his kingdom. The interest, the magnitude, the glory of the work, therefore, demand that the Board multiply its aggressions on every hand in Turkey. The committee express the hope, that the response of this Board to the urgent call from this field, for more men and augmented appropriations, will this year be hearty, generous, and in the full measure of duty.

Respecting the Southern Armenian mission the committee say:

The statements and representations in the Report, so far as your committee have the means of knowing, are just. We notice with grief, but with submission, the death of Mrs. Schneider. The division of the Armenian mission into two, the Northern and Southern, your committee are led to believe, in view of the extent of that field, and the large number of its stations, is a wise arrangement.

In the review of the year, we notice with special interest, an increasing spirit of inquiry, a growing attendance upon public preaching, a spreading demand among the people for copies of the Bible, and encouraging accessions to the mission churches. We notice, also, some developments of the self-sustaining element. An amount of $272, equivalent to $2,000 in this country, raised at Aintab, is certainly matter of congratulation.

The assistance afforded by the Turkish Missions Aid Society, we are glad to see, is highly appreciated by the mission. The personal influence and encouragement of the Rev. Mr. Jones, Secretary of that Society, demands of us very grateful acknowledgments.

The strong disposition of the Armenians to attach *essential* importance to the sacramental rites of Christianity, and to avail themselves of the same without regard to actual piety, demands of the mission a vigilant and wise caution; and this, we are glad to see, the missionaries are careful to maintain.

There is an urgent necessity, in the state of the mission, for more aid in hastening a native ministry into the field. This necessity we hope the Board, and the Christian community, will not disregard.

The committee on the Syria and Assyria missions reported as follows:

This part of the Annual Report of the Prudential Committee refers to a field of peculiar interest, being one replete with the most important scenes and incidents recorded in sacred and profane history, from the earliest period. Its peculiar position, having on either side other missions of the American Board, of great promise and of increasing success, renders it one which will stand prominent in the regard of the Christian world. The history of the missions in this field, as recorded from year to year in the annual reports of the Board, and the correspondence of the missionaries, as inserted in the Missionary Herald, have kept alive a strong interest in these missions.

The missionaries are prosecuting their work diligently, with gradual success, while the field is more and more whitening for a future harvest. There is nothing in the report which calls for any suggestion as to these missions, and the committee simply recommend its adoption by the Board. The brief allusion to the labors and death of the Rev. Eli Smith, D. D., who died before he had finished his translation of the Holy Scriptures into Arabic, is most cordially approved. His name will stand in the his-

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tory of the missions of the American Board, as one of the most devoted and useful in the catalogue of missionaries; and the fruit of his labors will survive, as his enduring memorial.

Respecting the Nestorian mission the committee reported:

The missionaries, at the different stations in this field, appear to have prosecuted their work with diligence and success, and to have borne with fortitude the trials to which they have been subjected. They have been much annoyed and hindered by the persecutions which this year have returned upon them, from the government officials of the country; yet they hope that even these embarrassments will turn out to the furtherance of the gospel. The sympathy and aid of the Russian consul at the court of Persia, which were so kindly tendered to our missionary brethren, in their emergency, we gratefully recognize.

Two phases of the missionary work we distinctly notice and commend; those seen in the number of native preachers and helpers raised up on this field, and in the determination to employ pious teachers only in the missionary schools.

The death of the Rev. Mr. Stoddard is felt as a severe affliction, both by the mission and in this country. His thorough scholarship and eminent piety, his enthusiasm in his work, and his uniformly cheerful and hopeful spirit, were qualifications which much endeared him to his associates, and give poignancy to the grief which his death has occasioned. May his mantle fall on some waiting Elisha.

The committee on the Mahratta missions, in their report, simply referred to three points as of interest, respecting which some extracts were read from the reports which had been placed in their hands. These points were: 1. "The governmental action towards establishing vernacular schools in every village, and English schools in the principal places;" 2. "The rising amount and value of native agencies, greatly to the relief and encouragement of the missionaries;" and 3. "The addition of seventy-three members to the churches of the Ahmednuggur mission, in the last two years, nearly doubling their number. Thus it is, and not otherwise, even by the Spirit of the Lord, that all our great work, *His* great work, is, in his own good time, to be accomplished."

In relation to the Tamil missions, the committee reported:

It appears that the mission in Ceylon is suffering greatly, in all departments of its work, from want of more laborers. The number of missionaries, previously altogether inadequate to the demands made upon them, has been further reduced during the past year. They who remain in the field are enfeebled and over-tasked. Owing to this, the seminary at Batticotta has not been re-opened, and no department of labor has been prosecuted to the extent, and with the energy, which the exigencies of the people seem to require. But it is gratifying to see, that while the mission is in this enfeebled condition, especially in the department of education, a large native school has been opened, wholly independent of the mission, under very favorable auspices, and with promise of much usefulness. The weakness of the mission may thus help to introduce a self-supporting system of native education.

Further measures seem to be urgently demanded for training and bringing forward native preachers and pastors, with a view to village congregations and churches; but little can be effected till the mission shall be reinforced, as it appears to be accomplishing all that can be expected of it in its existing circumstances.

The Madura mission seems to be going forward prosperously in all its departments, especially in those of native agency and village congregations and churches, in which, although the increase of numbers has not been great, there has been an encouraging advance in character and stability. There is also more readiness, among the heathen around, to read Christian tracts and books, and to listen to the gospel preached. Additional missionary laborers are urgently needed in this mission also, if its plans are to be carried out, and the work prosecuted efficiently. In the training of native preachers and other agents, the labors of this mission are efficient, and encouraging for the future.

The absence of Mr. Winslow from the Madras mission during the whole of the last year has, of course, weakened the mission there with respect to all departments of labor. There have still been additions to the church; the press has been worked vigorously, and is soon to be rendered more efficient; and the schools, though not numerous, seem to be in a progressive and healthful condition.

In the Arcot mission, schools have been established only to a very limited extent. A class organized for educating preachers, catechists, and teachers, promises to be useful to the mission in future; and even now, the members of it are rendering efficient aid to the missionaries, especially in their tours among the people. The missionaries have not been able to make great use of the press in their work, though some books and tracts have been printed and distributed during the year now reported. The great work of this mission has been the oral preaching of the gospel, at the stations and in tours among the surrounding villages, in which the missionaries have been assiduous and successful. The labors of this mission have been limited and impeded by the impaired health of its members.

In view of the statements made in the

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documents referred to them, your committee are of the opinion, that the missionaries connected with the several Tamil missions have prosecuted their work with laboriousness and fidelity, and with as great a measure of success as, with their enfeebled health and diminished numbers, could be expected. Your committee earnestly recommend that all these missions be speedily and largely reinforced. The fields are wide and white to the harvest, and have not been much troubled by the political disturbances of the northern provinces. Let our missionary brethren then, in their labors, perplexities, and enfeebled health, have our sympathy and our prayers, and let us look for the power of the Holy Spirit, to be displayed and glorified in these times of weakness and embarrassment.

Respecting the missions in China the following language was used:

The general aspect of the missions to China is hopeful, though the disturbed condition of Canton has indeed proved very disastrous. The loss of the printing presses, and various fonts of type, especially the font used in printing Dr. Morrison's Dictionary, which had been given to Mr. Williams by the British government, is a disheartening calamity; and the destruction of the property of the mission, and the necessity of abandoning Canton entirely, for a time, render the condition of affairs at this place, for the present, somewhat gloomy. But while this station has suffered so much, it is a cause of gratitude and of hope, that the brethren at the other stations have thus far been permitted to continue their work without interruption. The success of the Amoy mission affords encouragement to continued effort. It is a significant fact, that a chapel is building at Fuh-chau without interference from the government; and the brethren there may well consider their position more fixed and permanent, if they are allowed, unmolested, to complete and occupy this Christian sanctuary.

It is also highly gratifying, that the adventure into the interior has thus far excited no open opposition. It is an advancing step to have left the five ports, to have entered the country seventy miles from Shanghai, and there to have proclaimed the gospel in the thoroughfares, and to have opened the dwelling-house of the missionaries for religious services. This indication of weakening prejudice is worthy of note, and ought to stimulate the churches in Christian lands to study the signs of the times, and be ready to do the work which God may be preparing for them. The commotions which are distressing the brethren at Canton, and filling the hearts of the other missionaries with anxieties, may be another of those grand movements of divine Providence, by which access will be opened for the publication of the gospel freely, to millions in darkness. So, your committee are happy to find, the missionaries view it. They are not cast down, but prayerful, watching, hopeful; and it is with no small emphasis that they press the necessity of more men. They deeply feel the present need, and earnestly request that a missionary physician, and several new missionaries, may be sent there. And your committee cannot dissent from the reasonableness of their request. If they are insufficient for the work ready to be done in the present condition of the empire, great accessions must be made to their numbers when God shall answer their prayers, and verify their hopes, in breaking down the old barriers, and opening a way for the free publication of the gospel through the length and breadth of this land, crowded with perishing souls.

The committee on the Sandwich Islands and Micronesia missions reported:

We have reason to rejoice with our brethren of the Micronesia mission, that the "Morning Star," built and equipped, mainly, by the contributions of the youth of our own country and of the Sandwich Islands, has completed in safety her first missionary voyage, and that she is now probably at the place of her destined employment in Micronesia, bearing the gospel banner from port to port, for the salvation of the inhabitants of those distant and neglected islands of the sea. And we trust that, with the blessing of God, the influence and the example of her Christian sailors, as they pass from one island to another, upon her voyages of mercy, will essentially aid the faithful missionaries in counteracting the evils inflicted upon the benighted people of Micronesia by the depraved and the dissolute from this and other nations.

Although but little has as yet been effected by our missionaries in Micronesia, we have much reason to hope that the same blessing which attended the labors of our first missionaries to the Sandwich Islands, and converted a heathen nation into a nation of Christians in a single generation, may, within the same short period of time, reward the exertions of the fifteen missionaries, assistants and helpers, now in Micronesia, and of those who may hereafter be sent to reinforce them.

We turn with pleasure to the Sandwich Islands mission, and render devout thanks to the great Head of the church for what he has already enabled this Board to accomplish there. Already are the christianized people of those Islands furnishing the entire support of eight of their clergymen, and providing a very considerable portion of the support of the others, who are still connected with this Board. And during the past year, their native churches have contributed between two and three thousand dollars to the Hawaiian Missionary Society, for the purpose of sending the gospel to the inhabitants of other islands. Already have several native pastors been ordained; several

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native preachers have been fully licensed to preach the everlasting gospel; and many now are only wanting the necessary instruction in some of the higher branches of learning, to qualify and entitle them to the same blessed privilege.

The remaining portion of this report has special reference to Oahu College, and will be found in another place.

The committee to whom reports on the missions among the South-western Indians were referred, say:

Your committee are forcibly struck by the fact, that in our Indian missions we have to meet one obstacle, peculiarly great among this people, viz., a natural and transmitted dislike to submit to the great law of Providence, that man must work or perish. Perhaps no people to whom we have offered the gospel find it so hard to submit to this law as the aborigines of this country. The long and untiring labors of our missionaries have so far conquered this difficulty, that progress in civilization is evident, and constantly growing more marked and distinct. The last year has been one of hope and joy. The people have made advancement in Christian character, in intelligence, civilization and benevolence; and it seems to your committee that several tribes have nearly or quite turned the point between civilization and annihilation. We cannot too highly appreciate the perseverance, the faithfulness, and the cheerful and self-denying labors of our missionaries. The committee see dangers threatening, but they are of such a nature as can be warded off only by divine interposition. They see no change to recommend, unless it be to suggest to our brethren the inquiry, whether there may not be more attention directed to the training up of natives for teachers and pastors; looking to the time—the first goal in all missions—when there shall be fully developed the self-educating power of the people.

Respecting the missions among Indian tribes in the North-west, the following language was employed:

Your committee have noticed many cheering indications of progress. Among the Ojibwas, the influence of pagan superstitions is diminishing, while, through the blessing of God upon missionary labors, an increased interest in education and in the preaching of the gospel, together with decided advances toward a higher state of civilization, under the fostering care of the United States government, from which very material aid is expected in the establishment and support of a boarding-school, strongly encourage our hopes for the future.

It is gratifying to learn, that the day-schools, and to some extent the boarding-schools, on the Indian reservations in New York, are now sustained by the State. Among the Senecas at the Cattaraugus station, a new house of worship has been built, at an expense of $4,000, the people themselves furnishing the materials, and evincing, in other respects, very decided evidence of improvement.

Respecting the Tuscaroras, we are told that though their crops were almost wholly cut off, there was no suffering for want of food, the deficiency being supplied partly by what had been laid up from the avails of their industry and carefulness in former seasons. The use of "fire-water" at the several stations has not wholly ceased, but is very perceptibly diminished.

The contemplated removal of the Abenaquis has not occurred, nor has there been any very marked improvement in their condition; but their preacher, Mr. Osunkirhine, is gaining the confidence not only of those who attend upon his ministrations, but of the Roman Catholics of the tribe also,—an evidence of which may be found in his appointment, by the Governor of Canada, in compliance with their request, as agent for the tribe.

A few instances of hopeful conversion, during the past year, are reported among the Ojibwas. The Tuscaroras have been blessed with reviving influences of the Spirit, of marked depth and thoroughness; as fruits of which the church has already received an accession of forty members.

Oahu College.

By recommendation of the Business Committee, one hour, from ten to eleven o'clock, Thursday morning, was assigned to the consideration of a measure for rendering the Sandwich Islands more speedily independent of Christians in the United States. During that hour addresses were made by Rev. Dr. Armstrong and Rev. E. G. Beckwith, from these Islands, relating specially to the importance of securing an endowment for Oahu College, of which Mr. Beckwith is President. A letter on the subject, from the King of the Islands to Dr. Armstrong, was also read. Chancellor Walworth, from the committee on the Sandwich Islands and Micronesia missions, then presented a report and resolutions, which were adopted. The portion of that report having special reference to this subject was as follows:

The subject of educating and preparing natives for the gospel ministry, and of educating others for the purpose of enabling them to fill the various offices of a Christian government, and ultimately, as soon as practicable, to relieve this Board from all charges or responsibilities in the maintenance of Christian institutions at the Sandwich Islands, is intimately connected with the endowment of the Oahu College.

It is probably known to most of the members of this Board, that the Rev. E. G.

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Beckwith, President of Oahu College, and the Rev. Dr. Armstrong, President of the Government Board of Education, at the Sandwich Islands, are now in this country to solicit funds for the endowment of this College, from the friends of science and of religion here. And your committee concur in the views expressed by the Prudential Committee, in their report, as to the great importance, both to the native and to the foreign population at the Sandwich Islands, of having this institution properly endowed. They therefore recommend the adoption of the following preamble and resolutions:

Whereas, The Oahu College at the Sandwich Islands, has grown out of the labors of missionaries under the care of this Board, and has gone into successful operation, with many of the descendants of missionaries, and others, under its instruction; having a President, one Professor, a very liberal charter, a valuable tract of land, with appropriate buildings and fixtures, and most of the other means necessary for the prosecution of its work, with the exception of the funds for the support of its faculty and instructors: and whereas, in the opinion of this Board, this College is of the utmost importance to the development, if not to the continued existence of the Hawaiian nation, and especially to the perpetuation of the Christian institutions already planted there, and to render them independent of foreign aid: and whereas a permanent endowment of $50,000 is deemed necessary, and its trustees have sent the Rev. E. G. Beckwith, President of the College, and the Rev. Dr. Armstrong, President of the Government Board of Education, and one of the trustees of the College, to the United States, to solicit such an endowment, to be invested under the care and direction of a responsible board of trustees residing here: and whereas, the time which these agents of the trustees of the College can spend in this country is limited, and a speedy re opening of the College is very desirable:

1. *Resolved*, That this Board earnestly commends this object to the patronage of the wealthy and the liberal friends of science and of religion in this country; and advises these agents of the trustees of the College to appeal to such persons, rather than to the benevolent community at large; not doubting that such appeal will be readily responded to by those to whom it is addressed.

2. *Resolved*, That, in the opinion of this Board, to give the Oahu College an efficient support is the most economical and effectual method of perpetuating, with the blessing of God, the results of missionary labor on the Sandwich Islands, and of extending gospel institutions over the islands of the Micronesian group.

3. *Resolved*, That this Board has entire confidence in the before-named agents of the College, as well as in the trustees of the fund in this country who are to be charged with its investment; and that donors may feel assured that what they give will be faithfully appropriated to the object for which it is given.

Connection with the Reformed Dutch Church.

On Wednesday morning, the following Special Report of the Prudential Committee, on the connection between the Reformed Dutch Church and the Board, was read by Dr. Anderson, assisted by Dr. Pomroy.

The Rev. Dr. Strong, Stated Clerk of the General Synod of the Reformed Dutch Church, has transmitted to the Prudential Committee the following Resolutions, as adopted by the Synod at its last Annual Meeting, viz.

"1. That considering the growth of our Missions abroad, the duty of the Church, in her distinctive capacity as such, to take charge of these missions, the growing sentiment among our people in favor of such a course, and the hopeful prospect that this action will tend to call out far more largely and promptly the resources of our denomination, we are satisfied that the time has come to dissolve the union with the American Board of Commissioners for Foreign Missions, and henceforth conduct our operations among the heathen through the exclusive agency of our own Board.

"2. That the intimate relation which has existed, for a quarter of a century, between the Reformed Protestant Dutch Church and the American Board of Comissioners for Foreign Missions, in the prosecution of this work, has confirmed our confidence in the wisdom, the integrity, and catholic spirit of that great and noble institution; nor shall we ever cease to feel a lively interest in the growth of its operations and the success of its plans.

"3. That in dissolving the pleasant and useful connection we have maintained with the officers and members of that Board for the last twenty-five years, we are not influenced by any dissatisfaction with their modes of action, or any want of fidelity on their part to the terms of this connection.

"4. That we take pleasure in expressing to the American Board of Commissioners for Foreign Missions our grateful sense of the benefits derived from their experience, foresight, and enlarged views, and of the uniform Christian kindness and courtesy which have marked their intercourse with our Board.

"5. That the Board of Foreign Missions, now composed of fifteen members, be increased to twenty-four, the additional members to be chosen by the Board itself; that they be and hereby are empowered to arrange with the American Board of Commissioners for Foreign Missions the terms of an amicable separation, and to assume the management and control of the missions in Arcot and Amoy; and that they be authorized and directed to employ all suitable means, such as the use of the press, the appointment of agents, the holding of missionary conventions and the like, for the

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purpose of developing the power and exciting the interest of our churches, in the great work of evangelizing the world."

It will be proper for the Prudential Committee, in communicating these resolutions to the Board, to make a concise statement of the case.

At the meeting of the Board held in New York City, in the year 1832, a committee attended from the General Synod of the Reformed Dutch Church, whose names do not appear on our records; and Drs. Miller and Edwards, Judge Platt, and Messrs. Lewis and Anderson, (the last named now the only survivor,) were appointed a committee to confer with them. This committee of conference subsequently made the following report; viz.

"The selection of missionaries, and the particular direction of missions, are, by the Laws and Regulations of the Board, made the specific duty of the Prudential Committee. That Committee has made it an invariable rule hitherto, to give appointments as missionaries to all suitable preachers of the gospel belonging to the Reformed Dutch, the Presbyterian, the Associate Reformed, and the Congregational churches, who have expressed to them a willingness to devote their lives to missionary labors among the heathen. Acting on this rule, every reasonable facility will be furnished to ministers and candidates in these several denominations, for becoming missionaries in heathen lands. The joint committee see no way in which it is possible for the Synod to render it easier for the missionary candidates in their church to avail themselves of the experience and patronage of the Board of Missions. The joint committee would recommend, as the most convenient and effectual method of securing the object which the Synod has in view, that the friends of missions in the Reformed Dutch Church, whether acting as individuals or in voluntary or ecclesiastical associations, exercise, if they please, their right of appropriating their contributions to the support of missionaries from their own church, and such others as they approve. In this way they make their election of missionaries as really as if they nominated them in the first instance, and the Prudential Committee move onward without embarrassment.

"The joint committee are informed, that the Prudential Committee intend inviting Mr. Abeel to visit this country, partly with a view to his performing an agency in the denomination to which he belongs. It is understood also, that if Mr. Abeel should, on his return, find young men in the Reformed Dutch Church possessing the requisite qualifications for missionaries, and willing to accompany him to the East, the Prudential Committee will gladly give them an appointment, and send them forth as missionaries of the Board. Nor will there be any objection to their forming a new and distinct mission, with an ecclesiastical organization and public worship according to their own views and wishes, as has invariably been the case with the missionaries under the superintendence of the Board. And should the friends of missions in that church prefer appropriating their contributions to this, or any other mission or object within the proper scope of the Board, and should it be practicable to expend those contributions wisely upon that mission or object, there can be no objection to such appropriations, and the wishes of the donors will be sacredly regarded. Should there be any excess in the receipts from the Reformed Dutch Church, above the proper expenses of the missionaries from that church, the balance will of course go for the general objects of the Board. Should it at any time be expedient to increase the number of missionaries in the missions commenced by missionaries from the Reformed Dutch Church, and should suitable men in this church offer their services, and prefer going to those missions, they would have the preference of others.

"These views, if sanctioned by the Board, place it within the power of the friends of missions in the Reformed Dutch Church, to employ the Board, and its Committee, as their almoners and agents in conducting missions among the heathen, and, at the same time, have the satisfaction of supporting missionaries from their own church. The ecclesiastical relations and responsibilities of missionaries are not at all affected by their coming under the direction of the Board."

This report of the Committee of Conference was unanimously adopted by the Board.

For many previous years, up to that time, the Board had sustained precisely the same relation to the Reformed Dutch Church, as it sustained, and does still sustain, to the Congregational and Presbyterian bodies. Nine members of the Reformed Dutch Church were then, or had been, corporate members of the Board; a distinguished lay member of that church was Vice President of the Board; and at least two of the sons of that church had for years been numbered among its missionaries. The extent of the contributions received from that source before that time, the Prudential Committee have not the means of knowing.

If the compact of 1832 be closely examined, we shall see, *that it virtually contains but a single new provision.* For in reality, it added nothing to the ecclesiastical liberty which missionaries from the Reformed Dutch Church, as well as all other missionaries of the Board, had enjoyed from the beginning; nor to the liberty which donors have always had, of appropriating their donations according to their pleasure among the objects sustained by the Board. Excepting the single provision above adverted to, every thing else was merely a declaration of facts already existing.

The special provision then made was for the forming of a distinct mission, or of distinct missions, should members of that

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church be so inclined, "with an ecclesiastical organization and public worship according to their own views and wishes." It was also provided, in the language of the report, that "should the friends of missions in that church prefer appropriating their contributions to this or any other mission or object within the proper scope of the Board, and should it be practicable to expend those contributions wisely upon that mission or object, there can be no objection to such appropriations, and the wishes of the donors will be sacredly regarded. Should there be any excess in the receipts from the Reformed Dutch Church, above the proper expenses of the missionaries from that church, the balance will of course go for the general objects of the Board. Should it at any time be expedient to increase the number of missionaries in the missions commenced by missionaries from the Reformed Dutch Church, and should suitable men in this church offer their services, and prefer going to those missions, they would have the preference of others."

"These views," it was added in the report then adopted, "if sanctioned by the Board, place it within the power of the friends of missions in the Reformed Dutch Church to employ the Board, and its Committee, as their almoners and agents in conducting missions among the heathen; and, at the same time, have the satisfaction of supporting missionaries from their own church."

A mission composed of four brethren from the Reformed Dutch Church was sent to Netherlands, India, in the year 1836; and five other brethren from the same church joined the mission subsequently, at different times. The government of Netherlands, India, adopted a narrow policy towards this mission, shut it up in Borneo, and greatly embarrassed its operations. It was discontinued in 1849, for want of missionaries to take the place of those who were removed from the field by death and sickness.

The Amoy mission took its present distinctive form in the year 1844, when Messrs. Doty and Pohlman, under instructions from the Prudential Committee, went thither from Borneo. Mr. Abeel was already there, but was soon obliged, by failing health, to return to the United States; and Mr. Pohlman perished by shipwreck in 1849. Mr. Talmage arrived in 1847, and Mr. Joralman in 1856. Within the few years past, the brethren at Amoy have had more cheering success than has been experienced elsewhere in China. However important the Prudential Committee may have deemed a reinforcement of this mission between the years 1849 and 1856, they thought it expedient to retain the ground for the brethren of the Reformed Dutch Church; and tidings, during the past year, from the college and seminary at New Brunswick, have cheered them with the expectation, that this most interesting field will soon be more adequately occupied.

The Arcot mission originated, in its present form, in the year 1854, through the action of the Prudential Committee, with missionaries belonging to the Reformed Dutch Church. It began with two sons of the late Dr. John Scudder, and now has five.

The only question of business, as it appears to the Prudential Committee, which the resolutions of the General Synod bring before the Board, relates to the report adopted in the year 1832, and to the two missions which have grown out of it. The relations of the Board to the Reformed Dutch Church, which existed previously, through the membership of honored fathers and brethren of that church, and which has been the source of so much pleasure and advantage to the Board, is not supposed to be matter for action, on the part either of the Synod or of the Board.

The Board will doubtless assent to dissolving the particular compact of 1832, in the same fraternal spirit with which it has been proposed by their brethren of the General Synod.

It will be obvious to the Board, however, that the dissolution of that compact can have no effect to dissolve the relation of any one of the missionaries, as such, to the Board. Their offers of service in connection with the Board, came from them as individuals, in the exercise of their individual and personal responsibilities; and the missionaries from the Reformed Dutch Church sustain precisely the same relation to the Board with all its other missionaries. The Committee know of no reason for supposing, that any one in the Amoy mission, or Arcot mission, will not be ready to ask for a release from his connection with the Board, on learning the action of the General Synod, and the concurrence of the Board in the same; and the Prudential Committee will feel it to be their duty to give their cheerful assent to such applications. But the relation which the missionaries sustain to the Board, under the circumstances, can be dissolved only on application from the missionaries themselves; and the rules and regulations of the Board devolve the act of dissolution on the Prudential Committee. To dismiss our brethren in any other manner, would be in disregard of the nature of the compact existing between them and the Board.

Nothing is said in the compact of 1832 as to the transfer of missions, as such, in case the Reformed Dutch Church should at any time desire to recede from the engagements of this compact. But there has always been a tacit understanding among the executive officers of the Board, that those particular missions, which should be formed and continued on the peculiar basis of this compact, would be transferred with the property thereto belonging, when the compact should be dissolved; and the Prudential Committee advise that this be done.

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The documents received from these missions up to the time of transfer, and from the Borneo mission, ought to remain with the Board. They form a part of its history; are needed to illustrate and justify its proceedings; and, so far as they embody its experience, they go to form its stock in trade. But the Board of Foreign Missions in the Reformed Dutch Church should have the privilege of taking copies of such documents as it may desire.

The expenses properly chargeable to the Reformed Dutch Church, since the year 1832, are believed by the Prudential Committee not to vary much from the amount received as donations from that body.

The Prudential Committee are happy in expressing their grateful sense of the kindness, candor and Christian urbanity, on the part of that Church and its Board of Foreign Missions, which have uniformly characterized their intercourse. And it is well known to the Board, that none of its Corporate Members have taken a more lively and intelligent interest in its proceedings and prosperity, than have those from the Reformed Dutch Church; one of whom, respected and beloved by all, has long presided, with distinguished ability, in its annual meetings.

Missionary House, Boston, Sept. 1, 1857.

After the reading of the foregoing report, Rev. Dr. Ferris made some remarks, expressing the fraternal sympathy, and giving assurance of the continued and most cordial fellowship of the Reformed Dutch Church with the Board, in the great work of missions. The report was then referred to a special committee, consisting of Dr. Hopkins, Dr. Hawes, Dr. Anderson, Dr. Ferris, R. D. Muzzy, M. D., Rev. C. Blodgett, and Rev. Wm. Hogarth, who subsequently presented the following report, which, with the resolutions, was accepted and adopted.

The committee appointed to consider the connection between this Board and the Reformed Dutch Church, accord with the opinion expressed in the document which has been placed in their hands, that the only thing calling for the action of this Board is the compact with the Reformed Dutch Church made in the year 1832. That compact the Board are invited, in the most fraternal and Christian manner, by the General Synod, now to dissolve; it being the opinion of the Synod, that such a measure, at this time, will be promotive of Christ's kingdom. The committee join with the Prudential Committee in recommending, that the Board meet this proposal in the spirit with which it is made by their respected brethren of the Reformed Dutch Church, and that the following resolutions be adopted:

Resolved, 1st, That, in accordance with the proposal received from the General Synod of the Reformed Dutch Church, the Board assents to a dissolution of the compact, for the prosecution of Foreign Missions, which was formed with that Synod in the year 1832.

Resolved, 2dly, That the appointment of a missionary being a personal matter, involving a mutual contract and obligation between the missionary and the Board, therefore, should the missionaries of the Amoy and Arcot missions, formed and prosecuted on the basis of this compact, request a release from their connection with the Board, the Prudential Committee is instructed to grant such a release; and also to transfer the property in those missions to the Board of Foreign Missions of the Reformed Dutch Church.

Resolved, 3dly, That all financial questions growing out of this business, be referred for mutual adjustment to the Prudential Committee and the Board of Foreign Missions of the Reformed Dutch Church.

Resolved, 4thly, That in assenting to a dissolution of this compact, now of twenty-five years' duration, the Board gratefully acknowledges the expressions of respect, esteem and confidence, which are embodied in the resolutions of the General Synod; and it would also bear testimony to the Christian kindness and urbanity, which have uniformly and eminently characterized the pastors and members of that church, and especially the officers of its Board of Foreign Missions, in their intercourse with the officers and agents of this Board, and would give assurance of our earnest hope and prayer, that the results of the step now taken may equal the highest expectations of the Reformed Dutch Church, in the promotion of the Redeemer's kingdom.

Support of Disabled Missionaries and the Children of Missionaries.

The report in regard to the expediency of making some permanent provision for the support of disabled missionaries and the children of missionaries, which was presented at the meeting of the Board at Newark in 1856, and then laid upon the table that it might be printed for circulation among the members of the Board, was read by Pelatiah Perit, Esq., chairman of the committee on this subject. The report, with the resolutions appended, was as follows:

The committee appointed to consider the propriety and expediency of making some permanent provision for the support of superannuated and disabled missionaries; and, also, to inquire into the expediency of revising the existing rules respecting the children of missionaries; beg leave to report, that they have given to these subjects the full consideration which their importance demands. They find that, heretofore, the relief given to missionaries, and the support given to the children, has been a charge

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upon the general funds of the American Board, disbursed by the officers under rules adopted by the Prudential Committee. The amount annually appropriated to this object has been, of late years, about fifteen thousand dollars.*

The committee are well satisfied, that this duty has been performed with a scrupulous regard to economy, while cases claiming attention have been met with kindness and sympathy. Up to the present time this arrangement has been sufficient; but we have now reached a period in the progress of missions, in which a more fixed and reliable provision seems to be needed, in order to meet the exigencies which will arise, and to avoid an annual encroachment on the regular income of the Board, which may be found to be inconvenient.

Many of the missionaries of the Board are now approaching the evening of their days; and, in the probable rapid extension of missions, the widows and children of those in the field will become more numerous, while the sympathy awakened in their favor, in the first novelty of missions, has in a great measure subsided. In this state of things, more numerous calls for relief will arise than formerly, and larger annual appropriations will be needed to meet these calls. Hence arises the necessity of some reliable provision.

The committee believe, that the state of public sentiment among the friends of missions is such, as fully to recognize the claims of missionaries and their children to the sympathies and support which, in their exigencies, they may need; that contributions to this object will be most cheerfully made; and that, too, in such a manner as not to interfere with the ordinary receipts of the Board.

Our feelings revolt at the thought of doing less for these faithful servants of God than is done by all the governments of Christian nations for those who are disabled, or become dependent, in the naval or military service. When we invite young men, of talents and devoted piety, to give up their lives to this service, it is under an implied obligation, that if they should be compelled, when broken down and disabled, to return to their native land, a proper provision shall be made for them as a return for their self-denying sacrifices. Justice and Christian feeling both demand this, and the obligation is not properly met when the needed relief is to be sought as a *charity*, and administered at the discretion of the officers of the Board, however kind and liberal might be their feelings.

Heretofore, the kindness extended to the children of missionaries, by those who have voluntarily adopted them, has afforded protection to large numbers, and, in most cases this has been the best provision which could have been made for them. We trust that this sympathy may be, to a considerable extent, available hereafter.

The committee, in presenting the plan of a Special Fund, far from intending to interfere with the adoption of children of missionaries by their relatives, or others who may be disposed to befriend them, would earnestly desire to encourage it. They would hope to aid in it, by providing increased means from which partial aid might be given to those who would be disposed to adopt these children, but who are not able to bear the whole expense of their maintenance and education. They entertain the hope that, under this new arrangement, in the instance of *orphan children*, and in other *special cases*, a more full provision may be made for their education than is now practicable.

As long as the means for the support of disabled missionaries, and the children of missionaries, are to be taken from the annual receipts of the Board, they must necessarily be dispensed with a sparing hand. The executive officers of the Board, however kind and sympathetic, cannot feel at liberty to disburse from this source otherwise than with the utmost stringency.

The faithful missionary is entitled to much sympathy and consideration when the necessity devolves on him of sending his children from his remote field of labor to the land of his fathers. The least we can do for him is, to leave him assured, by a proper provision, that his children shall find in the American Board, not only a faithful guardianship, but a reliable resource for all which may be needful for their education and preparation for usefulness in life.

The committee, in considering the mode of applying the relief fund, have concluded that it will not be expedient to establish asylums, either for disabled missionaries or the children of missionaries. Such a plan would be expensive, without producing adequate benefits. The disabled missionaries would be more happy and more useful if allowed to choose their own residences. The children would have better opportunities of forming their characters and manners if mingled in families and schools with other children.

It will be perceived that, in proposing the fund for the relief of disabled missionaries and the children of missionaries, the committee have left the application of it, as heretofore, in the hands of the Prudential Committee and officers of the society, whose rules of procedure will be subject to the revision of the Board. It is expected that they will use the same discrimination and prudence, in the disbursement of it, as heretofore. It is not intended to establish regular *pensions*, which would be attended with incidental evils, but to meet each case as it arises, with a judicious regard to its peculiar circumstances and merits.

The change effected, then, by the new arrangement, will be,

* This is an error. The above amount includes the expenses of missionaries and their families in passing to and from their fields of labor, and, indeed, all their expenses when absent from their stations, which are chargeable to the treasury at home.

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1. The superannuated and disabled missionary will have a reliable fund for his relief, when necessity compels him to look for aid; and he will receive it as an *established provision*, disbursed under the direction of the Prudential Committee, and not as a mere gratuity or charity.

2. The annual receipts of the Board will be relieved from the burden of meeting these calls, and those for the support of the children of the missionaries.

The committee believe, that the relief fund will soon reach a large amount, through legacies and donations which would not otherwise be given to the Board.

It cannot be doubted, that this just and liberal provision would relieve the faithful missionary from much acute mental suffering, when, in his remote field of labor, he contemplates his liability to sickness and death, and the exposure of his children to orphanage and helpless poverty. Men labor with more vigor and better courage, when their minds are not oppressed with harrassing anxiety. Our missionaries will pursue their arduous labors with fresh zeal, when they perceive that their friends at home have not left them merely to the care of Providence, but have, from their own substance, done something to meet the possible emergencies of themselves and their families.

In concluding the report, the committee would express their confident belief that, in the practical operation of the proposed fund, the abuses which may be supposed to be incidental to it may be avoided, by proper care in the administration of it. Our missionaries are, generally, men of self-denial and disinterestedness, and the independence, integrity, and regard to principle, which have characterized them, are a guarantee that they will not avail themselves of the provisions of this fund without an urgent necessity.

The committee beg to suggest, for the consideration of the Prudential Committee, and the friends and protectors of the children of missionaries, that special care be taken, not only to bring them under favorable religious influences, but, in their education, to train them to such habits of industry, economy and self-dependence, as will prepare them for usefulness in life.

To this report the committee appended the following resolutions:

1. That it is expedient to establish a fund, to be called "The Fund for the Relief of Superannuated and Disabled Missionaries, and the Children of Missionaries."

2. That the fund be raised by direct contributions for this specific object, and such legacies as may be made to it; and that such measures be adopted, in raising this fund, as shall least interfere with the regular receipts of the Board.

3. This fund shall be invested in the name of the American Board of Commissioners for Foreign Missions; shall be applied exclusively to the objects herein specified; and a separate report of receipts and disbursements shall be made at the annual meeting of the Board.

4. This fund shall be invested solely in first mortgages, or in stocks of undoubted security.

5. That after the fund shall amount to one hundred thousand dollars, the interest, or income, shall be applied in the manner hereinafter named.

6. That in the distribution of the income of this fund, it shall be appropriated,

(1.) To superannuated and disabled missionaries, to the widows of missionaries, while they remain such, and to the orphan children of missionaries, who shall be entitled to aid beyond the allowance made to children whose parents are living; it being understood that the amount of such aid shall be regulated by the Prudential Committee, according to the circumstances of each case.

(2.) So much of the excess, after the aforementioned appropriations, as may be necessary, shall be applied to other children of missionaries, according to the rules of the Prudential Committee.

7. Each superannuated and disabled missionary who returns to this country, with the consent of his mission and the approbation of the Board, shall be entitled to such annual allowance from this fund as may be determined, from time to time, by the Prudential Committee, subject to the approval of the Board.

8. That when the Board shall ratify the action of this Committee, the fund shall be open for the reception of legacies, and direct contributions for this specific object.

9. As far as this fund shall be insufficient to provide for the various classes named herein, it is understood that they will be provided for from the general fund as heretofore; and if, after meeting all the appropriations as above defined, there should be any surplus income reported at the end of the financial year, it may be either added to the capital of the fund, or applied to the general expenditures, as the Board may direct.

John Kingsbury, Esq., also presented the following minority report on this subject.

The undersigned, a member of the Special Committee on the support of disabled missionaries, and the children of missionaries, having been providentially prevented from attending the last annual meeting, asks leave to present his reasons for dissenting from the report of the majority of the committee.

He does not differ from them in regard to the importance of making adequate provision for such missionaries and for such children. On this point there can be no difference of opinion among humane and Christian men. But the undersigned believes that the present mode of relief is more simple, more humane, more effective, than

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any mode which should have a permanent fund for its basis.

1. There are strong objections to enriching missionary societies, by means of permanent funds, beyond what is needful for their credit in the commercial world. If unduly enriched, they will be regarded with more jealousy and less affection, and the Christian public will respond less freely to their appeals. The Board would be less effective and reliable as a missionary institution than it now is, if it had a permanent fund of half a million of dollars.

2. There is no more need of a special fund for superannuated and disabled missionaries, and for the widows and children of missionaries, after coming to the United States, than for missionaries, widows and children, while in the missions; nor would any real advantages result to them from it. There is no more difficulty in making all desirable arrangements for their comfortable support. Nor would the existence of such a fund make the least change in the principles, on which disabled missionaries have always been assisted. Consequently, nothing would be gained on the score of *humanity* by such a fund. And it should be added, as something capable of proof, that the two or three alleged cases of returned disabled missionaries suffering for want of aid from the Board, are such as a fund of a hundred thousand dollars, if one existed, would not be likely to have prevented.

3. A special fund, if large, would be sure to increase the already existing difficulties in the way of equitably and properly arranging for the support of disabled missionaries, and the widows of missionaries. Not all missionaries returning home to remain, are really deserving of assistance from funds committed to the Board, or they are so in different degrees; yet this is often not known to the public, and it is seldom expedient to publish the facts. The support of such persons, except to a limited extent, would be a perversion of missionary funds. Such persons would be the most ready and most persistent in asking and receiving aid. Even on the present system, it has been difficult, as I am informed, to prevent such perversions. But a large fund, even if wholly under the control of the Prudential Committee, as of course it should be, would much increase this embarrassment; and it is believed, that the evils on this score, would in time become serious. The Prudential Committee have always deemed it of great importance to avoid the evils of a *pension* list, into which it is well-known European missionary societies, if not some in this country, have been more or less drawn, and which is in accordance with European ideas and institutions. To a reflecting mind, acquainted with the extent and growth of this evil, it must appear one of the dark omens for the future in the missionary work. So strong is the tendency towards pensions in the case of returned missionaries, widows and children, that it has required the utmost care and exertion to avoid the evil, by deciding every case upon its own particular merits, and acting only from year to year. Pensions have been thus far avoided by the Board, but a large special fund would greatly enhance this difficulty.

It is of more importance to add,

4. That missionaries have themselves a strong interest in opposing such a fund; and it is believed that the more considerate portion of them will do so, whenever they shall have duly reflected on its influence upon their own personal and family relations and prospects. Its tendency, in proportion to its magnitude, would be to weaken that feeling of *obligation* and *inclination* in relatives, resulting from consanguinity, or from old personal friendships, to aid returned missionaries and their children in obtaining employment, education, and a comfortable and useful livelihood. That would be a dire calamity to the missionary cause, and to missionaries and their children, which should tend to weaken this great natural law of social existence, and to restrain the outflowings of these natural fountains towards children, grand children, brothers, sisters, cousins, and the friends of early years. Already do the missionaries of this Board understand, to some extent, what an unfavorable influence separate institutions for the abode and education of their returned children would be likely to exert on their prospects in life, and they are becoming more and more opposed to them. And for the same general reasons should they oppose every thing that tends to withdraw their children from the great natural streams of consanguinity and friendship, and throw them upon benevolent institutions, whatever they may be. The facts in regard to children and youth in this country, are widely different from what they are in Europe, and even in Great Britain. Here is nothing like caste; but rather a perpetual commingling of all the streams of life. Occupations, professions, conditions, are constantly running together; and every missionary should watch carefully that his own society is drawn into no policy which will deprive his offspring, when they come home, of the blessings resulting from the freest of all social constitutions that the world, or the church of Christ, ever saw.

5. The number of returned missionaries, unable to provide, in some proper way, wholly or in part, for their own living, is not so large as to require any special provision by the Board. And if the number should be materially increased, as the cause of missions advances, there will be no difficulty in providing for them in the way which has hitherto proved *so safe* and *so successful*. This is especially true in reference to children. So well has the present system worked, that the children of pastors in this country, as a body, are not more favored, as regards health, education, habits, evidences of piety, or prospects in life, than the returned children of missionaries. They are the special objects of care by the Pru-

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dential Committee. Their names are entered in a book kept for this purpose, and the facts in their lives, after coming to this country, are recorded as far as it is possible, together with the grants made to them from year to year, in consequence of applications from their guardians. And it may be added here, that the incidental evils which returned missionaries suffer are no greater than very many ministers are suffering, who, having spent the best of their days in Christian labor in our own land, have yet made no future provision for themselves or their families. There is even more justice in establishing a fund in aid of this class of persons, for they have nothing upon which to rely, while the returned missionary has just claims upon this Board for adequate support.

The undersigned, therefore, believes that the present mode of providing for disabled missionaries and the children of missionaries, is preferable to one which would have a permanent fund for its basis. It is more simple, more humane, more effective; it coincides better with the social condition and institutions of this country; it is no more a *mere charity*, while at the same time it is much less like a pension; it is less liable to perversion; its effect upon missionaries and children of missionaries is better, being more according to the natural laws under which God places his children; and it will interfere less with the ordinary receipts of the Board. He, therefore, after careful deliberation, has reason to fear that the contemplated fund, if carried into effect, would be attended with disastrous consequences to the cause of missions.

The subject thus presented occasioned considerable discussion, in which several members of the Board participated at different times in the progress of the meeting. On Thursday evening, the following resolutions were unanimously adopted, as a substitute for those submitted by the committee:

Resolved, That it is highly desirable to cherish and strengthen a warm Christian sympathy in behalf of those who have been disabled in their work as missionaries, and towards their widows and children; and that it is desirable to open all suitable channels for the practical expression of such sympathies.

Resolved, That the Prudential Committee will receive and cheerfully appropriate, according to the same principles which have hitherto governed them in the premises, whatever legacies or contributions may be made from year to year, and designated by their donors for this specific object.

Claims of the Turkish Empire.

By recommendation of the Business Committee, the afternoon of Wednesday was assigned to the consideration of the claims of Turkey, as a field for missionary operations. Interesting and impressive remarks were made by Rev. Messrs. Schauffler and Riggs, of the Northern Armenian mission, and by Rev. Mr. Treat, one of the Secretaries of the Board, who had recently visited some of the stations of that mission. The subject was resumed Wednesday evening, when remarks were made by other missionaries, by Rev. J. H. Pettingell, who was present at the last annual meeting of the missionaries at Constantinople, by Dr. Pomroy, and by several pastors of churches in our own land. A committee was then appointed to prepare a report upon the subject, consisting of Dr. H. B. Hooker, Dr. Albro, Dr. Palmer, Hon. J. C. Hubbell, Dr. Dutton, J. N. Stickney, Esq., and Rev. H. M. Storrs. This committee, on Thursday evening, presented the following report and resolutions, which were adopted:

The special committee on the claims of the Turkish nation beg leave to report as follows:

They cannot forbear an expression of the deep interest they have felt in that part of the missionary field which they have been called upon to review. In common with all who have listened to the report of your Prudential Committee, and the intensely interesting accounts of our brethren from that region, they have greatly rejoiced, and do gratefully recognize the abounding grace of God. They believe that, by a wonder-working Providence, the door has, at last, been thrown wide open, and that free access has been given to the Turkish nation. They cannot forbear expressing the satisfaction they have felt, that God has led American Christian enterprise in this direction, furnishing it with so noble a field, and a field so greatly blessed, not only in the actual conversion of men, but as constantly opening new and inviting scenes of labor, and affording to the world so instructive a spectacle of missionary fidelity.

Your committee, after giving such attention as they have been able, to the subject referred to them, have united in embodying their result in the following resolutions:

1. *Resolved*, That we acknowledge, with humble thankfulness, the good hand of our God upon the missions of the Board in Turkey, as well in directing the missionaries to their respective fields of labor, as in giving them "the first fruits of his increase."

2. *Resolved*, That the unforeseen and surprising changes which the great Head of the Church is effecting in that land, call for an immediate enlargement of the missionary work.

3. *Resolved*, That herein the churches acting through this Board sustain a special responsibility; first, because God has been pleased to honor them above all others in this enterprise; secondly, because they have advantages above all others for its vigorous

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prosecution; and thirdly, because, if they shall neglect it, there is reason to believe, not only that the work will be left undone, but that the ground already gained will be irrecoverably lost. Therefore,

4. *Resolved*, That the Prudential Committee be requested so to enlarge their plans and appropriations, that the gospel of Christ shall be fully preached in European Turkey as speedily as possible; while the work that has been so auspiciously begun in Asiatic Turkey shall be carried forward as God shall give them ability.

5. *Resolved*, That, considering that the recent openings in Turkey greatly enhance the importance of the education of young men and women, to co-operate in the work of evangelizing that country, the Prudential Committee be empowered to enlarge their system of education in harmony with the growing exigencies of the field.

6. *Resolved*, That in recommending such a policy, it is not the wish of the Board to slacken its efforts in other lands, but rather to increase them, believing that the triumph of Christ in Turkey will be for "the riches of the world."

7. *Resolved*, That the increasing wants of the Turkish and other missions of the Board be earnestly commended to all our friends and patrons, in the hope that, in view of the great events which are taking place in the world, they will first "give their own selves to the Lord" more unreservedly than ever, that so "the abundance of their joy may abound unto the riches of their liberality;" and thus their co-operation be more earnest and decided in the work of bringing all nations to sit at the Savior's feet.

Resignation of Officers.

On Thursday afternoon, Dr. Goodrich, chairman of the committee on New Members and Officers, communicated the following letters, from the Hon. Theodore Frelinghuysen and Chief Justice Williams, declining a re-election as President and Vice President of the Board.

Providence, Sept. 10, 1857.

To the Rev. Dr. Goodrich and others,
Com. on Officers, &c., of the A. B. C. F. M.

Dear Brethren,—The recent action of the General Synod of the Reformed Protestant Dutch Church, of which I am an humble member, in deciding hereafter to conduct their Foreign Missions on their own distinct church organization, renders it becoming and proper for me to decline, as I hereby do, a nomination and choice to the office of President of your Board. The generous Christian confidence that first elected, and has long continued me in that place of distinguished honor, will be among the precious recollections of my life. With deep, personal regret, I part with you.

Most affectionately,

Theo. Frelinghuysen.

Providence, Sept. 8, 1857.

To the Hon. Theodore Frelinghuysen,
President of the American Board of
Commissioners for Foreign Missions:

Dear Sir,—The office with which I have been honored, for a number of successive years, may naturally lead to the supposition that I may be considered a candidate at the ensuing annual election.

To remove any such impression, it may not be deemed improper for me to say, that having arrived to an age when I cannot expect often, if ever, to attend the future meetings of the Board, and being unwilling to hold an office the duties of which I cannot reasonably expect to discharge, I wish it to be understood, that I am not a candidate for office; and if Providence shall permit my future attendance, it will be only as a private member of the Board. However that may be, I shall ever remember with pleasure, and I hope with profit, my connection with this Board and its solemn services; and it will continue to command my sympathy and my prayers, while life remains.

With great respect, I am truly yours,

Th. S. Williams.

On motion of General Williams, the motion being put by himself, Hon. S. H. Walley, Dr. Bacon, and Chancellor Walworth, were appointed a committee to express the sense of the Board in response to these communications. They subsequently presented the following report and resolutions, which were adopted:

The committee appointed by this Board to draft resolutions expressive of the regret experienced by the Board, at the declinature of Hon. Theodore Frelinghuysen and Hon. Thomas S. Williams to be candidates for re-election to the offices which they severally held, and in response to their letters announcing their determination, have attended to the duty assigned them, and ask leave respectfully to report the accompanying resolutions.

Resolved, That in addition to the deep regret which this Board has experienced in the separation, not in feeling but in action, from our brethren of the Reformed Dutch Church, we feel that our trial is rendered more severe, and our regret more deep, by the fact, that in consequence of the sundering of these ties, we have also been compelled to relinquish our beloved presiding officer.

Resolved, That this Board have received with deep emotion, and unaffected grief, the communication from our late President in which he declines to be a candidate for re-nomination or re-election.

Resolved, That we cannot permit him to retire from an office which he has filled to such universal acceptance, for a period of

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sixteen years, without an expression, not simply of regret at parting, but also of our high appreciation of the valuable services which he has rendered during his period of office.

Resolved, That in THEODORE FRELINGHUYSEN, we have found combined qualifications which singularly fitted him to preside over the deliberations of such a body—bringing to the discharge of his official duties, ripe experience in parliamentary rules and forms, promptness, accuracy and impartiality in the transaction of business, keen insight into character, tact and judgment in facilitating the despatch of business, uniform courtesy in his intercourse with all the members of the Board; wisely and happily blending mildness, and even gentleness, with unhesitating firmness and energy; one of whom we can safely say, we have not known his superior as a presiding officer; and combining with these peculiar qualifications for his station, warm-hearted piety and fervid eloquence.

Resolved, That we tender to Hon. Theodore Frelinghuysen, our cordial wishes that he may yet enjoy many years of usefulness and happiness, in his new field of honorable duty.

Resolved, That this Board also deeply regret the loss of their honored and esteemed Vice President, who has acceptably filled this station for the past sixteen years.

Resolved, That we tender to Hon. THOMAS S. WILLIAMS, our sincere and grateful acknowledgments, for the accuracy, courtesy, and impartiality, with which he has uniformly discharged the duties which have frequently devolved upon him during his term of office; and that he will carry with him to his voluntary retirement, our best wishes for his prolonged life and continued usefulness.

New Members and Officers.

The following persons were chosen a committee on New Members and Officers, viz: Dr. Goodrich, Judge Jessup, Dr. Pond, Hon. William J. Hubbard, John Kingsbury, Esq., Charles Mills, Esq., and Rev. T. A. Mills. This committee nominated the following persons for election as corporate members, who were accordingly elected.

Nathaniel Bouton, D. D., Concord, N. H.
Alpheus Hardy, Esq., Boston, Ms.
Amos D. Lockwood, Esq., Danielsonville, Ct.
William E. Dodge, Esq., New York city.
Matthias W. Baldwin, Philadelphia, Pa.
T. P. Handy, Esq., Cleveland, Ohio.
Truman M. Post, D. D., St. Louis, Mo.
Rev. W. Henry Williams, Keokuk, Iowa.

The committee also nominated the following persons as officers, who were duly chosen, for the ensuing year.

MARK HOPKINS, D. D., LL. D., *President.*
Hon. WILLIAM JESSUP, LL. D., *Vice President.*

Hon. WILLIAM J. HUBBARD,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
NEHEMIAH ADAMS, D. D.,
Rev. AUGUSTUS C. THOMPSON,
Hon. WILLIAM T. EUSTIS,
Hon. JOHN AIKEN,
HENRY HILL, Esq.,
ASA D. SMITH, D. D.,
WALTER S. GRIFFITH, Esq.,
ALPHEUS HARDY, Esq.,
Prudential Committee.

RUFUS ANDERSON, D. D.,
Rev. SELAH B. TREAT,
SWAN L. POMROY, D. D.,
Corresponding Secretaries.

Rev. GEORGE W. WOOD, *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq.,
Hon. SAMUEL H. WALLEY, } *Auditors.*

Dr. Hopkins took the chair at the opening of the meeting Thursday evening, and, after prayer and singing, addressed the Board, expressing the views and sentiments with which he accepted the office to which he had been elected, and also responding to the parting salutations of the brethren of the Reformed Dutch Church.

Place and Preacher for next Meeting.

The committee on the Place and Preacher for the next meeting consisted of Dr. Silas Aiken, Dr. G. W. Heacock, Rev. W. S. Taylor, Henry Hill, Esq., Rev. A. Montgomery, Rev. H. H. Northrop, and Rev. H. P. Arms. They recommended that the city of Detroit, Michigan, be the place; that Rev. George Shepard, D. D., be the preacher, and Rev. Robert W. Patterson, of Chicago, Illinois, his alternate. Their report was adopted.

Resolutions.

In addition to the various resolutions already given, in connection with different reports, the following were adopted by the Board:

Resolved, That the thanks of the Board be presented to the Rev. Dr. Thompson, for his sermon delivered Tuesday evening, and that he be requested to furnish a copy for publication.

Resolved, That the thanks of the Board be given to the families of different denominations in this city, for their Christian hos-

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pitality and kindness to the members of the Board during this meeting.

Resolved, also, that the thanks of the Board be given to the Beneficent, the Central, the Richmond Street, and the High Street Congregational Churches and Societies, and to the Central Baptist Church and Society, for the use of their respective houses of worship; and also to the choirs of singers for their assistance in the devotional exercises.

Devotional Services.

The first session of each day of the meeting was opened by prayer; the Board being led Tuesday by Dr. Aiken, Wednesday by Dr. Wayland, Thursday by Dr. Hopkins, and Friday by Dr. Sweetser. At the opening of the evening meetings, also, prayer was offered, Wednesday by Dr. Wisner, and Thursday by Dr. Hawes; and on several other occasions, in connection with the business meetings, the divine blessing was sought and thanksgiving rendered. The audience was also many times relieved by singing.

The annual sermon, Tuesday evening, by Dr. Thompson, was from Matthew xxviii. 20: "And lo, I am with you always, even unto the end of the world." The preacher was assisted in the devotional services of the occasion by Dr. B. C. Taylor. Morning prayer meetings were held, before the commencement of the business meetings, Wednesday in the Beneficent church, and Thursday in the Central Baptist church; and in addition to the regular meetings at the Beneficent church, meetings for addresses were attended, Tuesday evening at the Central Baptist, Wednesday evening at the Central Congregational, and Thursday evening at the High Street Congregational churches. At these meetings addresses were delivered by several returned missionaries and others.

On Thursday afternoon, a very large number of the professed followers of Christ, probably near 3,000, commemorated his death at the sacramental table. Services were held at the same hour in the Beneficent and the Richmond Street Congregational churches; conducted at the former place by Dr. Ferris, Rev. Mr. Beadle, Dr. Heacock, Dr. Budington, Dr. Todd, and Rev. Frederick Monod, of Paris, France; and at the latter by Dr. Hopkins, Dr. Barstow, Dr. Goodrich, Rev. T. A. Mills, Dr. Schauffler, of Constantinople, and Dr. DeWitt. The last hour of the meeting on Friday morning, the business of the Board being finished, was given, as usual, to devotional services and parting addresses. It was an hour which many of those who were privileged to be present will not soon forget. Prayer was offered by Dr. Bardwell, addresses were made by Mr. Grout from South Africa and Mr. Jessup from Syria, missionaries; by Dr. Pomroy and Mr. Wood, Secretaries of the Board; and by Mr. Clapp, of Providence, pastor of the church in whose house of worship the meetings had been held. The congregation united in singing the doxology:

"Praise God from whom all blessings flow,"

and Dr. Allen pronounced the benediction.

Adjournment.

The Board adjourned, to meet at Detroit, Michigan, on the Tuesday preceding the second Wednesday in September, 1858, at four o'clock in the afternoon.

Seldom, if ever, has one of the great convocations connected with the annual meeting of the Board brought together a larger number of the friends of Christ, or been attended with greater interest. The Providence Journal of September 12, says: "There have been in attendance more than two thousand strangers, and among them, missionaries from every continent on the globe, and many of the most distinguished men of our land, gathered from every profession and pursuit in life." The names of 82 corporate, and of 518 honorary members, were reported to the Assistant Recording Secretary. Many more, doubtless, were present. The hospitalities of the people of Providence, and the kindness and efficiency of the Committee of Arrangements there, were largely tested, and nobly was the trial met.

The meeting was one of entire harmony. For a time, it seemed as if there might be serious difference of opinion with reference to the propriety of securing a fund for disabled missionaries and missionary children; but when, at the close of the debate, resolutions were introduced as a substitute for those reported by the committee, they were passed with no dissenting voice, and it is believed, with very little dissenting feeling. The Treasurer's report, communicating the cheering facts,—that the former debt was wholly paid, that the increased expenditures of the year had been almost wholly provided for by ordinary receipts, that the children had responded with so great liberality to the call for means to build a vessel, and that the whole income of the Board for the year had been greater than for any previous year, gave occasion for many grateful congratulations in public and in private. The eminently kind, fraternal, and Christian spirit which characterized all the proceedings connected

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with the withdrawal of the Reformed Dutch Church from its connection with the Board, and the consequent resignation of his office by the President of the Board, did much to impart deep and tender interest to the whole occasion. And the facts which were brought distinctly forward, respecting the wants of different missions and mission fields, and specially respecting Turkey, Asiatic and European—what God has done and is doing there, and what he is calling his people to do—deepened in many minds the conviction, that in this work our course must still be onward, and, it may be hoped, moved many hearts to renewed consecration.

INTELLIGENCE FROM THE MISSIONS.

Sandwich Islands.

ANNUAL REPORT.

The Hawaiian Evangelical Association held its annual meeting at Honolulu, in May. In their general letter, the brethren first express their gratitude in view of the fact that they still live. "Though signs of a coming change are thickly budding and blossoming upon us, yet most of those who were in the field a year ago, are still permitted to labor actively in the vineyard of our Lord." They were, however, pained to report the fact, that two of the females connected with the band of laborers there, Mrs. Clark and Mrs. Rogers, were suffering from disease and apparently drawing near the close of their earthly pilgrimage. Mr. and Mrs. Wilcox had been afflicted within the year by the death of a child. They then look upon the way in which the Lord has led the mission since it was first established, and compare the present with the past.

Fathers and Mothers Departed.

When we review the period of thirty-seven years, and then cast our eyes around upon the scenes in which now we move, we are astonished at the changes which have transpired. Some of these changes we contemplate with a tender solemnity, others with a joyful admiration. "The fathers, where are they?" Most of the faithful, the beloved and revered pioneers in our work, have been called from this field of trial and tears to their great reward. Many also of their successors and coworkers, who entered the vineyard at the sixth and ninth hours, have rested from their labors and received their promised crowns. They sowed in tears, they reap in joy. The seed which they scattered weeping, has been gathered in golden sheaves and shouted home with rejoicing. Where are Whitney, and Richards, and Chamberlain, and Dibble, and Ticknor? And where are many of the mothers in our Israel — the gentle, the patient, the praying, the self-sacrificing daughters of Zion, who knew no will and no work but the will and the work of God, and whose love to the Redeemer's cause was deathless? True "sisters of charity," they have done what they could, and, like the Mary who anointed her Savior, they enjoy the approving smiles of their Lord.

Changes and Progress.

But our view is not confined to friends who have passed away. We look upon scenes which now surround us, and as we contrast the present with the not remote past, we are filled with admiration and gratitude in view of the wonders God has wrought for this people. Every where, and in all things, we see marks of progress unmistakable to every intelligent and candid observer. Instead of troops of idle, naked and noisy savages, every where gazing upon us, we are now surrounded by well-clad, quiet, intelligent and self-possessed multitudes, who feel the dignity of men. Instead of squalid poverty we see competence, abundance, and sometimes luxury. Instead of brutal howlings and dark orgies, we hear the songs of Zion and the supplications of saints. The little dirty kennel, dingy with smoke, from which the light of the sun was nearly excluded, has, in numerous cases, given place to

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the neat cottage or the commodious dwelling of wood or stone, well provided with the furniture of the civilized. All this is true in instances too numerous for specification, yet we would not be understood to affirm that it is true of the masses. While in general, progress is most evident, and marked by many prominent and striking indices, there are still many, as in all lands, who are too indolent, too ignorant or too vicious, to put forth the efforts necessary to the improvement of their condition.

Our harbors, whose waters were once disturbed only by the dip of the paddle and the rippling wake of the canoe, now bear on their bosoms hundreds of noble ships, from whose masts wave the flags of the mightiest nations. Our strands, where once the naked native stretched himself like the seal and the sea-elephant, are now occupied with piers and wharves, and animated with the stir and the din of commerce. Our towns are rising, and our roads improving. Agriculture and industry are awakening attention and assuming increasing importance. Our government, in its legislative, executive and judiciary departments, has assumed organic form and symmetry, and is moving harmoniously and efficiently on in the discharge of its manifold functions. Our schools are sustained. Our islands are being dotted over with improved church edifices. The artisan is abroad. Law is supreme; order prevails; protection of all human rights is nearly complete; there is little suffering or complaining in the land; shocking crimes are rare, and it may be doubted whether the sun shines on a more peaceful and happy people. All this, and more, has, through the grace of God, been accomplished during the last thirty-seven years, for a nation of naked and brutal savages; and for all this we do and will praise the Lord.

The social state of the people improves from year to year; and it is a fact, and a remarkable one, that life, liberty, character, and the avails of industry, enterprise and genius, are no where on earth more safe than in this land. A great degree of freedom and independence is enjoyed by the people. Foreigners of all nations are kindly received, and all their rights, personal, social, civil and religious, are respected. No resident and no subject, who conducts himself uprightly and discreetly, has just cause to complain that his rights are invaded.

Schools—Churches.

No report of schools is furnished, the general letter simply stating that most of them have been conducted with a good degree of efficiency during the year, and that schools for teaching the English language have been most popular, in some instances serving to diminish the interest in vernacular schools. Respecting the churches the following language is used.

As to the spiritual state of the Hawaiian churches, we have much over which to rejoice and much for which we should mourn. There has been no general outpouring of the Spirit upon our people, no great spiritual movement affecting the masses, during the year. There have been, however, gentle showers of grace, which have distilled like the small rain and the dew upon some portions of this vineyard. Numbers have been hopefully born again, and several hundreds have been added to the churches. In some portions of the field there have been coldness, worldliness, and wanderings from the path of peace. Generally, however, the churches have maintained an orderly walk, and preserved the spirit of unity in the bonds of peace. Our labors in preaching have been unabated, and God has not left us without tokens of his favor. At the present time there is more than usual interest in the churches of Honolulu, both native and foreign. Religious meetings are frequent and well attended. Many seem unusually candid and approachable on spiritual subjects, many are tender and susceptible, and some are

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hoping in Christ. Never, before, has the foreign community of Honolulu been in so interesting a state.

At other points, also, of the islands, foreign residents have been remarkably attentive to preaching, respectful towards Christians, candid and tender when addressed on the subject of personal religion, and, in some instances, as we trust, truly born of God.

The following table presents the statistics of the churches for the year.

STATIONS.	Whole No. on profession.	Whole No. on certificate.	Past year on profession.	Past year on certificate.	Whole No. dismissed.	Dismissed the past year.	Total deceased.	Died past year.	Excluded past yr.	Remain excluded.	Whole No. in regular standing.	Whole No. of children baptized.	Baptized past year.
HAWAII—													
Hilo,	11,073	567	105	28	761	14	5,268	171	29	352	5,235	3,856	65
Waimea,	6,649	566	114	26	1,373	28	2,114	39	4		1,989	1,566	35
Kohala,	2,057	790		6	412	20	916	25	27	436	1,013	1,130	56
Kailua,	3,008	394	263	6	672	9	833	29	32	38	1,784	2,275	81
Kealakeakua,			34	4		10		13	14		1,115		45
Kau,			8					7	23		900		16
MAUI—													
Hana,			401	1		7			14		1,560		115
Wailuku,			1						10		964		23
Lahainaluna,			2	8	2				3	2	36		1
Lahaina,	1,362	386	21	8	286	3	535	5				1,366	24
MOLOKAI,	1,865	55	92		44	10	421	36	145	207	1,149		17
OAHU—													
Honolulu, 1st,	3,707	683		16	468	10	1,451	73	57		2,182	876	30
Honolulu, 2d,	2,350	750	15	49	437	9	1,363	54	29		717	727	6
Ewa,	2,394		11		355	3	880	6	7	650	396	772	8
Waianae,	538						204	3	9		235		
Waialua,	991	196	3	11	371		245	11	26	56	365	767	3
Hanula,	482	27	14		70		210	7	12		313	146	9
Kaneohe,	896	82	18	5	37	6	296	11	26		480	226	5
KAUAI—													
Waimea,	748	114	53	7	108	2	210	15	11		574	328	23
Koloa,	530	226	13	16	67	3	192	23	11	29	428	287	13
Waioli,	656	135	1	2	51	2	196	6	20	36	508	223	10
Total,	39,236	4,831	1,167	193	5,514	136	15,354	534	509	1,806	21,943	14,545	585

Amount of contributions in cash, as reported, $22,580.

Building Churches—Benevolence.

Scarcely any feature so distinctly marks our Hawaiian churches as their zeal in the erection of houses for public worship. These houses are thickly studding the land. They rise before the traveler in every district and in nearly every village of the kingdom. They are as way-marks, or mile-stones, along the roads, and like light-houses along the shores. In few countries will the school-house, and the houses of prayer, be found so numerous in proportion to the population. And if such buildings do not indicate piety and intelligence in the people, they do at least show their respect for the light which is offered them, while they give promise of an increase of that light. And not only are houses of worship multiplying here, they are also being greatly improved in material, construction, convenience and appearance. Edifices of wood and stone, with doors, windows, floors, seats, desks, etc., are rapidly superseding the rude synagogues of thatch, without floor, seats, doors or windows. It is cheering to see the time, the toil, and the money so cheerfully bestowed on houses for the worship of Jehovah.

As a people, we also think the Hawaiians not the least in works of beneficence. Never have we known churches giving so large a portion of their possessions to the Lord as the Hawaiian. With careful teaching on this subject,

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they give cheerfully, often joyfully, according to their power, "yea and beyond their power." We have, it is true, the careless, the covetous, and the reckless among us; those who will withhold good from them to whom it is due, and those who will squander all their income upon their lusts. But it is as true, that multitudes of our people give freely and often out of their deep poverty. They are also learning their obligations to support their own pastors, and some of the churches do well in this respect. But they need much patient instruction on this subject.

It is also stated, that a healthful missionary spirit still prevails, and that many candidates hold themselves ready to go to "regions beyond." The whole amount contributed for religious and benevolent objects during the year, is reported as $22,580.

Ceylon Mission.

OODOOVILLE BOARDING SCHOOL.

FORWARDING another descriptive catalogue (see opposite page) of the pupils in this school, for the year ending in May last, Mr. Spaulding writes as follows:

In my last annual report of the female boarding school, (June 1, 1856,) I gave an account of the class (15 in number) which left the previous May. They were the last admitted to the school on the original plan of receiving a dowry of £4 10*s.* should they marry with the approbation of the mission. No new light has been thrown on their course which will enable me to give an opinion. Eleven are still unmarried; three are with us, two teaching in the school and one employed in the domestic department; eight are with their parents or friends, and in a few cases their situation is exceedingly trying.

The class taken in 1848 was received on condition that no dowry should be given. This has been our first class (sixteen in number) for the past year, as you will perceive by the catalogue. Two of them left in September, 1856, Emily M. J. Rockwood at the request of her father, and Mary L. Backus because of the expiration of the term (six years) for which she was taken. She entered the school in 1850, and, being in advance of the class then received, joined the one of 1848. The other fourteen left us on the 18th of May, a few days since. All but two are members of our church. It is a class of more than ordinary promise. Three of the four not marked as belonging to the church go home to their Christian fathers or mothers, and of them all we can say, They are not far from the kingdom of heaven; perhaps in it. No one is retained because she has no refuge in her home; yet some will find it exceedingly difficult, if not impossible, to secure time or place for reading the Bible and for private devotions.

Nine of those in the second class, who were taken in 1850, viz., Mary Wilson Adams, Mary S. Latimer, Margaretta A. Levins, Mary S. Lovell, Sarah D. Lockwood, Mary A. Odiorne, Elizabeth W. Osgood, Isabella Borland Ripley, and Jane L. Wadsworth, left in September last, according to the conditions specified when they were taken, that they should remain only six years. One, Phebe Cummings, though a church member, was dismissed for breaking the rules of the school. The other four, Amelia F. Dyer, Philena S. Forbes, Anna D. L. Cornelius, and Lucy A. D. Lawrence, are still in the school, and with a selection from pupils in the third class will now form our first class.

Most of our third class were taken in 1852, and all on condition of paying in part for their support. The resolution of the mission, dated April 13, 1852, was "to take a class of fourteen for the term of six years, five to pay forty-two cents and five twenty-nine cents a month, and four to be received on charity." The class, as you now see it, has eighteen pupils, most of them born in 1843; average age thirteen and one-half years. I mention the ages of the pupils because some very extravagant statements have

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Descriptive Catalogue.

Names.	Parish.	Born.	Admitted.	Parentage.	Religious character.
FIRST CLASS.*					
Mary L. Backus,	Batticotta,	1842	1850	Christian,	
Margaret A. Baker,	Panditeripo,	1837	1848	Christian,	Church member.
Maria Newton Clay,	Manepy,	1839	1848	Christian,	Church member.
Maria Dauchy,	Batticotta,	1840	1848	Heathen,	Church member.
Sarah L. Dodd,	Oodooville,	1838	1848	Father Christian,	Church member.
Sarah Hare,	Manepy,	1841	1848	Heathen,	Church member.
Rebecca Howard,	Tillipally,	1839	1848	Heathen,	Church member.
Elizabeth G. King,	Manepy,	1839	1848	Father Christian,	Church member.
Susan B. Kittridge,	Oodooville,	1839	1848	Heathen,	Church member.
Catharine A. D. Lawrence,	Varany,	1839	1848	Christian,	Church member.
Mary D. Mather,	Batticotta,	1841	1848	Father Christian,	
Edna S. Newell,	Oodooville,	1838	1848	Heathen,	Church member.
Harriet Dutton Payson,	Manepy,	1839	1848	Christian,	Church member.
Mary A. Morrill Raymond,	Manepy,	1840	1848	Christian,	Church member.
Julia M. Ridgely,	Batticotta,	1841	1848	Heathen,	
Emily M. J. Rockwood,	Mallagam,	1841	1848	Christian,	
SECOND CLASS.					
Mary Wilson Adams,	Manepy,	1844	1850	Christian,	
Amelia F. Dyer,	Batticotta,	1843	1852	Heathen,	
Philena S. Fobes,	Batticotta,	1844	1849	Father Christian,	
Anna D. L. Cornelius,	Batticotta,	1842	1852	Christian,	
Phebe Cummings,	Valerny,		1850	Heathen,	
Mary Cleeves Latimer,	Panditeripo,	1842	1850	Christian,	
Lucy A. D. Lawrence,	Varany,	1843	1852	Christian,	
Margaretta A. Levins,	Tillipally,	1840	1850	Christian,	
Sarah D. Lockwood,	Manepy,	1842	1850	Father Christian,	
Mary Severance Lovell,	Panditeripo,	1841	1850	Christian,	
Mary A. Odiorne,	Karadive,	1841	1850	Heathen,	
Elizabeth G. W. Osgood,	Tillipally,	1842	1850	Christian,	
Isabella Borland Ripley,	Mallagam,	1842	1850	Christian,	
Jane L. Wadsworth,	Oodooville,	1841	1850	Father Christian,	
THIRD CLASS.					
Emily C. Backus,	Batticotta,	1845	1854	Christian,	
Jane E. Black Danverse,	Panditeripo,	1843	1852	Christian,	
Mary Davis,	Manepy,	1843	1852	Father Christian,	
Anna A. Duffield,	Oodooville,	1843	1852	Heathen,	
Maria H. Cooke Dwight,	Oodooville,	1842	1852	Christian,	
Mary Smith Emerson,	Chavagacherry,	1844	1854	Christian,	
Rebecca M. Fiske,	Batticotta,	1844	1853	Heathen,	
Elvira C. Homer,	Manepy,	1845	1851	Christian,	
Sarah Johnson,	Chavagacherry,	1842	1852	Heathen,	
Amelia D. Lockwood,	Jaffna,	1843	1853	Heathen,	
Elizabeth E. Clemm Lord,	Tillipally,	1843	1852	Christian,	
Eunice S. Payson,	Manepy,	1842	1854	Christian,	
Abigail Purviance,	Manepy,	1844	1853	Heathen,	
Margaret Purviance,	Poongoodootive,	1843	1852	Heathen,	
Anna Rose,	Kaits,	1844	1852	Roman Catholic,	
Mary A. A. White,	Madura,	1844	1853	Christian,	
Emily E. White,	Tillipally,	1844	1854	Christian,	
Eliza Drew White,	Tillipally,	1845	1854	Christian,	
FOURTH CLASS.					
Margaret Adams,	Atchuvaly,	1842	1856	Christian,	
Louisa Jacob,	Oodooville,	1843	1856	Father Christian.	
Mary Brend,	Panditeripo,	1845	1856	Christian,	
Maria Foreman,	Panditeripo,	1843	1856	Christian,	
Maria Hawes,	Mallagam,	1845	1856	Mother Christian,	
Ann P. Levins,	Ooran,	1844	1856	Christian,	
Catharine Merrill,	Manepy,	1845	1856	Mother Christian,	
Sarah Miller,	Mallagam,	1845	1856	Christian,	
Sarah Osgood,	Tillipally,	1844	1856	Christian,	
Mary Scott,	Batticotta,	1845	1856	Christian,	
Ann Strong,	Manepy,	1845	1856	Christian,	
Phebe W. Joseph,	Oodooville,	1843	1856	Father Christian,	
Rebecca Cornelius,	Karadive,	1843	1856	Christian,	
Nogamutto,	Chavagacherry,	1845	1856	Heathen,	

* This class was taken April 20, 1848, on condition that no dower is to be given. Left May 18, 1857.

been made, about the thousands of pupils educated in Ceylon and the units of pupils converted. In our village schools the average age is from six to ten. In common village or district schools in America, how many of this age are received into the churches, though surrounded by every Christian influence?

The fourth class, fourteen in number, taken in October last, are to remain five

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years, and receive no dowry. Average age about twelve and one-half years. These were all baptized children, but on the failure of one, a heathen child from Chavagacherry was taken in her place. Our whole present number of pupils is therefore thirty-six. Twelve, in the first class, which has just left us, were all the church members we had in the school. Among the thirty-six remaining, there is not one who has made a public profession of faith in Christ.

The situation of the nine who left last September, and of the sixteen who left May 18, will, with three or four exceptions, be somewhat favorable, as most of them have Christian parents, or near relatives, who will be a protection to them. After all, our friends and patrons in America can have but a very faint idea of the trials into which many of these children are thrown, and I ask the special prayers of their benefactors for them, at this trying season. Their names must still be precious to many a mother, or bereaved father, or little missionary circle, or mite society; and will still form sympathizing wires through which to convey to the mercy-seat the aspirations of a benevolent heart, or emotions of fervent gratitude for the privilege of giving two mites for the salvation of a heathen child.

Madras Mission.—India.

LETTER FROM MR. HURD, JUNE 24, 1857.

Prospects of English Mission Schools.

Mr. Hurd remarks, that his missionary labor as yet presents little that is interesting, except to one who is engaged in the work. The school, which he says engrosses all his strength and time, is about as it has been; although, "the present month, there has been a falling off in the number of pupils, which may be attributed to several causes." The number on the roll list for the month was one hundred and twelve. Having spoken of the reasons for the falling off—some pupils going into government schools, some into government service, and some attending a great feast held in June—Mr. Hurd proceeds to say:

New difficulties have arisen in conducting mission English schools in Madras. We are finding greater difficulty in getting a large class of young men, and also in keeping the young men who have laid the foundation of an English education in our schools. Many of our best scholars have gone into the government school, because it is a well-known fact, that a young man who comes from a government school, with a certificate from the head master, has a much fairer prospect of government employ, than a mission student with equal qualifications. This fact is telling more or less upon my mission school in Madras. It is presenting a serious difficulty, so much so as to engage the attention of the missionary conference. The study of the Bible, with these young men, is becoming more a matter of form, as a necessary evil, than it was formerly. It seems to me that there is less attention to the teaching of the Word, in my school, while there is evidently more vigorous application to secular branches of study than formerly. At least from two and a half to three hours each day are spent in teaching the word of God, and yet, it appears to me, there has been a growing indifference to instruction as to the way of life. There is at times much seriousness in my own class, and I trust the truth may have been permanently lodged in some hearts, but there is no coming out and taking sides with the Savior.

I do not, however, feel disposed to write very fully respecting the growing obstacles in the way of making an English school an efficient means of leading souls to Christ. That difficulties are springing up of this nature, I fully believe; and they are such as scarcely existed three years ago. Government is dotting the whole land with schoolhouses, where an education is given either in English or the vernacular. We cannot think of competing with the government in this educational movement, and I think the time is not far distant, when the large educational Institutions

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conducted by missionaries must undergo important modifications. What these modifications will be, we can scarcely tell. The senior missionaries of most of the societies in Madras are now members of the senate of the University, recently established in Madras by government, for giving degrees. I regard such a connection as likely, in time, materially to affect the missionary character of the schools.

His vernacular schools, Mr. Hurd says, are as usual; but he does not regard them as of great value.

The Church—Inquirers.

In church matters, we are moving along at our usual pace. There is very much to deplore, yet we are not without the presence of gleams of light and beauty. The young man whom I admitted some months since, continues to give me great satisfaction by his sincere and consistent Christian life. Not long since, he was poisoned by some of his friends. For three and a half hours he was perfectly insensible; but he recovered, without any serious injury to his health. He has stood firm amidst all trials. I have now seven inquirers, none of them from the English school. Some seem to be truly seeking the pearl of great price, for its intrinsic value. In the case of others, there is yet doubt as to the motives which influence them.

Madura Mission.—India.

DINDIGUL.

LETTER FROM MR. WEBB, MAY 30, 1857.

On the 13th of January, Mr. Webb returned from Madura, where he had been to attend the annual meeting of the mission, and on the 16th of the same month he "started on a tour through the Christian village congregations in the region of Pulney." On the following Sabbath, he administered the Lord's supper to nineteen individuals. At the same time, it was found necessary to suspend two members of the church. He writes: "I found, on this visit, that quite a number of those catechumens, respecting whom I have entertained good hope, had gone away, and were walking no more with us. The school at Manúr having decreased in numbers, the school-master was dismissed, and the catechist required to teach the children who remained. I returned home confirmed in the conviction, which I have long entertained and often urged, that that station cannot be efficiently or satisfactorily superintended by the missionary residing in Dindigul. To preserve these congregations from gradual declension, a missionary must be stationed among them. This arrangement becomes more and more urgent as the work in and around Dindigúl advances, and consequently claims more and more of the time and thought of the missionary residing here."

Village School-masters.

Mr. Webb refers to "the inefficient character of the village schools," as a subject to which the attention of the mission was directed at its annual meeting, and to their need of more intelligent and properly trained masters. "As the training of school teachers had for several years been a subject to which the attention of government, as well as that of a number of private gentlemen interested in the education of the natives, had been directed, I was requested by the mission to obtain, through correspondence, such information respecting the plans adopted as might guide them in their future course." The result of this correspondence was an offer by I. Murdoch, Esq., formerly, for five years, employed by the Ceylon Government as their Superintendent of Normal Schools, to visit the mission, and spend a month communicating whatever information might be needed on this subject. This offer was thankfully accepted by the mission, and Mr. Murdock visited Dindigul in February, "where a class of more than thirty young men, engaged as catechists and school-masters in the different stations of the mission, was assembled to receive his instructions." "The subject," Mr. Webb says, "will come before the mission again at their meeting in June; and I trust we shall soon be prepared to lay before the committee, for their approval, a definite plan for the systematic instruction and training of our village school-masters."

A Communion Season—Preaching.

On Sunday, February 8, the Lord's supper was administered in Dindigul to eighty-five persons, nearly seventy of whom were connected with this church. On this occasion, seven persons were

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admitted, for the first time, to the privileges of the church; and five, who had been suspended for refusing to renounce caste distinctions, were restored to full communion. On the day preceding, ninety persons had united in partaking of a feast, which they had prepared at my suggestion, to manifest their Christian union and love. The arrangements were all made with great cheerfulness by the members themselves, and were of such a character as to satisfy me that their object was to exclude the spirit of caste. More than half of those who partook of that feast had renounced distinctions in which they had once prided themselves. Eight men, heads of high caste families, who were candidates for admission to the church, requested permission to give this evidence of their sincerity; and five persons, who had for more than two years been suspended for refusing to submit to the caste test, accepted our invitation on this occasion. Of the seven individuals received the next day for the first time, five were connected with caste and two with pariah families.

During the past six months, I have continued to preach in the town and the neighboring villages. Forty different villages, within three miles of the town, have been visited, on moonlight evenings, by myself and the catechists, and some of them several times. I find these moonlight evenings the most favorable seasons for meeting the people. They are then at leisure to sit quietly, and the evening hour is favorable in many other respects.

Northern Armenian Mission.—Turkey.

KHARPOOT.

LETTER FROM MR. DUNMORE, JUNE 18, 1857.

In a letter published in the last number of the Herald, dated April 22, Mr. Dunmore mentioned that he had, at the repeated and earnest request of the people at Haboosi, secured a room there for chapel and school, "and promised to send a man to teach them and their children." In this letter, he describes an excursion which he recently made to that place. "Bedros," he says, "one of our best native brethren, is laboring there, having given up a lucrative business in the city, and entered the service of the station at a pecuniary sacrifice. At present he leaves his family in the city, and takes such coarse fare as he can get at the village, really practicing self-denial; and the Lord has blessed him for it."

Encouragement at Haboosi.

The following extracts make it apparent, that there is much encouragement for missionary labor at this newly occupied position.

I arrived at Haboosi about noon, and found Bedros asleep. He assured me that he had scarcely had three consecutive hours of sleep, since he came to the village. Immediately on his arrival, the people gathered about him for instruction; and though it is the busy season with them, all being farmers, they throng our chapel day and night. They go to their work early in the morning, but spend nearly the whole night with him, searching the Scriptures; and many call in during the day, as they come from the fields. One night, when another helper was there, the people continued their inquiries till the dawn of day; then slept an hour, and went to their work.

I assured them that they would make both themselves and Bedros sick by such a course; and I advised them to retire, after spending three or four hours at the chapel. But they replied, "We have never heard the truth till now; and since we have had a taste of it, we cannot sleep. We labor all the day for the body, and we must spend the night in reading the Bible, or in hearing it read. We are tough, and can endure it; and as for brother Bedros, if he falls sick, you must send us another man. We must have the gospel." In vain did I assure them that another man could not be had; I was compelled to let them have their own way. Bedros has been obliged to send for his little son to help him; who, though less than ten years old, after two

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years in our school, has such a knowledge of Scripture, and is such a champion in discussion, that priests and vartabeds flee before him.

Individuals Reformed.

One leading man of the village, the owner of our chapel, who has been for many years "a hard drinker," and a very wicked man, has abandoned his cups, and substituted the Bible for them. Another, who has been the most notoriously profane person in the place, has ceased to use profane language, has bought a primer, and is now learning to read. He carries his primer with him, reads it in the house and in the field, and takes a lesson morning and evening, and whenever he can seize a few moments to spend with Bedros during the day. His former associates do their utmost to provoke him to profanity, by throwing dirt on his head, and otherwise annoying him; but he says, "By the grace of Christ I shall no more be guilty of that sin. I did not know before that it was a sin; for priests and vartabeds are our teachers and patterns." Another, who at first was a bitter opponent, and (as he says) "wanted to kill" our native helper, is now a fast friend. He can read well, and he improves every moment that he can get in the study of God's word. There are also four young men, entirely blind, Elijah, Daniel, Mark and Harootoon, whose eyes Christ has opened to see wonderful things out of his law. They have good minds, and are apparently men of faith.

An opposing Vartabed.

During the Sabbath that I spent at Haboosi, we had more than one hundred persons at the chapel, coming and going, from morning till night. About noon a company of priests came in. They informed us that Garabed Vartabed had arrived, and, hearing that I was there, told them to drive me out of the village. They replied, "That we cannot do. If you can do it, let us see you about it." They pressed me to go and hold a controversy with him, saying that they would demand that he either prove us to be deceivers, or leave the town himself. They first invited him, at my request, to come to our room. This he refused to do, of course. They then demanded that he should invite me to his room, or at least assent to my going. This he finally did, and we went, Bedros taking our great Armenian Bible under his arm. The Vartabed at first denied having assented to our coming; but the lie was cast in his teeth by the company who came to inform us. He utterly refused to have the Bible opened or read in his presence, saying that he did not acknowledge its authority. He soon fell into a great rage, and stormed furiously. Bedros, who by the way is a relative of his, and has drunk many a gallon of wine with him, proved more than a match for the raving ecclesiastic; and after some loud talk on both sides, Bedros keeping perfectly cool, we left at the earnest entreaties of several present, who were ashamed of their Vartabed, the mass going with us, while a few adhered to their blind guide.

His Plans frustrated.

Immediately after we left, the Vartabed, finding his flock scattered and passing out of his hands, resorted to the following remedy. A school must be opened to save the children from the Protestants. But such a thing the villagers had never known, though they had long wished for it. The Vartabed showed his liberality by employing a teacher himself, giving his note for the annual sum of three hundred piastres and ten measures of wheat, equal to about twenty-five dollars. The young man employed was partially enlightened, and proved too shrewd for the Vartabed. About an hour after the paper was given, and the Vartabed had left for his monastery, the young man began to reason in this wise: "The Vartabed is an irresponsible man; and who knows where he may be to-morrow?

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If the villagers will become his security for the payment of the note, I will teach their children, and not otherwise." As no one would become security for the Vartabed, the young man went about his business. Some of the villagers, of their own accord, use 1 Cor. iii. 13, as a text in preaching to their priests. Though their exegesis is quite original, no one can accuse them of a dangerous heresy. They say to their priests, "The gospel declares that every man's work shall be tried by fire. Now bring your pictures, your crosses, your old bones of the saints, and the holy oil; if they stand fire, we will worship them; but if they burn, it will be manifest that they are *bosh*, and that you are deceivers." It need not be added that the priests have not yet ventured to apply the fiery ordeal, and the people are fast turning to the worship of the living God and his Son our Savior.

Another Excursion.

Mr. Dunmore next describes a tour which he made early in June with two native brethren. Having arrived at Todum, they were welcomed by a Protestant family. During the evening, about thirty persons assembled at their lodgings for religious inquiry and friendly conversation. "The next morning being the Sabbath," Mr. Dunmore says, "we went to their church, and I preached to an audience of about two hundred from Matthew v. 8. About noon I preached again at our room, from John xv. 9, there being between sixty and seventy persons present. During the day a large number called, for religious inquiry and discussion. The people are anxious to have a school and a Protestant preacher in their village, and it is very desirable that we take possession at once."

Next morning our friends went to another village, some three miles distant. "Most of the people," Mr. Dunmore writes, "were in the fields. A few called during the day, and a priest spent a long time with us, searching the Scriptures, and went away pretty thoroughly convinced. At evening I preached at their church, to an audience of nearly or quite two hundred, from John vi. 35. Though all were weary after a long day's toil in the hot sun, a few spent the evening with us, and continued their inquiries till a late hour."

On the following day the party rode to Khōkh, and were lodged in the church. They spent most of the day in going from shop to shop, conversing with both Armenians and Turks, all of whom were ready to listen. "It amazes the Armenians," Mr. Dunmore continues, "that we dare deny that Mohammed is a true prophet, and preach Christ to Moslems. At evening I preached in their church, to an audience of between one and two hundred, from Matt. x. 33. The evening was spent in spirited discussions, between thirty and forty persons being present. Their school teacher was their champion, and exhausted himself mainly in defence of holy oil. The grand argument in its support is, that at Etchmiadzin their Catholicos makes it boil without fire or the application of heat! But, to their great surprise and satisfaction, this argument was met by the use of a little soda and acid, which I always carry with me; and thus the great question which had occupied nearly the whole evening, and could not be disposed of by the Bible, was suddenly settled by cold water, acid and soda; and the teacher was left alone in the dark, and without oil in his vessel."

Returning homeward, Mr. Dunmore preached in the church at Garmela to a small but attentive audience, and found more encouragement than he expected in a village which has been "regarded as among the least hopeful." Indeed, he was agreeably disappointed wherever he went, "especially to find the people more ready to have me preach in their churches than at first. This I did not hope for." It was hardly to be expected, however, that the Patriarch would assent, even tacitly, to such an innovation. "This state of things," Mr. Dunmore says, "will not probably long continue; since a new Vartabed, just from Constantinople, has arrived with great pomp and (he says) with authority to keep us out of their churches."

Ali Gako.

Mr. Dunmore again refers, briefly, to a personage, who has awakened not a little interest in his behalf among the friends of missions.

About a month since Ali Gako, the so called Protestant Koordish chief, spent several days at my house, with a number of his people. He appears to be the same mild man as when I first saw him; and he is still desirous of spiritual instruction. He is anxious to have a school established in his region; but he knows full well that without protection

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from the government such a thing is impossible. Indeed, to present this request, and consult me in regard to the future prospects for the protection of Protestants, was his main business here. Painful as it was, I could give him no encouragement; and was obliged again to send him away empty. Both he and his men, some ten or twelve in number, attended our chapel services while here, visited the schools, and manifested a lively interest in them.

Ali Gako's servant really seems to be a renewed man; and Garabed, who has spent the past winter in the midst of them, thinks him a true Christian. Musto (for that is his current name) is about thirty years of age; and he was at first a bitter opposer of the gospel, as he himself testifies. He said to me, "When Garabed first came preaching to us, I wanted to kill him; but now I want to hear him all the time, and know no other guide than the Bible."

A rich Turk one day sent his servant to say to Ali Gako, while he was at the market, "Why do you go to an infidel's house? Are there no Moslem houses left that you can put up at?" He replied, "Go and say to your master for me, that the greatest infidels are the Moslems themselves. Who of them will open his door to a poor man and feed him?"

Recent Intelligence.

GABOON.—Writing on the 14th of May, Mr. Walker says:

A circumstance has just come to light which I fear will suspend our school at Nomba, and excommunicate the teacher from the church, though all the charges against him are not yet proved. But we have to speak of mercies and encouragements. Mr. Preston writes me from Nengenenge: "The five, whom I now call converts, are walking as becometh the gospel, and afford me much satisfaction." There are five also of the boys at Baraka, who, we hope, are walking in the truth. They are all boys of good promise, and we *hope* that they are Christians truly, (as, indeed, we have always hoped of those who have been received to the church,) but I tremble for all. The evidence now is good, and how long shall we keep them on probation? The cases of which Mr. Preston writes, are now of two months' standing, and those here of about the same. The cases of conversion at Nengenenge were marked and peculiar. The individuals seemed to have been born again, and were alive; and they have apparently lived and grown since. Those with me have not exhibited so marked a change, but they seem to be growing in grace. As compared with some times which I have known here, all the boys in my yard seem to live in the fear of God, though I do not know that any of them are under religious impressions, except the five mentioned. Their influence is very salutary upon all the others, and we trust that this may be only the first drop of a plentiful rain of righteousness. We thank God and take courage for what we have seen.

Writing again on the 16th of June, he says:

In regard to those whom we have hoped were converts here, we see no reason to doubt, except what arises from the wavering instability of the people and the numerous cases of defection which have occurred. The case of our Nomba teacher, to which I alluded in my last, is a sad and discouraging one. Like all the rest, denying and inventing all manner of lies until the proof is overwhelming, he then confesses the whole, and invents other lies to explain away the first. In such cases our hearts sink, and we distrust every one. The people are all weak as water. Principle is all afloat; or what principles are fixed are heathenish, and almost ineradicable. Men who we supposed had given up belief in witchcraft ten years ago, now kill witches without concealment or shame; or, rather, they let the witches and necromancers live, and on their word kill any slave that is accused. Still the people come to hear the word; some believe; and many oppose this pagan custom.

CHINA.—Mr. Bonney wrote, June 6:

Our labors have been continued, for the last three months, without any material change or interruption. We have services in the chapel every day except Saturday, which is reserved as a resting day, and for finishing secular business. The attendance has been much better than we expected. The seats are almost always filled, and sometimes there are twenty or thirty persons standing. I should think eighty or ninety the number usually present.

Our Assistant, Chun, was baptized last Sabbath, by Dr. Ball, under whose care he has been for nine years. He gives satisfactory evidence of being a true believer, and maintains a consistent Christian deportment. At present he is employed in cutting blocks for selected portions of the Scriptures, and teaching the Chinese language in private. He has fears of appearing in public, lest he should suffer from having been in connection with foreigners, the Chinese officers having recorded his name as one of the obnoxious persons. * * While the storm of war is raging, we are highly favored in having such a safe retreat, and in being permitted to preach the gospel to thousands of the Chinese. At least ten thousand persons have listened to the word of God in our chapel, since it was opened in March. About two thousand tracts and portions of Scripture have been given to

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them. We have considered it best to improve the present time to assemble the Macao Chinese in our chapels daily, as they have never before so freely enjoyed the blessing of Protestant missionary labor, and we may be called shortly to return to our old stations, or occupy new ones. The word of God is not bound here, although we are on Roman Catholic ground. Portuguese gentlemen and soldiers are often present at our services. The absorbing topic of thought and conversation with most foreigners is the war; but I do not think it worth while to narrate its horrors and calamities. It will doubtless be overruled for the furtherance of the gospel and widening our field. Who will "come over and help us?"

CEYLON.—Mr. Spaulding, of Oodooville, reports, that on the 25th of January, two pupils in the female boarding school, and one graduate from the school, were received to the church. The names of these persons will be of interest to their patrons. They are, Margaretta A. Baker, Jane L. Wadsworth, and Sarah Hare.

From Batticotta, Mr. Saunders reports the "triumphantly peaceful" death, on the 25th of February, of Mrs. Augusta K. Kemphill, "a very consistent member of the Tillipally church." He is also permitted to mention some additions to the church.

On the 29th of March, the celebration of the Lord's supper occurred at Batticotta. Peter, of Sangany, and Martha, of Pangerative, were received to the church, on profession of their faith in Christ. Peter had long been a candidate for church membership. He was formerly a Roman Catholic. Martha expected to unite with the church in December, but was providentially detained.

You have probably heard of the case of T. H. Russell, a member of the English High School at Batticotta. He joined the church in January, in the midst of the united opposition of his heathen relatives; but I am happy to say that he is now comparatively unmolested in the enjoyment of his religious privileges. He is a young man of wealth and promise in the community, and, if he has grace to continue faithful in the service of his Lord, will prove a valuable auxiliary to the Batticotta church.

The work at this station is in an encouraging state, but we have not strength to carry it forward. That which is neglected is more than that which is done. Important interests are suffering, and apparently must continue to suffer, until two or three years *after* we receive a reinforcement from America which shall be adequate to the wants of our mission.

MADRAS.—Mr. Hunt of Madras, at the close of a business letter dated July 25, thus refers to the revolt.

The "Mahoram," a month hence, is spoken of as a time when possible disturbances may occur at Madras, but I do not apprehend danger. What the revolt may grow to it is impossible to guess. I doubt the possibility of keeping it out of the southern Presidencies, though much is said in favor of our armies. My view is,—give them a chance and they will follow their brethren at the north. At Madras itself we of course have many advantages over our friends in the interior, yet but few, I think, have failed to look after their arms, and see if their powder were abundant and *dry*. Towards one thousand volunteers are under daily drill, and the streets are patrolled by them at night. The Government is taking every precaution.

MADURA.—On the 17th of July Mr. Rendall wrote as follows:

Four girls, members of the boarding school, were received to the church at Madura, at a regular communion season, July 5. Seven others were anxious to join at the same time, but it was thought best to defer receiving them for the present. Last Sabbath I attended a communion season at Keelamattoor. One adult was received to the church and five children were baptized. Mr. Taylor has just informed me of his return from a short tour in his district. He was encouraged with what he saw at Sameputty. Ten adults were received to the church at a communion season held in that village.

Mr. Chandler, having completed his house at Battalagundu, removed there with his family last Tuesday. He will now be situated favorably to superintend the interesting work in progress at different parts of his station.

There is no appearance of mutiny in any part of South India. It is to be greatly regretted that the mutiny in the north is not yet checked, but it is pleasant to feel that our Heavenly Father reigns, and will make the wrath of man to praise him. I believe the Lord, in his providence, will open India still more widely to the influences of the gospel, by means of this dreadful outbreak in the Bengal army. Mohammedanism and heathenism, with caste, have come in direct conflict with the Government, not through the influence of missionaries, but through fear on the part of the natives of the silent influence of Government against their respective religions. You will hear from other sources, of the long list of murders and assassinations committed by the mutinous and disbanded sepoys in the North. They spare neither sex nor age. The delicate lady, the helpless infant, and the strong-armed man, share the same fate at their bloody hands.

AHMEDNUGGUR.—Mr. Bissell wrote, July 9: "At two meetings of our church, held on Friday and Saturday last, eleven persons were examined for admission to the church, and five of them were approved. Four of these were received on the following day (Sabbath), and the fifth is to be baptized as soon as I can visit his village for the purpose. It is thought better that he should confess Christ among his own people, and he gives his ready assent to the proposal. He belongs to the village where Dajiba, our catechist, resides. Our little chapel was crowded last Sabbath, more than a hundred persons being present. We hope to have the new one erected before the end of the year. The Mahars of this

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place never appeared so friendly as at present. Our school in their part of the town, taught by a Christian teacher of *Máng* origin, (below the Mahars,) has now over thirty scholars. The Mahars in the upper part of the town have sent a petition that I will build a preaching place in their neighborhood."

BOMBAY.—Mr. Hazen, in a letter dated July 29, gives some details of the fearful scenes connected with the insurrection. "Satan has come down in great wrath, and is making a desperate endeavor to drive Christianity from the land. Oh, that we could feel *sure* that his time is short!" At Sialkot, in the Punjaub, a rising took place July 9, and a few persons were killed. "Among them were Rev. Mr. Hunter, his wife and infant child. He was a missionary of the Kirk of Scotland, a man of great energy and single-hearted devotedness to his calling. His excellent wife was truly a missionary, and one very well adapted to him. Many are the friends here who mourn for their loss, and in this bloody manner."

On this side of India all remains quiet as yet. An extensive conspiracy for a rising among Mohammedans has been discovered very recently. All available troops have been sent to exposed places. Satara has been strengthened by artillery. There has nothing yet occurred to lead any one to doubt the loyalty of the Bombay army; but an unquiet feeling is abroad, and fears are entertained that if the Mussulmans should rise, the Sepoys might join them. The fort at Ahmednuggur is put into a state of readiness for a siege, or for defence. The forts here, in Bombay, are preparing for any rising. The papers to-day, July 30, speak of a rising as *probable*. The fear here is, a rising among the Mohammedans during a festival of theirs which occurs on Saturday. The European troops here are so few that much apprehension is felt. A rising would probably be speedily put down, and then we should all feel easier. But much damage might be done, and some lives lost, before a riot could be checked. Some people are arranging to put their families aboard ships for a few days; others to assemble in some strong houses, and there defend themselves.

The cholera, Mr. Hazen writes, had appeared among the English forces before Delhi, and a sad case had occurred within a few days, at Bombay. Mrs. Clark, wife of a minister of the Free Church of Scotland, died of the disease.

Mr. Harding wrote from Seroor, July 28:

I do not think our friends at home should be greatly concerned for our safety, or for the interests of these missions. It is but a struggle between the kingdom of Christ and the powers of darkness. The result is not doubtful. 'The heathen rage, and the people imagine a vain thing; but He that sitteth in the heavens shall laugh; the Lord shall have them in derision.'

SYRIA.—Mr. Bliss wrote from Abeih, July 24: "Many little signs of promise have occurred within a few days, to cheer our hearts, and reassure us that the God of Jacob is with us. A young man has come from a distant village to purchase the Bible and some other books, that he and a few others may search the Scriptures to see whether "these things are so." A colporter has just returned from Zahle, and reports that he saw in that place, where the beast is enthroned, fifteen Nicodemuses. A young man was enticed to leave our school, and go down into Egypt for the sake of gain, and a priest received him. He flattered, he threatened, he oppressed him; but the young man stands firm, and says he will beg, he will die, rather than return to his old superstitions. The Maronite Bishop came into our village with his cloven foot almost covered up with the mantle of charity. He admitted that the truth is with us. 'They are in the right,' he said; 'they are better Christians than we are; *but every sheep must follow its own flock.*'"

GREECE.—Dr. King wrote on the 13th of August, that the excitement against him, occasioned by the article of Kephalas, seemed quite passing away. He doubted whether he should be cited to appear before the judge, and trusted all the commotion would terminate in good. The character of his assailant was beginning to be better understood.

Home Proceedings.

LETTER FROM HON. T. FRELINGHUYSEN.

THE following communication, written by the late President of the Board, since the annual meeting, explains itself.

To the Secretaries and Prudential Committee of the A. B. C. F. M.:

Dear Brethren,—In our interesting interviews at Providence, I suggested that the matter of a farewell speech I could better arrange by letter; that the separation involved to me so much of feeling, that I could not well intrust it to a public occasion. When our several Christian denominations, the Congregational, Old and New School Presbyterian, and the Protestant Reformed Dutch, all labored in love together on benighted and heathen fields, it struck me as a beautiful type of our blessed Master's religion, in its aspects towards these lands of darkness. The heathen saw that, indeed, the followers of Christ were "one;" one in pro-

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fession, in principle, and in action; that they who thought alike, could and did work together. But it seems that this good time is yet to wait. I believe that we shall hail this blessed temper in universal prevalence, when the salvation of our fellow-men shall so fill our anxieties and our prayers, so shape our plans and quicken all our endeavors, that Christians will have time only to rejoice that in so many things they agree, and will want time and heart to detect and expose the few unessential things in which they may differ. For this heavenly union, let us, dear brethren, pray and labor.

In parting from you, I feel as a child parting from a venerated and beloved mother. Like a mother you have cherished us, when we were few and feeble. You took us under the wings of your care, and linked our interests together. We thank you for all your kindness. We thank God for the precious seasons of Christian privilege that we have enjoyed together. We have often gone up to the heights of Zion, and looked down upon this dark world, and traced the footsteps of our wonder-working God and Redeemer. And from these "heavenly places" we have together hailed the first streaks of the morning, the sure tokens of that coming glory which the Sun of Righteousness shall shed upon this benighted and sin-stricken world. These hallowed seasons will be for grateful thanksgiving in that blessed world, where partings never grieve, and the past shall be recalled only to augment the pleasures of a sanctified memory.

As the American Board was the first Christian Association to which, in my youth, I found it a privilege to give, so it shall continue to receive the yearly contributions of a very humble store, as God shall prosper me.

With affectionate regards, dear brethren, very sincerely your friend and brother, in the best of bonds,

THEO. FRELINGHUYSEN.

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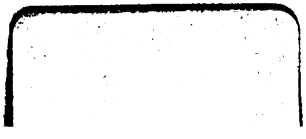

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